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# LIGHT IN DARKNESS;

OR,

## Missions and Missionary Heroes.

### AN ILLUSTRATED HISTORY OF THE MISSIONARY WORK

NOW CARRIED ON BY ALL PROTESTANT DENOMINATIONS IN  
HEATHEN LANDS, TAKING UP PRINCIPALLY

THE WORK IN INDIA BURMAH, SIAM, CHINA, JAPAN, POLYNESIA, EGYPT, SYRIA,  
ARMENIA, AFRICA, SOUTH AMERICA, MEXICO, GREENLAND AND LABRADOR.

BEING A

### HISTORY OF THESE COUNTRIES

NATURALLY, SOCIALLY, AND POLITICALLY. AND ALSO THE MISSIONARY WORK THAT  
HAS BEEN DONE IN THEM; THE RELIGIONS OF PAGAN AND HEATHEN  
COUNTRIES AND THEIR INFLUENCE, AS SHOWN IN THE CUSTOMS AND  
CHARACTER OF THE PEOPLE AND THE IDOLS THEY WORSHIP.

TO WHICH IS ADDED

### THE ADVENTURES OF MISSIONARIES

AMONG THE UNCIVILIZED RACES OF THE WORLD;

THE PATH-BREAKERS AND STANDARD-BEARERS OF THE CHURCH MILITANT; THEIR APOSTOLIC ZEAL AND  
FAITH, THE PERILS WHICH THEY ENDURED, AND THE SUCCESS OF THEIR LABORS.

BY

REV. J. E. GODBEY, D.D.,

AND

A. H. GODBEY. A.M.

*ILLUSTRATED WITH 300 FINE ENGRAVINGS.*

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# LIGHT IN DARKNESS;

OR,

## MISSIONS AND MISSIONARY HEROES.

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### CHAPTER I.

#### THE PREPARATION OF THE CHURCH.



WE live in an age when the missionary spirit is powerfully stirring the church. It is essentially the spirit of Christianity. When the apostles heard the Master's command, "Go ye into all the world and preach the gospel to every creature," they looked forth upon a world to be conquered, and their faith was to bring it into subjection to their King.

The conquest was not, as now, of the enlightened over the barbarous. The Christian religion to-day moves outward from the centers of the world's power. Art, literature, philosophy, law, commerce, and even military power are its allies, and either the world's highest civilization shall fail and the ages of darkness return, or the spread and triumph of this civilization shall bear the name of Jesus to the ends of the earth, and erect Christianity upon the wrecks of every other form of religion, as the fulfillment of man's highest hope—a pleroma of all religious truth. The beginning of Christianity was with the weak things of the earth. Judea had no place among the nations. She had no prestige, and no resource of power which the nations regarded. To be born "King of the Jews" was no great honor. The disciples of Jesus were contemptible, even in the estimation of their own people. They were, as the sacred history expresses it, "unlearned and ignorant men;" yet were they entrusted with a work to which no human resources were equal.

The carrying out of the Master's command to them meant war upon systems deeply rooted in hereditary faith, supported by law, and beautified by literature and art. The religion of Jesus was, by its very claims, at war with every other religious system. It demanded acceptance

of all men. It claimed to belong, not to a nation or a race, but to the world. It was to be the universal and only religion. Thus, if true to its claim, Christianity was committed to an irrepressible conflict with the ancient civilization in all its institutions. It contemplated nothing less than the conquest of the world, and that by forces which seemed to the world most contemptible. "The weak things of the world were chosen to confound the mighty, and things that were not, to bring to naught the things that were."

The Roman government was as tolerant of religious belief as any government of to-day. All systems of faith and all religious cults found shelter under the scepter of Augustus. The subjugated nations, under



THE PANTHEON AT ROME.

his sway, held their old faiths, built their temples, and worshipped as they willed. The Pantheon at Rome was in honor of every god, and expressed equal respect for all. Christianity was intolerant. It condemned all; it proposed to overthrow all. Its watchword was Conquest. It was for this reason that the government of Rome soon made war against Christianity. It was a struggle for self-preservation. Jesus Christ proposed the overthrow of all institutions founded in heathenism. If Christianity triumphed, the Roman empire must fall or undergo a most radical revolution. It was for this reason that the Emperors unsheathed the sword and stood in the path of the Nazarene. It was for



this reason that rulers, whose names had else gone down to posterity as mild and humane, are now chiefly remembered as the persecutors of the Church.

But Christianity, though intolerant, was mild. Its weapons were spiritual. It condemned and denounced, but when assailed by force patiently suffered. It was a moral leaven. Its methods of warfare were conviction and conversion. It would make no compromise with systems which it held to be false, but as it sought only a moral triumph it was prepared to trust and to bleed until there came in the very convictions and consciences of men a revolution which should bring deliverance.

The deliverance came. It was not piety but policy which caused Constantine the Great to inscribe the cross upon the banner that led the Roman legions. But he sickened at the slaughter that had marked the reigns of his predecessors and brought no relief from the increasing power of the Nazarene. He saw that the end must be submission; that the Christian faith must be at the foundation of the governments and the civilization of the future. It was for this reason that he emblazoned the cross upon his banner and inscribed it with the motto: *In hoc signo vinces*.

Constantine conquered under the cross. At the Milvian Bridge, under the walls of Rome, he gained the victory which placed Christianity at the foundation of civil government for all after time.

Thus, in the first ages of its history, the power of Christianity was fairly measured with the most cultivated heathen faith and the highest form of heathen civilization, until the kings of the earth no more took council together against the Lord and against his Anointed, to break their bands or cast away their cords. Not only its aggressive character was revealed, but its invincible strength.

In after time, when no longer forced to suffer under the sceptre of tyranny, but when she was herself able to wield the sceptre, the church forgot that the weapons of her warfare were not carnal but spiritual. The triumph of formal Christianity has always outrun the triumph of the Christian spirit in the hearts of men. When the church was confessed to be superior to the State in temporal power, and kings laid down their necks to the Pope, and the resources of kingdoms were laid under contribution, to the uttermost, to clothe church dignitaries in splendor and to build temples, as monuments of human pride, the Christian spirit was well nigh lost from the visible body of Christ. Authority and force were relied upon for the propagation of the religion of love and mercy. The aggressive character of Christianity and its condemnation of all other forms of religion, tended inevitably to bigotry and intolerance, where the spirit of the Master was wanting. It was the business of the Christian to



THE LABARUM.

fight against evil, to condemn error, and seek the welfare of the erring. To make war against sin only to rescue from ruin the sinner; is to act as no carnal motive can prompt men to act; to exhibit a spirit which is not natural to man. The church, as an organized power, claiming to represent fully the kingdom of Christ on earth, and invested with power to enforce her edicts and decrees, became the chief agent in persecuting sincere faith. Presenting her doctrines as infallible she forbade freedom of conscience to men, and by her decrees incarcerated the human mind in a dungeon where the spirit of honest inquiry found itself, on every side, fenced in by dogmas and menaced by anathemas. All immoralities might be atoned for by due penance, but heresy was the sin unto death.

The massacre of St. Bartholomew's, the dungeons of the inquisition, and the fires of Smithfield are witnesses how cruel the church can become when she represents the doctrine without the spirit of Christ. But the true Christian spirit was never quite extinguished from the church. If she shed the blood of the martyrs she also reared the martyrs. If upon the church must be laid the terrible charge of putting men to death for conscience sake, to her must still be accorded the glory of teaching men that for conscience sake they should be willing to die.

There were pure hearts in the church in her greatest corruption, and the saving power of Christ was represented in the martyrs that meekly died for his cause, yet put to death by the church which claimed alone to represent his cause.

The true spirit of Christianity began to triumph in the reformation. The reformation added nothing to the doctrinal teaching of the church, but was a protest against her tyranny and corruption, and cleared away from the essential truths of God's word the rubbish of superstition heaped about them for the ends of priestcraft. Protestantism brought forward a better phase of Christianity, more tolerant of honest convictions and more intent upon purity of life. Yet, two centuries elapsed before Protestantism bore its fruits in entire freedom of conscience. Such freedom, though asserted in the right of private judgment in interpreting the Word of God, was not fully accorded in practice so long as the various bodies of reformers waged bitter war with each other and the adherents of one creed denied or doubted the possibility of salvation to others who honestly held a creed in some points differing from their own.

The exercise of private judgment in the interpretation of God's Word resulted in many Christian sects. These sects or denominations had a great mission to accomplish in the providence of God. They were to bring the church to the true unity in Christ—a unity of the spirit in the bonds of peace, not to be coerced, not possible to spring from a common



consent in any dogmas or ritual, but only realized in the heart, or exhibited to the world in a spontaneous fellowship by the drawing of one spirit.

The various denominations taught each other toleration; and while they afforded larger liberty in the search after truth, and pushed that search upon many lines, they learned to regard most of their differences as unessential doctrines and rules. They aided each other to see that the



MARTIN LUTHER.

chief thing in religion is the love of Christ in the heart, asserting its presence in the love of all men and in purity of personal life. They learned to cultivate the unity of the spirit; and their various organizations, being brought into brotherly fellowship and mutual co-operation in a common cause, gave to the world a proof of the Christ spirit in the church which no unity upon the basis of creeds or forms could have expressed.

It was not until the reformation had borne this fruit that the Protestant church was prepared for missionary labors among the heathen.

It seems as if God in his providence fenced off the heathen from the influences of Christendom until he had prepared a better type of Christianity to introduce among them. When the church was ready to go forth to the work, uniting her various denominations in one spirit and in mutual co-operation; laying aside coercion, and appealing only to the reason and conscience for the establishment of the Christian faith, then the barriers which for ages had separated heathen from Christian lands were broken down.

A multitude of influences began to conspire, from the opening of the nineteenth century, to give to the Christian nations an influence over the whole heathen world.

The interests of trade began to operate to open India to the influence of Great Britain as early as the year 1600, when Queen Elizabeth granted the charter to the first East India Company, composed of a number of London merchants. From shortly after that time English settlements began to be made on the coast of Hindostan.

The battle of Plassey in 1757 virtually established English authority over southern and southwestern India.

But the East India Company found their schemes of despoiling the inhabitants of India, by fraud and tyranny, out of harmony with Christian teaching and influence, and so opposed as much as they dared the work of the first missionaries in that country. A hundred years after the battle of Plassey, in 1857, the Sepoy rebellion broke out. When this rebellion was put down, the Mogul empire was overthrown and all India became subject to the Queen of England. The control of the East India Company over the political affairs of India ceased. Thus a vast field, embracing 250,000,000 of people, more than one-sixth of the human race, was open to missionary labor under the protection of English law and aided by English influence, which began everywhere to be felt in reshaping the laws, institutions and religious faith of the people.

In 1839, China had but one port open to the outside world—the port of Canton. The first opium war in 1839 to 1842, opened Amoy, Ningpo, Foochow and Shanghai. In 1844 the United States effected with China a favorable commercial treaty, and France treated for religious toleration in the following year. In 1859, after the second opium war, the whole interior was thrown open to the gospel and to trade. China is the largest empire on the face of the earth, and has a population estimated to exceed 300,000,000, or almost one-fourth of the entire human family. Fifty years ago Christianity was proscribed in this vast empire, and to

profess faith in Christ was to become subject to the penalty of death. Now, in 1887, there is scarcely a Christian denomination that is not represented in the mission stations and schools of China. That strongest of all strongholds of heathenism, with its institutions fixed and changeless for the last two thousand years, its literature petrified, the character of its people crystalized in a scornful self-conceit, is so far yielding to the gospel of Christ as to justify the confidence in the full triumph of that gospel at no distant day.

Francis Xavier, the great Catholic missionary, carried the gospel to Japan in 1549. But the arrogance of Catholic prelates soon drew down upon the church the condemnation of the Mikado, and in 1587 all Christian churches were ordered to be closed and all Christian people to leave Japan. This order was not, however, rigorously enforced, and for almost a century there was a remnant of Xavier's work still lingering in the island. In 1642 all the Christians in Japan were put to death, and upon the spot where they were massacred was erected a monument with this inscription: "Henceforth let no Christian come to Japan, and let the Christian's God himself know that if he violates this order he shall pay for it with his head." After this the "Land of the Rising Sun," remained closed against all foreign relations until intercourse with her people was opened by Commodore Perry in 1853-1854. England concluded a treaty with Japan in 1858, and in 1859 the first Protestant missionary entered that island.

The continent of Africa has been opened in this century to Christian influences, and missionary stations dot her coasts. This land has been to Europeans a *terra incognita*. Little was known, or even guessed of its soil and products, its resources for sustaining human life, or of the number of its inhabitants. But within the last forty-five years the explorations of Livingstone, Gordon, and Stanley have thrown light over the "Dark Continent," and shown it to be possessed of a teeming population, and possessing the resources necessary to a high civilization. Africa is destined to be the scene, henceforth, of the most earnest enterprise of civilized nations and of Christian laborers.

Even the Turkish Empire is being penetrated everywhere by Christian missionaries, and copies of the Bible in Turkish, Armenian, Bulgarian, Syrian, Kurdish and Persian are to be found in every city and village of Asiatic Turkey, contesting with the Koran, the faith of the people.

South America, Central America and Mexico—countries embracing more than half the Western Continent, must be added to the vast field opened to Protestant missions in the nineteenth century, and beyond all these grand political divisions which we have named upon the two continents



we must cast our eyes over the vast multitude of islands of the sea. Madagascar, larger in area than the whole of the British isles, the South Sea Islands, the East Indies, the Sandwich Islands and many others.

In all these countries, and, indeed, throughout the whole world, freedom of conscience is now allowed, and we may say, in a word, that all lands are now open to the trade of Christendom, and to the influences of intercourse with Christian people.

Along with the opening of the doors of all heathen countries to the Christian missionary there has been a wonderful increase of the resources of Christian nations for pushing the conquest of the Redeemer's Kingdom abroad. The easy and quick communication with every part of the world by means of the steamship and telegraph; the common commercial interests which are being developed among all nations; the prestige which Christian powers have everywhere obtained by virtue of their acknowledged superiority in all the arts that contribute to human welfare, and their military power, all contribute to make their subjects honored everywhere, and to recommend that religion which is the foundation of their superior civilization.

"There breaks upon us, in our day," says Christlieb, "and grows more and more complete, the age of universal missions. No longer in particular regions, but in all unchristianized parts of the world and among all races of men; among the highest civilized as well as the most degraded; in colonies and independent heathen lands; even in the remotest coasts and islands, where hundreds of languages and dialects are spoken, the cross of Christ has been raised, and the lands of the church, once lost under the bloody tread of Islam, have been energetically called into new life by the light of the gospel."

The power of Christendom is supreme. Though still but a handful, as compared with the countless hordes of heathendom, Christians rule the world. Every dispute among heathen nations is arbitrated by Christian powers at their will. The heathen are helpless in the hands of Christian powers, and dependent for existence as nations upon their sufferance. In arms, art, literature, law, inventions, commerce, the Anointed One holds all power in his hands, and in this power he sits enthroned, stretching out his rod of iron over the heathen and saying: "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

The King in Zion also stretches out to the heathen the golden scepter of peace. His ministers are everywhere inviting the most degraded and barbarous people to become the subjects of his sway and receive the blessings of his reign.

## CHAPTER II.

PREPARATION OF THE CHURCH—ORGANIZATION  
OF MISSIONARY SOCIETIES.

WHILE the hand of God was preparing an open door to carry the gospel to the heathen, the spirit of God was arousing the faith and zeal of the church for that great work.

A detailed account of the organization of all the missionary societies of the various Protestant churches would fill a volume. We can only note the beginnings of the great movement and some of the chief agencies in it. For more than two centuries preceding the era of missionary societies the missionary cause found occasional, earnest apostles.

The earliest Protestant missionaries were sent from Geneva to Brazil in 1557 and 1558. Gustavus Vasa, the king of Sweden, sent missionaries to Lapland in 1559. Dutch missions sprung up in Ceylon and the Indian Archipelago as the result of the Dutch conquests early in the seventeenth century.

The work among the North American Indians was important, for it gave evidence of what the gospel could do for the most barbarous people, and so, inspired hope of its triumphs everywhere.

Thomas Mayhew was the first missionary among the Indians of North America. He began at Martha's Vineyard in 1643, and the Mayhew family supplied missionaries for Martha's Vineyard and Nantucket for five generations down to the year 1803. But John Eliot was the first to obtain distinction as a missionary among the savage tribes of this country.

Eliot is called the "Morning Star of modern missions." He came from England in 1631 and settled in Roxbury, Massachusetts. He was a minister in Roxbury, but became interested in missionary work among the Indians. He began to preach to the Indians in Massachusetts in 1646. His zeal won for him the title of "the Apostle of the Indians." He gave to the tribes, among whom he labored, a written language, for which he prepared a grammar, and into which he translated the Bible. Three thousand five hundred copies of Eliot's Indian Bible were published in Cambridge in 1663 and 1685. This Bible is said to have been the first book published in America. Eliot maintained fourteen mission stations, chiefly at his own expense, though his work was watched with interest

and in a measure fostered by eminent Christians both in this country and England, of whom were Cotton Mather, of Boston, Robert Boyle, of England, founder of the Boyle Lectures, and Richard Baxter, the great non-conformist divine.

In England, the Society for the Propagation of the Gospel in Foreign Parts was organized among members of the Established Church in 1701. Its constitution stated that its work should be the propagation of the gospel, and the promotion of Christian knowledge, throughout England and its colonies. Hence, it is hardly to be classed as a foreign missionary society. It gave some attention to the Indians, and to the negroes of the American colonies. It also sent missionaries to the convict stations in the Norfolk Islands and Australia, but did very little until the opening of the present century.

The Society for the Promotion of Christian Knowledge, organized about the same time, also an English society, was more active, but its work was equally confined to home fields. In Edinburgh, a Scotch Society for the Promotion of Christian Knowledge was formed in 1709, and also a corporation for the Propagation of the Gospel in New England. Under the former of these societies the great Indian missionary Brainerd labored; the latter supported the work of the distinguished Dr. Jonathan Edwards among the Stockbridge Indians.

But it is to the little kingdom of Denmark that we must look for the most active missionary zeal exhibited during the first part of the eighteenth century.

The knowledge of Christ first entered this country through the Danish invasions of England. After fifty-six battles by land and sea King Alfred gained a final victory over the invaders at the battle of Ethandune in 871. The English king stipulated, among the terms of submission, that the Danes who chose to remain in England should receive Christian baptism, and some of the chiefs accepted the condition.

At the time of which we write Denmark was among the most prosperous and enlightened Christian nations; elevated by the power of Christianity from a state of fiercest barbarism.

Frederick the IV. was on the throne, a wise and noble prince. He became the first royal patron of foreign missions. He was more than a patron; the most extensive missionary work of the eighteenth century was projected by him. Dr. Lutkins was his zealous and pious chaplain, and fostered the missionary spirit of the sovereign. In the year 1705 King Frederick directed Professor Frank, of Halle, to select two students from the university to go as missionaries to the Province of Tranquebar, on the eastern border of the Carnatic, in Southern India. Bartholomew



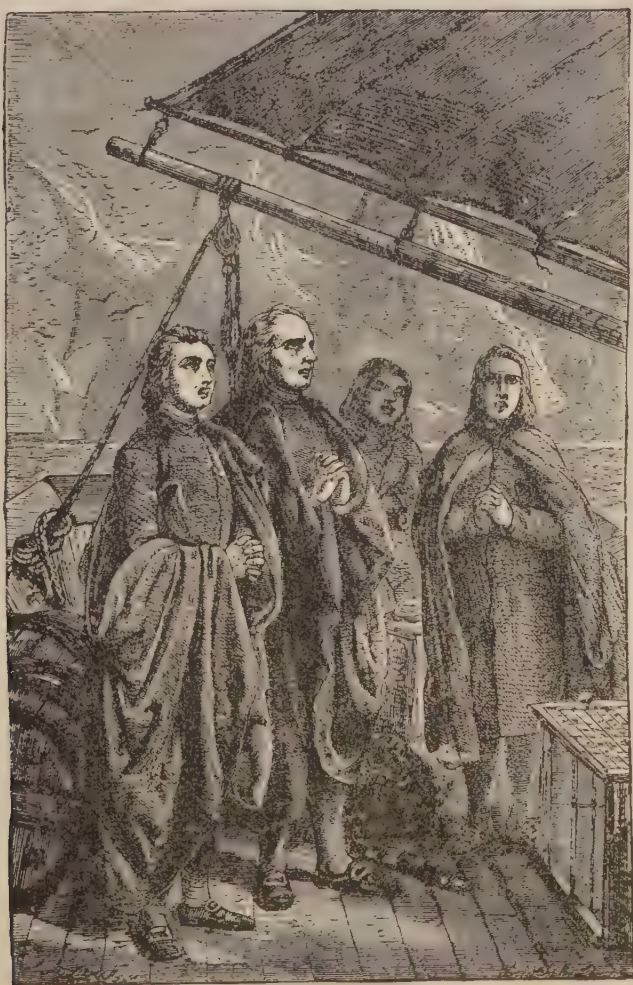
Ziegenbalg and Henry Plutschow were chosen for the self-denying and perilous work. They reached Tranquebar July 9th, 1706, and entered upon their labors, beginning a work which was carried forward by worthy successors for almost a hundred years.

Ten years after sending out the first missionaries, Frederick called a council of the most zealous churchmen in his kingdom, and organized a college for the preparation of missionaries and the direction of missionary work in all the Danish provinces of the East. Thus in 1715 was established the Halle-Danish Missionary Society. The field which these missionaries from Halle occupied, under the protection of Denmark, became a refuge for the persecuted missionaries of all nationalities, a shelter under which even English missionaries were glad to find refuge.

What an example is here given of the revulsion and defeat of the hostility aimed at Christianity. The same nation which, during the eighth and ninth centuries, endeavored by fire and sword to force its barbarous rites and worship of blood-thirsty deities upon England, became in the eighteenth century, a nation to which even English missionaries looked for protection. The last nation of Europe to adopt Christianity became the first to send it abroad. Moreover, this work was the work of a king who felt that to be a patron and promoter of the Christian faith was no derogation of kingly dignity. Frederick's zeal for Christianity and for missions was no transient impulse; no scheme of policy; nor had it any element of fanaticism; but it was founded in the deepest convictions and directed by the soundest judgment. Among the promoters of Christianity in the eighteenth century none deserve a higher place than Frederick IV, of Denmark.

We turn now to a people who, considering their numbers and resources, have led all others in missionary labors. In the little province of Moravia, in the southern part of Bohemia, dwelt a brave, earnest, self-denying people, who were bitterly persecuted for their religion. Members of the community, fleeing for their lives, found their way to the estates of the pious Nicholas Louis, the Count of Zinzendorf, in 1730 to 1732. From him they obtained shelter and protection. And there, amid the Lusatian woods, a little town soon sprang up; and Christian David, the leader of the little flock, returned to Moravia to guide the remainder of his people to the long-wished-for shelter. But their foes were bitter and vigilant, so David found himself under the necessity of leading his people away in small bands, and with the greatest secrecy, and precaution for their safety. Nine times was this journey made through trackless forests and rugged hills—the home of wolves and bears—until all in safety reached the little settlement of Herrnhut.

But a people, possessing such deep-rooted religious convictions, and such earnest piety as these Moravians, could not be content with having found a sheltering haven for themselves. They wished, immediately, to carry the good news of salvation to others; and to do this, were ready to



MORAVIAN MISSIONARIES ON THEIR WAY TO GREENLAND.

brave cold, hunger, neglect, persecution and death. No sooner did Christian David see his brethren well established in their new home, than he conceived the idea of carrying the gospel to those who sat in darkness. Two missionaries were sent first to the Isle of St. Thomas; and finding they

could not otherwise have access to the slaves, who formed the greater portion of the population, these two men announced themselves ready to become slaves in order that they might preach the joyful tidings of salvation to those negroes in bondage. Two other young men volunteered to go with Christian David to Greenland. They were Frederic and David Stach. When asked, at Copenhagen, how they proposed to live when they reached their destination, Christian David replied, "By the labor of our hands, and the blessing of God, we will build a house and cultivate the soil, and be dependent upon no one." He was told there was no timber for building; whereupon he retorted, "Then we will dig a hole in the ground and live there." These incidents show the dauntless spirit and indomitable determination of the early Moravians; disciplined in the school of hardships their hardy and indomitable courage has ever won the admiration of the Christian world. Within three years after the establishment of the settlement at Herrnhut, five missionaries were sent out, and the Moravian Missionary Society was permanently organized. This brave Moravian church, up to 1862, had sent out one-fiftieth of its members as missionaries. Such zeal and earnestness are not to be found elsewhere in the history of missionary organizations. After the Moravian missions, the next movement worthy of special note was that of the Methodists under the Wesleys.

John Wesley was a minister in the Established Church of England, who longed to bear the gospel to those who had it not. In 1732 he came to Georgia with Governor Oglethorp, for the purpose of Christianizing the Indians. A memorial church at Savannah, Ga., commemorates his labors in that country. He spent about two years in Georgia.

On the voyage to this country he became acquainted with some of the Moravian missionaries, and was greatly impressed by their faith and experience. Especially during a storm which threatened to engulf the ship Mr. Wesley wondered at the calm which these Moravians exhibited in conditions which so terrified him. He sought, soon afterward, to become more fully acquainted with their faith and manner of life; and both his mind and his spirit, in after years, were, in a considerable measure, influenced by them.

Wesley became a great reformer; burning with zeal for the cause of God, and laboring especially to proclaim the gospel to the neglected districts, he traveled and preached throughout the British Islands.

His whole work was a most distinguished exhibition of missionary zeal. Although his labors were confined to people of the English tongue and directed to arousing a vital faith and rekindling spiritual life in a corrupt and formal church. But to secure the best results of his



work, and to perpetuate it, Wesley organized the societies which were first called Methodists, and out of which the Methodist Church arose. The first of these societies was organized in Fetter Lane, London, May 1st, 1738. The foundation of the first Methodist chapel was laid in Bristol, May 12th, 1739, and on the 11th of November following, the Old Foundry, in London, was purchased by the Methodists as a place of worship. The movement advanced with great power, and in thirty years from the time of the founding of the first Methodist society, Mr. Wesley had under his direction one hundred and forty-four preachers, who were seeking out especially the poor and neglected, to preach to them the gospel.

Such being the character of the Methodist movement, it is not to be wondered at that it produced the most distinguished missionary of that age.

Thomas Coke was the first Bishop of the Methodist Church. He was born in Wales, in 1747, and was first a minister in the Established Church. He was ordained in 1784. His first labor as a bishop was to organize the Methodist Church in America, which he did at Baltimore, December 25th, 1784.

Bishop Coke soon returned to England and devoted himself to missionary labors. Through his direction, and supported chiefly by his own means, he sent out forty-three missionaries to the East and West Indies, and to America. He crossed the Atlantic ocean eighteen times. He was on his way as a missionary to India, in company with five others, when he died and was buried in the Indian ocean, May 2, 1814. The five men who accompanied him went to Ceylon, and began their labors.



THOMAS COKE.

The societies hitherto organized, save that of the Moravians, were not after the pattern of our later missionary societies. They represented individuals, rather than the church, and they were limited in their fields of labor. The Danes labored in the Danish colonies. The English societies were restricted to the English colonies. Only the missionaries from Herrnhut claimed the world as their parish. Not until the closing decade of the eighteenth century was there manifested that awakening which, in so short a time, pervaded the whole Protestant church and inaugurated missionary work upon the present grand scale.

As the English speaking people represent, more than all others, the power of Protestant Christendom, so the organization of the first regular foreign missionary society among English speaking people is regarded as

the most important event in the history of missions. The first church missionary society for the conversion of the heathen was organized by the English Baptists in 1792.

In Nottinghamshire, England, in 1761, was born William Carey, the son of a poor schoolmaster. In youth he showed remarkable perseverance and decision. He was ambitious to accomplish that from which his companions shrunk. If there was an inaccessible tree which defied the adventurous spirit of his school-mates, Carey could not rest until he had climbed it; and flowers, which he loved almost to passion, were gathered by him from precipitous heights or forbidden swamps, towards which

others had only looked with despair. Thus we see him, in early life, a lover of the beautiful, and possessed of an indomitable will—two things which were, of themselves, sufficiently indicative of great ability. At the age of 14 young Carey was apprenticed to a shoemaker, but his love of knowledge made him keep his book before him while at the cobbler's bench. By his memory and zeal he soon acquired a good education, in spite of his comparatively humble circumstances. He began his ministerial career while serving as a cobbler's apprentice, and



CAREY MEDITATING MISSIONS.

about the same time he began to think much concerning the duties of Christian nations to send the gospel to the heathen. This became a matter of serious concern to him. Finally, in 1780, at a small meeting of ministers in Nottinghamshire, when it was asked what should be the subject of discussion, Carey suggested, "The duty of Christians to send the gospel to the heathen." At this up rose Dr. Ryland, the oldest of the ministers, to rebuke what he called the presumption of the young man. He sternly said, "Young man, when the Lord wishes to convert the heathen, he can do it without any of your help." Thus the missionary spirit in young Carey met its first rebuke, foreshadowing what the

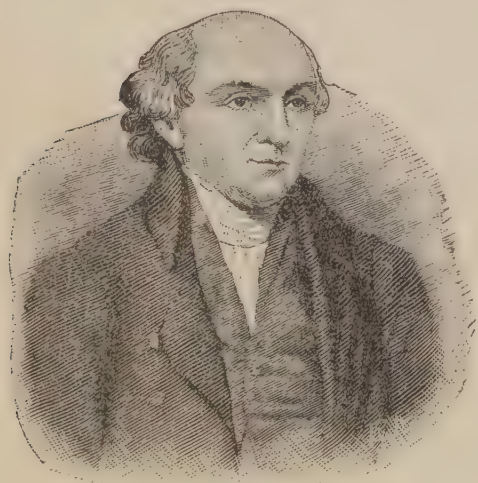
cause of missions had to contend against for many years—bigotry and prejudice at home. But Carey was not to be put down thus. He constantly thought and prayed over the subject, and endeavored to impress upon those with whom he was thrown in contact, that to send the gospel to the heathen was a Christian duty. The seed which he had begun to sow in that minister's meeting fell into good ground; for it aroused some of those present to earnest thought upon the subject. In 1784 a ministers' prayer-meeting was organized in Nottinghamshire, for the revival of religion and the extension of Christianity. Among those present were several besides Carey, who were afterwards noted for their great zeal and usefulness in the cause of the Master, such as Robert Hall, Samuel Pearce and Andrew Fuller. These all took great interest in the missionary idea, and endeavored in the next few years to kindle equal interest and zeal among the people at large. The work progressed slowly. Eight years passed before any definite results appeared. But a great revolution in the world of ideas is not the work of a day. No matter how suddenly the change may come, to the casual observer, there are always causes which have operated long in silence to produce them. Especially do spiritual forces work in silence, until, like the leaven in the meal, they pervade and move the whole church. Where Elijah prayed for rain there appeared at first a cloud no larger, apparently, than a man's hand. But that was enough for the eye of faith. And in like manner, Carey did not wait for great results. He was content with very small encouragement. He never seemed in the least doubtful of the final result. More than a century before, John Eliot had written at the end of his *Indian Grammar*, "Prayer and pains, through faith in Christ Jesus, will accomplish anything." The same spirit animated Carey and his colleagues. Their faith in God never wavered. Earnest effort combined with prayer and patience never have failed in a just cause. To those who have studied God's dealings with men there is nothing but the recognition of established facts at the foundation of the loftiest Christian faith.

Finally in June, 1792, Carey concluded that the time for action had come. A meeting was held at Nottingham, and Carey was appointed to preach. He chose for his text, Isaiah LIV: 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited." That sermon was long memorable throughout the country, not only as an example of Carey's fervor and piety, but as a masterpiece of pulpit oratory. Two great thoughts he strove to impress upon his hearers:



"Expect great things of God," and "Attempt great things for God." At the close of his discourse he portrayed the benighted condition of India, comparing it to a deep, dark mine, from which many gems would be obtained. He then called for volunteers to go to India as missionaries. Despite the earnestness of his appeal, no one offered to go, whereupon he said to Pierce and Fuller, "Then I will go down into the pit, but remember you must hold the ropes." But if Carey went to India, funds had to be raised to support him; and though many took interest in the project, it was necessary that the Baptist people should be more thoroughly awakened. Carey therefore went to London to endeavor to procure assistance in that quarter. But he found himself coldly received. His views were almost universally disapproved. Members of Parlia-

ment scoffed at the idea of a Baptist mechanic going out alone to convert India. Wilberforce rebuked them by telling them that the idea was grander than Milton sitting down when old, and poor, and blind to compose *Paradise Lost*. Those who wished to spare their plethoric purses were ever ready then, as they are to-day, to remind him that charity should begin at home: that the heathen of his own land needed looking after. But Carey was ever ready with an argument to confound such people: they were told that "Go ye into all



WILLIAM CAREY.

the world and preach the gospel to every creature" was to be obeyed to the letter: that Christianity was not the patrimony of any particular nation, but of the world, and that no nation has a right to monopolize it: that if there were heathen in England they were so despite of light and not on account of the absence of it: that if the apostles and early teachers of Christianity had acted on this principle, Britain would still hold a race of savages and idolators: that even the inspired teachers seemed ready to yield to home attractions, and needed persecutions to scatter them abroad, that they might "sow beside all waters," and that it is a suspicious kind of benevolence which only looks with pity on home when its sympathies are sought for the uttermost parts of the earth.

But having finally succeeded in enlisting the sympathies of the Baptists, in some degree, Carey found other difficulties in the way. The British East India Company, then controlled the trade between England and India, and refused to allow any of their vessels to carry Mr. Carey and his colleague, Mr. Thomas, to that benighted land. The English traders, as a class, led very dissolute lives in India, and did not wish any one about them who would be likely to expose their vices, or the abuses to which the poor natives were subjected. Missionaries would be informers upon their evil deeds. Various were the hindrances thrown in the way of the missionaries; but in 1793 they secured passage on a vessel sailing under the Danish flag, and reached India before the close of the year.

The Baptist Missionary Society, which came into existence in 1792, as the fruit of Carey's zeal and faith, was different from the organizations which had preceded it, in this, that it had no limitations, but was designed to promote Christianity in all heathen lands, as opportunity offered; and in this, further, that it aimed to unite the whole Baptist Church in this work. It was not the movement of individuals, in their own capacity, but of representatives of the church, in answer to the views of Carey, that the time was come for the church, as such, to recognize the duty of sending the gospel to the heathen, and to organize for the steady pursuance of this work. A general awakening in regard to missions began now to be manifested in the church. The duty of organizing the church in steady effort to send the gospel light to those who sat in darkness, was fully discussed. The interest reached all classes.

In the year 1795 a spirited paper appeared in the Evangelical Magazine advocating the forming of a General Missionary Board upon a broader and more liberal basis than any missionary society had yet adopted. The proposition met with favor from men of various denominations. Measures were at once taken to organize the proposed society. An invitation was sent out, calling upon all the friends of foreign missions, without respect to their denominational views, to meet and consider what could be done.

The call was signed by eighteen dissenting ministers, seven Presbyterians, three Wesleyans and three Episcopalians.

It was promptly responded to, and September 22nd, 1795, the assembly met in the chapel of the Countess of Huntingdon, a lady who was distinguished for her zeal in charitable and religious enterprises.

The meeting held for three days, while the object for which it was called was earnestly considered. Denominational views were not easily subdued. But, at length, the common love for Christ and the souls he

had redeemed prevailed. The ministers fell weeping into each other's arms, and clasped their hands across the narrow chasm of denominational differences. The London Missionary Society was organized.

At the very meeting that organized the Society a large number of young men offered themselves, at once, to go into any field where the Society might send them. Twenty-nine of those who offered were accepted. But the Society had no funds, and some delay was unavoidable before those who were chosen could go to their desired work. A year was spent in putting the Society on a financial basis, and in settling the methods of its work.

The first missionary whom this Society sent out landed in Tahiti, March 4th, 1797. The next fields occupied were China and the East Indies. Robert Morrison entered China in 1807. Dr. Milne followed soon after. But the countries in which the London Society has done most work and reaped the largest harvest are the South Sea Islands, Madagascar and South Africa. Among its most distinguished laborers may be mentioned John Williams, David Livingston, Robert Moffat, John Theodore Vanderkemp and others.

Organized on a union basis the London Missionary Society has always remained, nominally, undenominational, but as church societies were afterward formed in all the churches, these engaged for the most part the support of their respective denominations, and so the London Society has fallen almost entirely under the direction of the Independents or Congregationalists.

It is interesting to the Christian student to pursue the religious history of those times, and observe how the missionary fire caught from point to point and spread abroad.

Some of the circulars and addresses of the London Society were translated into German and circulated on the Continent. Some who read these documents were moved by them to offer themselves to the Society as missionaries. Others were inspired to organize in Holland a new society, since known as the Netherland's Missionary Society. This society, however, was paralyzed by some adverse circumstances as soon as it was formed, and the beginning of its operations was delayed.

About this time the Dutch lost a large number of their colonial possessions. This temporarily stopped the movement. Such men as wished to labor as missionaries put themselves under the direction of some of the English boards. The society did not do anything at all on its own responsibility till 1819, which date is sometimes considered the time of its organization. In that year it sent out its first missionaries to the Dutch East Indies. Its labors have been chiefly in the East Indian Archipelago.

The Church Missionary Society was formed in 1799. It originated with



William Wilberforce, Charles Simeon, and some others of the evangelical school of the Established Church. It was permanently established in the beginning of the year 1800. Its support is chiefly from the Low Church branch. Other societies had found men ready to go to preach in heathen lands before means could be secured to send them. But at the time this was organized all the missionaries who could be obtained were engaged under the English Baptist and London Societies; so the Church Missionary Society found itself under the necessity of hiring German missionaries, for there were not many among its own staid, conservative people who volunteered for the work. In consequence its progress was comparatively slow until the year 1818, when its own people became more interested in it. The constitution of this society provides that its president shall be a Member of Parliament, and its vice-president a bishop of the Anglican Church. Furthermore, all its laborers must submit to Episcopal ordination, and certify acceptance of the Thirty-Nine Articles. No one is accepted as a missionary who will not comply with these conditions. Even the Germans who were employed by the society were not exempted from these requirements. Its work has been severely denominational.

After the Church Society our attention must be turned to the work in our own country. In the year 1810 there were found among the students of Andover College four young men who were afterward distinguished in missionary history. They were Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newel. Mr. Judson had been strongly stirred by a sermon preached by Dr. Buchannon, entitled "The Star in the East." He began to think that it was his duty to become a missionary. But on mentioning this to his intimate friends he found them not disposed to favor the idea, but rather to pronounce it chimerical. Not shaken in his purpose by this he wrote to the London Missionary Society making known his views. He received an encouraging reply, and an invitation to come to England and receive, in person, such information as he desired. About this time, however, he found three of his schoolmates had similar convictions to those which were experienced by himself. Judson and his three friends were all members of the Congregational Church. But they were all ready to set out as missionaries as soon as any way for their support could be provided. In order to let their brethren know their feelings, Mr. Judson drew up the following paper, which was signed by Mills, Nott and Newel, and was presented at the meeting of the Congregational ministers of Massachusetts June 10th, 1810:

The undersigned, members of the Divinity College, respectfully request the attention of their reverend fathers, convened in the General Association at Bradford, to the following statement and inquiries:

They beg leave to state that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

They now offer the following inquiries, on which they solicit the opinion and advice of this Association :

Whether, with their present views and feelings, they ought to renounce the object of missions as visionary or impracticable ; if not, whether they ought to direct their attention to the Eastern or Western world ; whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society ; and what preparatory measures they ought to take previous to actual engagement.

The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers.

The committee to whom this paper was referred decided that it was the duty of Christians to send the gospel to the heathen. Thereupon the assembly voted that the association should institute a "Board of Commissioners for Foreign Missions," for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the gospel in heathen lands. In a short time the society was organized, and was supported by the concentrated forces of the Congregationalists and Presbyterians in the United States. Such is the history of the organization of the American Board.

Mr. Judson went to England in 1811 for the purpose of ascertaining if the London Society would co-operate with the American Board. The directors did not have much faith in the practicability of such a scheme ; but they told Mr. Judson if the American Board failed him he could look to the London Society for support. He then returned to America, and in February, 1812, sailed with his wife, and Mr. Newell and wife, for Calcutta. Five days later Messrs. Nott and Hall and their wives, and Luther Rice, sailed for the same place. While waiting at Calcutta for an opportunity to go to Madagascar, Mr. Judson and wife and Mr. Rice changed their views on the subject of baptism and resolved to unite with the Baptist Church. This change was made after a long and serious study of the subject. They felt, therefore, that they had no further claims on the American Board; in this dilemma it was decided that Mr. Rice should return to America and appeal to the Baptists to organize a missionary society. Mr. Judson also wrote letters to Rev. Lucius Bolles upon the subject. As soon as the intelligence of Mr. Judson's position reached America it spread with wonderful rapidity, and aroused the

Baptists to the importance of mission work. A company of ministers met at the house of Dr. Baldwin, in Boston, on February 8th, 1813, and formed "The Baptist Society for Propagating the Gospel in India and Other Foreign Parts." The management of this society was placed in the hands of a board of twelve directors. The secretary was instructed to write to the English Baptist Society and propose an alliance of the two. The English Baptists wisely thought the American Baptists should organize a society of their own, and consequently declined the offer. Other local societies were formed in the Baptist Church in the United



ADONIRAM JUDSON.

States in 1813; and on May 18th, 1814, representatives from these societies met at Philadelphia, and formed "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." The convention appointed a board of managers to control and superintend its work. Resolutions were at once adopted declaring Mr. Judson a missionary under the direction of the board. The board also assumed the responsibility of any debts contracted by Mr. Judson, as he had, during this time, been compelled to borrow from English



Baptists for his support. Mr. Judson was thus the direct cause of the organization of two of the leading American missionary societies.

The American Board was at first the organ of both Congregationalists and Presbyterians; but in 1832 the Old School Presbyterians established a society of their own, leaving the other Presbyterian bodies to labor with the Board. A division of the work was made; the Presbyterians taking with them the Indian missions, and the work in Egypt, and also establishing new fields of labor for themselves. Another division was made in 1870, when the American Board was left entirely to the Congregational Church. In the division of labor the 39 fields of Turkey, Syria, Egypt and some other parts of the Orient were taken in charge by the Presbyterians.

The Basle Missionary Society is the most important on the continent of Europe. No other collects annually so much money for the missionary work. It came into existence two years later than the Baptist society in the United States. The date of its organization being 1816.

The Missionary Society of the Methodist Episcopal Church was permanently organized in 1819. The movement has an interesting and romantic history. It was in the same year that the Basle society was formed that Marcus Lindsey preached a sermon at Marietta, Ohio, which greatly moved John Stewart, a colored man in his congregation. Stewart was brought under deep conviction of his lost condition as a sinner. Shortly afterward he experienced the pardon of his sins. This colored man was praying in the field when he felt that the hand of God was upon him as one chosen to preach the gospel. Impelled by the conviction that he ought to preach, Stewart went to Goshen, where he found a number of Delaware Indians preparing for a dance. He entertained and pleased them by singing religious songs. After thus securing their attention, he preached to them, as best he could, the way of salvation. From Goshen, Stewart went to the Wyandotte agency. Here he met Jonathan Pointer, also a colored man, who had been a member of the Methodist Church, but was back-slidden and wicked. But Pointer spoke the Indian language, and Stewart insisted that Pointer should interpret while he preached to the Indians. At the first sermon only one Indian, an old woman, would hear. The next day the preacher had this woman and an old man for his congregation. At his next sermon eight or ten heard him. The interest grew. A great revival was the result, and during the meetings some celebrated Wyandotte and Turtle chiefs were converted.

This revival, conducted by a negro, among the Indians, produced a great sensation throughout the Methodist Church, and turned the thoughts of Christians to the heathen people at home and abroad. Besides the

Indians, scattered over the West, there were great numbers of foreigners who knew not the gospel, crowding to our eastern shore. The people from some quarters began to petition for the organization of a missionary society. Rev. Nathan Bangs, D. D., and Rev. Joshua Soule conferred upon the subject and decided that a society ought to be organized, which should be under the control of the General Conference, and whose missionaries should be, in all respects, subject to the discipline of the church. Local societies, in different places were already being organized, and in 1818 Rev. Laban Clark moved in the New York City preachers' meeting that a Bible and Missionary Society of the Methodist Episcopal Church be organized. At this meeting a number of prominent Methodists were present, and, after considerable discussion, a committee of three was appointed to draft a constitution. The constitution, when framed, was submitted to the consideration of a meeting of ministers and friends of the cause. At Forsyth Street Church, April 5th, 1819, it was read, amended and adopted, article by article, and Bishop William McKendree was elected president of the new society, with Bishop Enoch George first vice-president, Bishop R. R. Roberts, second vice-president, and Rev. Nathan Bangs, D. D., third vice-president. A board of thirty-one managers was then elected. But great opposition was now encountered. A large portion of the Church felt no interest in the enterprise, or openly opposed it. Others were distrustful. The outlook was very gloomy. At times it was not possible to call together a meeting of the board. But there were others who stood by the enterprise, and never doubted of its final success. Bishop Soule, at one meeting of the board, said: "The time will come when every one who assisted in the organization of this society, and persevered in the undertaking, will consider it one of the most honorable periods of his life." Various auxiliaries were formed in the different conferences in the East, and the work of organizing them into a whole was finally completed in 1820, at the General Conference at Baltimore. Here the constitution was amended so as to form a distinct missionary society separate from the Bible cause. The work now began in earnest. Liberal donations were made, and nearly all the Methodist conferences fell into line at once. This society represented the whole body of Episcopal Methodists, until 1844, when the church divided into two ecclesiastical organizations. It is still the society of the Northern branch of the M. E. Church. In 1845 the M. E. Church, South, organized a missionary society of its own.

We have noted the beginning of missionary societies. To follow, in detail, the history of these organizations, as one denomination after another fell into line for the work is not necessary. The reader is referred

to the Appendix at the close of this volume for a tabulated exhibit of the principal missionary societies, now in operation, and for the date of their organization. The English Baptist Society typed those which followed. The idea upon which they were established was well expressed by Carey, in that meeting at Kittering, when, having described India as a deep, dark mine, from which, such as had the courage to venture might gather of redeemed souls, when no one else offering to descend into this mine, offered himself, saying, "Then I will go down," but, to his brethren, "You must hold the ropes." Holding the ropes is the business of the Missionary Society. This work is not solely for a few devoted individuals. It is a work for the whole church. The obligation rests upon the church, through her ministry, to "preach the gospel to every creature," and, in her organized work this duty should find constant recognition. Under this view one after another of the Protestant denominations took up the work of foreign missions, as a duty not to be evaded or ignored. Every year, new societies were formed, until no church was found too inert or too feeble to respond to the general call. Every one is now sending its representatives into the field. Every one is ambitious to bear some part in the great work of bringing the heathen world under the reign of Christ. As we write this, in the year of grace, 1888, there are one hundred and thirty foreign missionary societies of the various Protestant churches, and the men and women they have sent forth are in every land and upon every island of the sea.

### CHAPTER III.

#### PREPARATION OF THE CHURCH—WOMAN'S FOREIGN MISSIONARY SOCIETIES.



U N considering how God prepared the church for her great missionary epoch we must not fail to notice a special movement among Christian women.

Woman's influence has always been very great in the church, and it would be impossible to exalt her to a more dignified or important sphere than that which she has always occupied. The home is woman's realm—her kingdom where her power is well-nigh supreme in establishing faith and moulding character.

But it is principally for this cause that the problem of Christianizing heathen lands resolved itself, quickly, when the trial began to be made, into the question whether woman in heathen lands could be reached and brought under the influences of the Christian teacher.



Such were the social laws in most heathen countries that male missionaries were excluded from the homes of the natives, and the native women, on the other hand, were excluded from those public assemblies where it was permitted to hear the teachings of the missionaries.

Especially in India, which more than any other country, at the opening of this century, seemed to appeal to Christian nations for the bread of life, because there, the doors of entrance were thrown wide open, the state of woman was such that the only hope of reaching her was through her own sex. This fact the missionaries in the field soon recognized and reported to the church at home. Men had preached the gospel to men; they had given the people the Word of God in their own tongue; they had scattered Christian books; it all availed little while the homes where life begins, and mind and heart receive their first, but most enduring impressions, was not reached.

Some of the foreign missionaries were married, and had taken their wives with them. It was found that the wife was, very often, the more efficient missionary of the two. So, the need was acknowledged of woman missionaries, and the call came to the church to send them forth. In any previous age of the church the organization of woman's missionary societies, and the employment of female missionaries under the authority of the church, and as a branch of regular work would have been impossible. But with the opening of the doors abroad came the removal of prejudices at home, which, else, would have restrained woman from entering upon the work to which she was called.

Nearly two-thirds of all the members of the Protestant church are women. And these are in no respect inferior in faith and personal piety to the male members, but are rather their superiors in these elements, which constitute the real power of the church. It will be seen at once, therefore, what resources of influence are lodged in Christian women. They have ever been found in deepest sympathy with all that tends to the glory of God or the spiritual regeneration of our race.

#### INDEPENDENT ORGANIZATIONS.

Almost as soon as the churches began to organize missionary societies we read of special organizations on the part of the women of the church to aid the great work of Christianizing the heathen.

Perhaps the earliest of these societies, of which any record can be found, was that organized by the ladies of the Baptist church, in Boston, in 1800. The constitution of this society is preserved. It stated, "This society shall be composed of females (of no limited number) who shall feel themselves disposed to contribute their mite towards so noble a

design as the diffusion of gospel light among the shades of darkness and superstition." The society met once a month, and two dollars a year was required of its members.

Though originating chiefly among the Baptists, it is worthy of notice that this society was in truth a union society; for the 4th Article of its Constitution was as follows:

"In order to accommodate persons of both denominations, separate lists of names will be kept, and subscriptions of those who request it will be devoted to the support of missions of the Congregational order, and those who wish otherwise, to the support of missions of the Baptist denomination."

In 1802 the Massachusetts Baptist Missionary Society was formed; in 1808 the "Cent a Week Society," and in 1811 the "Salem Cent Society." These societies multiplied in succeeding years. They were found to be very efficient in raising funds for the missionary cause.

As early as 1812 we have mention of a "Woman's Foreign Missionary Society," at New Haven, Conn., belonging to the Congregational church. Under the leadership of this society auxiliaries sprang up rapidly until, in 1839, they numbered more than six hundred and eighty.

The Methodist ladies of the city of New York organized a missionary society for the Methodist churches of that city and vicinity July 5th, 1819. The meeting was held in the Wesleyan Seminary on Forsyth street. Dr. Nathan Bangs presided at the meeting and aided in the organization. This meeting sent out an address to the churches, from which we take the following as expressing the sentiment which actuated those Christian ladies:

"Shall we who dwell in ease and plenty, whose tables are loaded with the bounties of Providence, and whose persons are clothed with the fine-wrought materials of the Eastern loom; shall we, who sit under the droppings of the sanctuary, and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged; shall we deny the small subscription solicited to extend the bare necessities of life to our brethren who are spending their strength and wasting their health in traversing dreary mountains and pathless forests to carry the glad tidings of free salvation to the scattered inhabitants of the wilderness?"

From the days of Joanna, the wife of Chuza, and other pious women, who ministered of their substance to the Lord, to the present period, female charitable institutions have experienced the peculiar smiles of a gracious Providence. We are not called to the more arduous employments of active life; we are exempted from the toils and cares of official

stations in the church ; but God has, nevertheless, required of us that our all shall be devoted to his service.

Let us imitate the pious Phebe, who was a servant of the church; Mary and Persis, “ ‘who labored much in the Lord;’ and those other godly women of the apostolic age whose memory still lives in the page of inspiration ; let us leave nothing unattempted that promises to promote the advancement of the Redeemer’s Kingdom.”

This New York society continued its work for more than forty years. But as the funds which it collected were not reported in the conference minutes to the credit of the various congregations from which they were gathered, the collections made by the ladies being outside of those provided for in the discipline, the desire of the churches to have full credit for what they gave at length directed all their contributions into the regular channels, and this woman’s society ceased.

Rev. David Abeel, of the American Board, was a pioneer in organizing “woman’s work for woman.” As early as 1817 the American Board began to employ single ladies as teachers among the North American Indians ; and up to the year 1860 one hundred and four had been thus employed. Mr. Abeel advocated the organization of a woman’s missionary society among the ladies of his English church, and at his suggestion the Society for the Promotion of Female Education in the East was formed in 1834. This society has its headquarters in London, is still in active operation, and has accomplished great good.

The Ladies’ Wesleyan Missionary Association was organized March, 1859. Its center of operations is London. It is auxiliary to the Wesleyan Methodist Missionary Society. Its plan of action is confined to women and children. It affords help to orphanages and boarding schools and contributes to the support of schools in Italy, Ceylon Africa and Spain.

The Woman’s Union Missionary Society was organized in 1861. It is undenominational and has its headquarters in New York. In 1860 Mrs. Francis B. Mason, a missionary from Burmah, came to the Bible Society with the sad story of woman’s wants and miseries in heathen countries, and urging a special movement for their relief. During a visit to Boston her earnest appeals resulted in the formation of a society of nine ladies. A society was also organized in New York, and in February, 1861, the Boston society united with that of New York, and Mrs. T. C. Doremus was chosen the first president.

This society exhibited from the first a vigorous life. During the first year of its existence it sent a female missionary to Burmah, and aided in the support of female Bible readers in India, China and Japan. In the



spring of 1862 it sent Miss Gomez to labor in the hospitals at Calcutta, and in July of the same year appointed Miss Britton as a teacher in the Zenanas of India. Miss Britton conducted her work with eminent success. She was, within a few years, aided by fifteen other ladies sent out by the society, and fifty more employed from India. They have also established at Calcutta an orphanage and a children's hospital. From Calcutta, as a center, work was also extended to Allahabad and Rajpore.

In 1869 three female missionaries were sent by the society to begin work in Peking, China. In the same year a school was taken up by the society in Smyrna. Japan was entered by three lady missionaries in 1871, and in the same year a missionary was sent to Athens in Greece.

The report of this society in 1881 showed 43 missionaries sent out from America, 58 supported on the field, 12 mission stations, 84 schools; 174 Bible readers; 63 out stations: in India, 15; in Burmah, 6; in China, 13; in Siam, 1; in Syria, 6; in Turkey, 7; in Japan, 2; in Africa, 6; in Mexico, 4; in California, 1; in Paris, 1. The aggregate receipts of the society up to 1881, were \$741,939.19. The value of its property in foreign stations, \$40,000.

#### INDEPENDENT SOCIETIES.

The Woman's Board of Missions of the Congregational Church was organized January 18, 1868.

The great work which was being accomplished by the Woman's Union Society, which we have just noticed, awakened an interest on the part of a number of ladies in the City of Boston, who felt called upon to make some effort to establish woman's missionary work within their own church. They received the encouragement of the American Board. A meeting of about forty ladies, members of the Congregational Church, was held at the Old South Church Chapel, on the first Tuesday of January, 1868. Mrs. Winslow, of the Madura mission, and Mrs. Dr. Butler, wife of a Methodist Episcopal missionary in North India, were present and addressed the meeting upon the miseries and needs of heathen women, showing how the progress of the gospel was hindered while they remained inaccessible, and what an effectual door was open to reach them through female missionaries. Missionaries abroad were calling for the aid of women in their work, and women of piety and education were ready to go. Should they not form a society designed especially to to raise the means and send them, and to direct the attention of the church more fully to the special work to which Providence was calling Christian women? It was resolved to proceed at once to the organization of a society; a committee was appointed to draw up a constitution,

and a week later, at the same place, the "New England Women's Foreign Missionary Society" was organized.

The society was not to work independently, but in connection with missionary boards already organized, nor was it intended to confine its work to the Congregational church.

The first article of the constitution was as follows:

"The object of this society is to engage the earnest, systematic co-operation of the women of New England, with the existing boards for Foreign Missions, in sending out and supporting unmarried female missionaries and teachers to heathen women."

There was to be union of council, prayer and method of work in the operations of the society at home, but its treasurer was to keep a denominational account, crediting each religious body with the sums received from its members.

In September of 1868, the constitution of the society was changed so as to extend its auxiliaries beyond New England and to limit its work abroad to co-operation with the American Board, and the name of the society was changed to the "Woman's Board of Missions."

The society reported in 1882 twenty-one branches; fourteen hundred organizations; one hundred and one missionaries; eighty-one Bible women; twenty-two boarding schools; five homes containing one thousand pupils, and twenty-three village schools containing twenty-five hundred pupils. The society had collected since its organization, \$940,000.

"The Ladies' Board of Missions," in connection with the Presbyterian Church, was organized in the spring of 1868. Its first object was to aid the missions of the Presbyterian Church in New Mexico, Arizona and Colorado. Later, its plans were enlarged and the name of the society changed to the "Ladies' Board of Missions of the Presbyterian Church." This society is doing a good work.

"The Woman's Board of Missions of the Interior," a Congregational society, was organized in 1868.

All these societies were, in a sense, independent of the church. They were not called into existence by any church action, nor were they governed by any laws and regulations laid down by the churches. They were voluntary organizations of Christian women. They framed their own constitutions and directed their own work or determined by their own choice how it should be directed. The societies which confined their work within denominational boundaries co-operated with the regular church boards as auxiliaries.

The great number of societies which came into existence in this way—for we have only noticed a few of them, and the great work which they

did—show the leadings of Providence in this woman's missionary movement, and how slow the church was to follow the manifest leading of the Divine hand; for, it was not until 1869 that the churches, as such, began to take action in organizing woman's missionary societies as a co-ordinate branch of their regularly constituted missionary work.

#### THE FIRST CHURCH SOCIETY.

The honor of organizing the first woman's missionary society under the direct sanction and support of the church belongs to the Methodists.

"The Woman's Foreign Missionary Society of the Methodist Episcopal Church," was primarily the fruit of the energy and zeal of Mrs. Parker, wife of one of the Methodist missionaries to India.

Mr. and Mrs. Parker returned from India, March, 1869. They were deeply impressed with the need of a woman's missionary society, that should represent the whole Methodist Episcopal Church. Their experience in the foreign field made them feel that heathen women could only be reached effectually through special effort in their behalf, upon the part of Christian women in the church at home.

Mrs. Dr. Butler, wife of the founder of the Methodist Missions in India, and who was at this time residing in Boston, joined her influence with that of Mrs. Parker in arousing the Methodist ladies to undertake the contemplated work. In response to appeals to other women in the Western sections of the church, Mrs. Parker received the answer, "Let the women of the East start and we will follow."

Notice was sent to the Methodist Churches in Boston and vicinity calling for a meeting on Monday, March 22, at Tremont Street Church, at 3 p. m., for the purpose of organizing a Woman's Foreign Missionary Society.

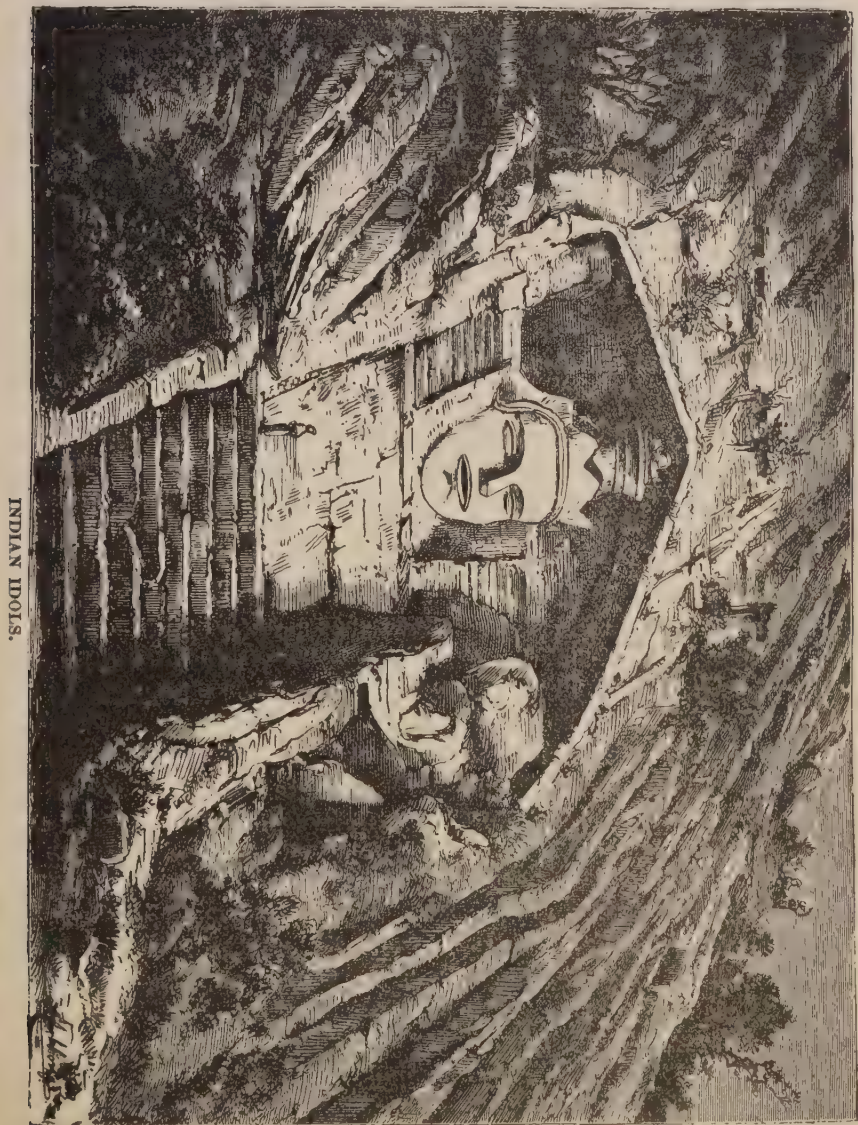
On the morning of the appointed day Mrs. Parker awoke to behold one of the most furious storms of the season, and she twenty-five miles from the place of meeting. Mr. Parker tried to dissuade her from going to Boston, saying "No one will be there and we had better go home." Mrs. Parker hesitated, as if recalling the sight of those soul-starving women of heathen lands, and the devoted missionaries overtaxed and breaking down under the burden resting upon them. Then, turning to her husband, she said, "Edwin, you can do as you think best, but I must go to Boston."

She found Mrs. Butler and seven other ladies present. These ladies then and there adopted a constitution and organized the Woman's Foreign Missionary Society.

This society was intended for the whole church. It was independent of the church missionary society in its constitution and methods of



work; but it was, according to its constitution, to "seek its council and approval." The general conference of 1872 ratified the organization of the society and provided for its work in harmony with that of the gen-



INDIAN IDOLS.

eral board. The whole territory of the church was divided into ten districts, each having its headquarters as a center of operations; and a paper called *The Heathen Woman's Friend* was established as the organ

of the society. At present this society enrolls 113,259 members, and reports collected the past year \$191,077.59.

We need not detail further the history of that movement which is contributing so much to missions at the present time. After the example of the Methodist Church other Protestant denominations fell quickly into line in organizing general societies under their fostering care and direction. The importance of a separately organized "Woman's Work for Woman," was recognized, and within a decade after the Methodists led the way almost every denomination of Christians, of any strength, had joined in the movement.

From the woman's missionary societies in the United States up to 1887, more than ten million dollars had been collected, and more than one million annually is now being raised by them. Nor is this woman's movement less prominent, when we regard the work which female missionaries are doing abroad. In the school where children are taught, in the hospital where the sick are nursed, woman's services have been more acceptable and more efficient than the services of men. And most of all in reaching their own sex and carrying the gospel to heathen homes they have accomplished a work which men could not do, but which was the most important of all for the success of Christian missions.

# INDIA.

## CHAPTER IV.

### HER PEOPLE AND RELIGION.



INDIA embraces the two great divisions of Hither and Farther India.

Hither India is the great southern peninsula of Asia, washed on the east, south and west by the Bay of Bengal and the Arabian Sea. It has a sea-coast of 4,000 miles. Its land boundaries are: upon the east, the hills which separate it from Burmah; on the north, the great Himalaya Mountains, which separate it from Thibet, Tartary and China; and on the west the Suleimaun range, dividing it from Afghanistan and Beloochistan.

The extent of the country from north to south is about 2,000 miles, and its greatest breadth 1,900. It contains an area of 1,577,698 square miles—about twenty-four times the extent of the state of Missouri.

The river Ganges comes down from the snows of the Himalayas, flows seven hundred miles to the southeast, thence eastward four hundred miles, through the plain of Bengal, and turning to the southeast again and meandering for three hundred miles through a country but little elevated above the sea, goes out through many mouths into the Bay of Bengal.

The Indus, rising in Thibet and flowing through the pass between the Himalayas and the Hindoo Kush Mountains, enters India on the north-west border, near which it flows for a thousand miles till it enters the Arabian Sea.

The Brahmapootra River enters India from Thibet, on the extreme northeast, and, flowing to the southwest, mingles its waters with the Ganges as it enters the bay. Five large rivers, four besides the Indus, give name to the Punjaub in the northwest. The Keistnah and the Godavery are the great rivers of the southern peninsula. There are, besides these, many smaller streams, and the greater part of the country is well watered and possesses the conditions of great productiveness, although irrigation from wells is the chief reliance of the husbandman in large sections of country where the soil, when properly watered, proves luxuriously fruitful.

The natural divisions of India are the plains of the Ganges, the plain of the Indus, the sub-Himalaya regions, an elevated table-land, lying



between the basins of the Ganges and Indus, northward, and the peninsular portion which extends southward.

The peninsula has low lands near the coast, east and west, but inland rises abruptly into a vast interior plateau, from 2,000 to 3,000 feet above the level of the sea, bounded on either side by the eastern and western Ghauts mountains. The plains of the Indus are in a large measure arid and barren. The desert of the Indus is called, in Hindoo geography, "The Region of Death." It lies along the course of the Indus and the Ghara rivers for 500 miles.

The plain of the Ganges is wonderfully fertile, and sustains a population of 100,000,000 people. It embraces the provinces of Bengal, Bohar, the Doab, Oude and Rohilcund.

Farther India is the southeast peninsula of Asia, touching India on the southeast by Burmah, and stretching away between the gulf of Siam and the China sea, and southward into the Malay Peninsula. It includes, besides this peninsula, Burmah, Anam and Siam.

The productions of India are as varied as its climate, ranging from the flora of a tropical to those of the arctic regions. Groves of palm border the coast. The mango abounds in the interior. Rice is one of the principal articles of food, and is grown wherever the lands can be irrigated. Maize and wheat are the staple productions of the northwest. Opium is one of the chief articles of export. Cotton is extensively cultivated. The cinchona tree has been introduced and does well. The India rubber is an important product.

The country abounds in wild beasts, as the panther, tiger, leopard, wolf, jackal, and hyena, and in many kinds of deadly serpents. In 1871 the total number of inhabitants known to have been destroyed by these creatures was 18,078, of whom 14,529 died from the bites of serpents.

The population of British India, according to census taken by the British government, is 212,671,621, which is about one-sixth of the population of the globe.

The population of the province of Oude is 473 to the square mile. The average population of the United States is but 26 to the square mile. Taking the whole of India the population is an average of 135 to the square mile—more than five times the population of this country.

The people of India are not one, but many, as respects race and nationality. Ninety-eight different languages are spoken in India. Yet, of the 212,671,621 reported at the last census, 212,483,274 were Asiatics.

## RELIGION OF INDIA.

The religion of India is first the Brahmin, which is the most ancient and widely prevalent. Next, the Buddhist, which is a modification of Brahminism, introduced by the great reformer, Siddartha, afterwards called the Buddha or Knowing One, who was born about six hundred years before Christ; and Mohammedanism, which was introduced into the country under the Mohammedan conquests from the tenth to the twelfth century, and later, fostered under the Mogul empire.

Buddhism in its rise swept over India, became dominant, and flourished nearly a thousand years, but was at length driven out by the Brahmins and passed into Thibet, China and Ceylon.

The Mohammedans are in number about 30,000,000. They are a



WILD BEASTS OF INDIA.

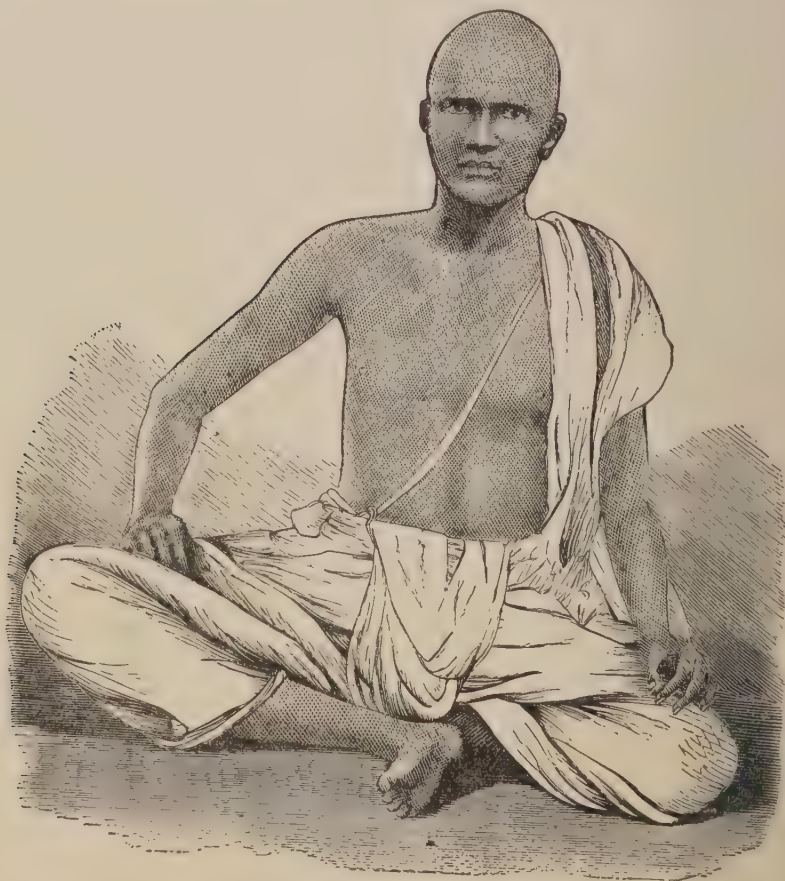
foreign people in India, its invaders, hated by the native Hindoo and having no influence over Hindoo faith and life. It is the Brahmin religion which has done most to fix the character of the people of India and to establish their institutions.

A few facts in regard to this system of teaching will prepare the reader better to understand the struggle which Christianity is making to-day with the powers of darkness in this vast empire.

No man is known as the founder of Brahminism. It is the religion of the Brahmins, and the Brahmins are a caste, the highest and most dignified of the four castes into which the people of India have been divided from time immemorial. The teaching of Brahminism, even in the re-

most time, are wanting in that unity and individual character which would distinguish the productions of any one man.

Brahminism seems to be older than any profane history. It had filled its measure and developed its civilization before the time of Alexander the Great. That conqueror, when he invaded India, found its temples and cities, its laws and social condition as the English conquerors of our own time found them.



A BRAHMIN.

The Hindoos have no history, though they have a rich literature of poetry, philosophy and religion, running back to the most remote antiquity. To the Hindoo, life has nothing worth recording, and human achievement deserves no memorial. They have no chronology.

The Vedas are the oldest and most revered of their religious books.



They are chiefly hymns to various deities, or more properly to the manifold manifestation of one God.

Of the Vedas there are four—the Rig-Veda, the Yajur, the Sama and the Atharva. They are all in ancient Sanscrit, but evidently written at different periods, extending over six or seven centuries. It is estimated by Professor Max Muller, who is regarded the best authority on this point, that the dates of the origin of these books, respectively, range from 1,200 to 200 years before Christ. The people of India are of the Aryan stock and came from Persia. They entered the country along the course of the Indus, and made their first settlement in the Punjab, and there the oldest of the Vedas were composed. The last of the Vedas were written probably eight hundred years later, and after the people had built cities on the Ganges.

#### THE VEDAS.

The Vedas are dedicated to Indra, Varuna, Agni, Savitri, and Samna. The first of these was the god of the Atmosphere; the second, of Light; the third, of Fire; the fourth, of the Sun, and the fifth, of the Moon.

The early faith of the Hindoos seems to have been of one god, going forth in all these elements of nature, and hence, under all these he was named, personified and adored. This doctrine is sustained by a study of the whole system of Brahminism. It is also well expressed in the Rig-Veda which is the oldest of all, for in it we read of the supreme god: "They call him Indra, Mitra, Varuna, Agni; then he is the well-winged heavenly Garutmat; that which is One, the wise call it many ways; they call it Agni, Yama, Matarisvan."

It will give the reader the best idea of the oldest of the Vedas and their teachings respecting the unity of god to produce a few quotations as found in Muller's Ancient Sanscrit Literature:

#### RIG-VEDA, X. 121.

In the beginning there arose the Source of golden light. He was the only born god of all that is. He established the earth and this sky. Who is the god to whom we shall offer our sacrifice?

He who gives life. He who gives strength; whose blessing all the bright gods desire; whose shadow is immortality, whose shadow is death. Who is the god to whom we shall offer our sacrifice?

He who, through his power, is the only king of the breathing and awakening world. He who governs all, man and beast. Who is the god to whom we shall offer our sacrifice?

He whose power these snowy mountains, whose power the sea proclaims, with the distant river. He whose these regions are, as it were, his two arms. Who is the god to whom we shall offer our sacrifice?

He through whom the sky is bright and the earth firm. He through whom

heaven was established; yea, the highest heaven. He who measured out the light in the air. Who is the god to whom we shall offer our sacrifice?

He to whom the heaven and the earth, standing firm by his will, look up, trembling inwardly. He over whom the rising sun shines forth. Who is the god to whom we shall offer our sacrifice?

Wherever the mighty water-clouds went, there they placed the seed and lit the fire, thence arose he who is the only life of the bright gods. Who is the god to whom we shall offer our sacrifice?

He who by his might looked over the water-clouds, the clouds which gave strength and lit the sacrifice; *he who is god above all gods*. Who is the god to whom we shall offer our sacrifice?

May he not destroy us—he the creator of the earth—or he the righteous who created heaven. He who created the bright and mighty waters. Who is the god to whom we shall offer our sacrifice?

Some of the hymns of the Vedas express, as our own Christian hymns, the out-going of the soul after divine guidance and help—sentiments born of devout souls, and with which devout hearts beat in harmony everywhere. As Mr. Muller says, the following hymn might be accepted as Christian, if only the name of Jehovah stood in the place of the name Verauna:

1. Let me not yet, O Verauna, enter into the house of clay; have mercy! almighty, have mercy!

2. If I go along trembling, like a cloud driven by the wind, have mercy! almighty, have mercy!

3. Through want of strength and light, god, have I gone to the wrong shore; have mercy! almighty, have mercy!

4. Thirst came upon the worshiper though he stood in the midst of the waters; have mercy! almighty, have mercy!

5. Whenever we men, O Verauna, commit an offense before the heavenly host, whenever we break thy laws through thoughtlessness; have mercy! almighty, have mercy!

From such teachings in regard to the character of God, and such devout sentiments, we might expect to find the Hindoo religion the purest theism, and the worship of the people pure and simple. But these are only selections from much that is monstrous in their teachings and worship. So far from worshiping one God, the Hindoos worship all objects in nature, both animate and inanimate, and all fantastic and monstrous conceptions of the brain. All the elements of nature are deified. The country abounds, and has, from unremembered time, abounded in idol temples, and the images of the gods found there are strange, grotesque monsters. The reader will not wonder at this when he reads the following description of Vishnu which I copy from the *Bhagvad-Gita*.

## A REVELATION OF VISHNU.

“The mighty lord of creation, showed to the Son of Pritha his sovereign form, gifted with many mouths and eyes, with many wonderful appearances, with many divine ornaments, holding many celestial weapons, wearing celestial wreathes and robes, anointed with celestial perfumes, the all-miraculous infinite deity, with his face turned in all directions. If the light of a thousand suns were to break forth in the sky at the same time, it would be similar to the brilliance of this mighty one. Thus did the Son of Pandu then behold the whole universe, so multifariously distributed, collected in one person of the god of gods.

Thereupon the despiser of wealth, struck with amazement, and with his hair standing on end, saluted the god by bowing his head, folded his hands, and spoke reverently as follows:

‘I hold all the gods in thy body, O god! and crowds of different beings; the lord Brahma on a throne of lotus-cup, and all the Rishis and celestial serpents. I see thee with many arms, stomachs, mouths and eyes everywhere of infinite form. I see neither end, nor middle, nor yet beginning of thee, O Lord of All! of the form of All! crowned with a diadem, bearing a club and a discus. I see thee a mass of light, beaming everywhere, hard to look upon, bright as a kindled fire or the sun, on all sides, immeasurable. I believe thee to be the indivisible, the highest object of knowledge, the supreme receptacle of this universe, the imperishable preserver of eternal law, the everlasting person. I see thee without beginning, middle or end, of infinite strength, with the sun and moon for eyes, mouths like a kindled fire, heating all the universe with thy splendor. For this space between heaven and earth and every quarter of heaven are pervaded by thee alone. The triple world is astounded, O Mighty One! having beheld this miraculous and terrific form of thine. For these crowds of Suras turn to thee as their refuge; Some, affrighted, murmur with folded hands. The multitudes of Maharshis and Siddhas praise thee in most excellent hymns, crying ‘Hail to thee!’ Rudrus, Adityas, Vasus, and all the Sadhyas, Vishwas, the twin Ashwinau, and Maruts and Ushmapas, the crowds of Gandharvas Yakshas, Asuras, and Siddhas behold thee, and are all amazed. Having seen thy mighty form with many mouths and eyes, O great-armed one! and many arms, thighs and feet, many stomachs and many projecting teeth, the worlds and I, too, are astonished. For since I have seen thee touching the skies (in height), beaming with divers colors, with open mouth, and large, glittering eyes, my inward soul is troubled, and I lose both my fineness and tranquility, O Vishnu! I cease to recognize the regions of heaven and experience no joy, merely from thy mouths with



their projecting teeth, like the fire of death. Be merciful, O Lord of Gods! habitation of the universe! and all these sons of Daritarashtra, together with multitudes of kings, of the earth, Bishma, Drona, and yon son of a charioteer, together with our principal warriors, also, hasten to enter thy mouths, formidable with projecting teeth. Some are seen clinging in the interstices between thy teeth with their heads ground down. As many torrents of rivers flow down direct to the ocean, these heroes of the human race enter thy flaming mouths. As flies carried away by a strong impetus, fly into a lighted candle to their own destruction, even multitudes of beings, impelled by a strong impetus, enter thy mouths also for destruction. Devouring all inhabitants of the world,



VISHNU ON HIS SERPENT COUCH.

from every quarter, thou lickest them with thy flaming lips. Filling the whole universe with thy splendor, thy sharp beams burn, O Vishnu!"

The above description is intended to represent the universe god in whose body all things are contained, and of whose body all things are a part. The Supreme Spirit is the vital energy of all things, and dwells in all things. Thus any creature may be an object of worship if worshipped intelligently, i. e., not in reference to itself but the god within it.

So Brahminism, beginning with the idea of one God, passed to the worship of air, fire, and water as manifestations of God; and having taken this step went forward, naturally, to the worship of every creature.

Its first step was pantheism, God in everything; and its next was polytheism, everything a god.

#### DREARY FATALISM.

The corollary of such faith is a dreary fatalism. God in all things and all things God seems to confound the ideas of good and evil, right and wrong. In the *Blagvad-Gita* Krishna exhorts Arjuna to fight with those whom that warrior, being of a compassionate nature, was unwilling to slay. He urges that what we call death is a thing indifferent.

“Thou hast grieved for those who need not be grieved for. The wise grieve not for dead or living. But never, at any time, did I, or thou, or these kings of men, not exist, nor shall any of us, at any time henceforward, cease to exist. He who believes this spirit can kill, and he who thinks it can be killed, both are wrong in judgment. It neither kills nor is killed. It is not born, nor does it die at any time. Therefore, knowing it to be such, thou art not right to grieve for it. And even if thou deem it born with the body and dying with the body, still, O, great-armed one! thou art not right to grieve for it. For to everything born death is certain, to everything dead regeneration is certain. Therefore thou art not right to grieve for a thing which is inevitable.”

This fatalism is not favorable to practical morality but leads men to regard all actions with like indifference, and helps to develop that listless, meditative character which distinguishes the Hindoo.

The Hymns of the Vedas are for the most part sensual. This hymn to Pitu (food) is recited by a Brahmin when he is about to eat:

1. I glorify Pitu the Great, the upholder, the strong, by whose invigorating power Trita slew the mutilated Viritra.

2. Savory Pitu; sweet Pitu; we worship thee; become our protector.

8. Since we enjoy the abundance of the waters and the plants, therefore, Body, do thou grow fat!

9. And since we enjoy, Soma (an intoxicating drink), thy mixture with boiled milk or boiled barley, therefore Body, do thou grow fat!

10. Vegetable cake of fried meal, do thou be substantial, wholesome, and invigorating. Body, do thou grow fat!

There are other hymns which are the grossest bacchanals, and from the earliest ages of their history known to us the inhabitants of India have been luxurious and licentious. Dr. Butler, who spent years in India, and who was well acquainted with Brahminism in its teachings and practice, says of the Vedas:

“After a careful examination, from beginning to end, of this venerable and lauded work (the doors of which have so lately opened for the admission of mankind) with the remembrance in my mind of the long years when men have listened to the reiterations of its holiness, as the

very source of all Hindoo faith—the oracle from which Vedantic philosophy has drawn its inspiration, the temple at whose mere portal so many millions have bowed in such awe and reverence, with its interior too holy for common sight, containing, as it was asserted, all that was worth knowing, the primitive original truth that could regenerate India, and make even Christianity unnecessary—well, with no feelings save those of deep interest and a measure of respect, we have entered and walked from end to end, to find ourselves shocked at every step with the revelations of this mystery of iniquity and sensuality, where saints and gods, male and female, hold high orgies amid the fumes of intoxicating liquor, with their singing and screaming, and the challenging by which they urge one another on to deeper debasement until at length decency retires and leaves them ‘glorying in their shame.’”

### THREE PRINCIPAL SCHOOLS.

There are many phases of Brahminism. Three principal systems of philosophy modify it. And under these general systems are subdivisions and sects. To enter upon an explanation of these systems would be to detain the reader with the most abstract and subtle metaphysics, and to discuss questions about which the most learned in Hindoo literature have not been able to agree. Let this general summary suffice.

The religious system taught in the oldest of the Vedas has been modified by three principal schools of philosophy, known as the Sankhya, the Vedanta and the Nyaya schools. These three systems reach far back into their traditionary times, six or seven hundred years before Christ. It will serve no purpose to set forth their subtle differences. It is sufficient to say that the Vedanta system accepts *one* eternal and uncreated principle, and that this one eternal being is the only real thing in existence, and all besides, even the material world, is but an illusion.

The Sankhya system teaches *two* eternal principles, spirit and matter; but both of these are one god. The Nyaya system teaches *three* eternal principles, atoms, souls, and god; or one god as supreme, matter as eternal and souls as individual and apart from god.

All these systems, however, were originated by the Brahmins themselves, and are all taught by them as orthodox. They all agree that the highest good of man is to escape from connection with all material things and return to god; and so they all represent the present existence as an evil. “All,” says James Freeman Clark, “are idealists to whom the world of sense and time is a delusion and a snare, and who regard the idea as the only substance. All agree in accepting the fact of transmigration, the cessation of which brings final deliverance. All consider that the



means of this deliverance is to be found in knowledge, in a perfect reality—as opposite to appearance.” These systems are all held by Brahmins who venerate the Vedas above all other sources of truth, and who observe the same common rites of Hindoo worship.

#### TRANSMIGRATION OF SOULS.

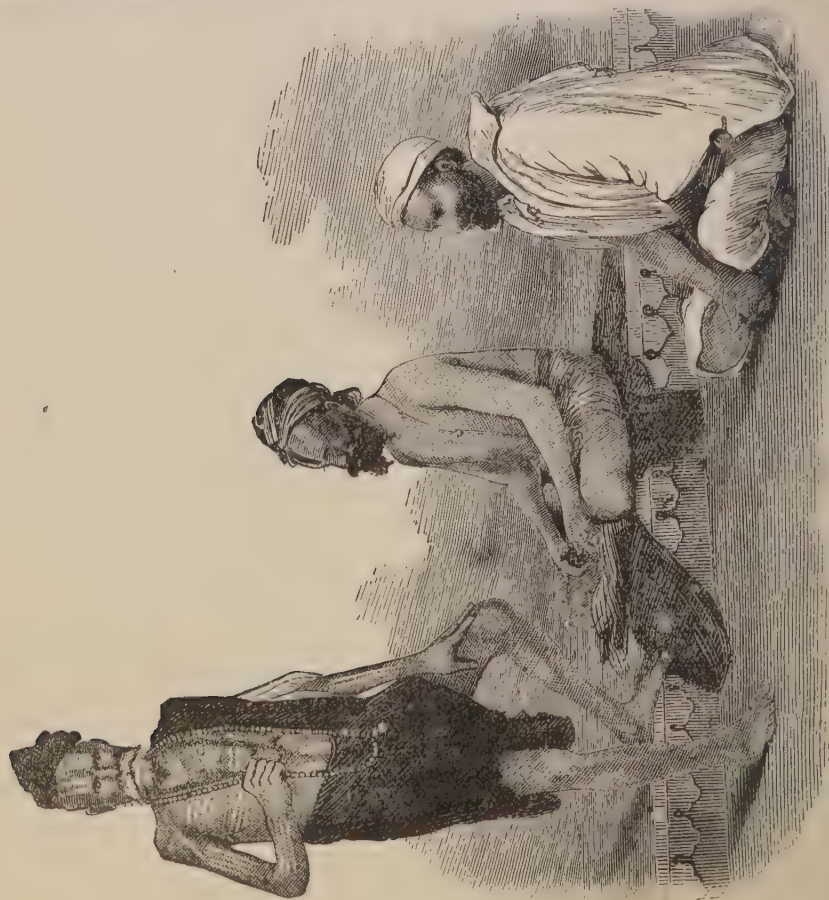
According to the doctrine of transmigration the soul was never created, and never dies. At the death of the body it passes into another body of a better, or it may be, of a lower order. It passes through worms, fishes, reptiles, birds, age after age, through immeasurable cycles of time. He who attains to the highest state of perfection escapes from these transmigrations and is swallowed up in the infinite spirit.

The method by which this escape from further connection with matter is to be effected, is not by good works or virtuous deeds, but by an indifference to all temporal and material things, by which the soul strives to separate itself from the material. Yet in thus seeking to become free from matter two opposite paths are taken. Some afflict the body, enter the wilderness, fast and meditate; others give themselves to all indulgence, act as the moment and as the occasion prompt; for action is nothing, and he who acts, aimless, never resisting the impulse to act, is still superior to the world, in his utter indifference. He moves, unresisting, upon the current, and asserts his superiority to all things in resisting nothing, because he cares for nothing.

The *Bhagvad-Gita* says: “Renunciation of, and devotion through works are both means of final emancipation.” He who acts must not intend anything by so doing. He must have no motive, but must retire into himself and think only of himself. We read in the *Bhagvad-Gita* “The man who only takes delight in himself, and is satisfied with himself, and is content in himself alone, has no selfish interest in action. He has no interest in what is done or what is not done in the world. Nor is there among all things which exist, any object of use to him.”

As to those who seek perfection by renouncing all action, the God Krishna reveals to Arjuna as follows: “The devotee whose soul is sated with spiritual knowledge and spiritual discernment, who stands above all, whose senses are subdued; to whom a lump of earth, a stone and gold are alike, is called devoted. He who is of the same mind to friends, acquaintances and enemies, to the indifferent and the neutral, to aliens and relatives, to the good and bad, is greatly esteemed. A devotee should always exercise himself, remaining in seclusion and solitude, restraining his thoughts and himself, without indulging hopes and without possessions, keeping a settled couch for himself in an undefiled spot, not too

lofty nor too low, with a sheet and a skin to cover him, and Kusha grass to lie on. Then, fixing his heart on one object, restraining his thoughts, senses and actions, seated on his couch, he should practice devotion for the purification of his soul. Holding his body, his head and neck all even and immovable, firmly seated, regarding only the tip of his nose, and looking around in different directions, the devotee should remain



A YOGEE, OR SILENT SAINT.

quiet with passionless soul, free from anxiety, remaining under the vow of the Brahmachari, restraining his heart, meditating and intent on me. A devotee always exercises himself thus, and restraining his heart attains to that tranquility, the supreme extinction, which is conjoined with me."

It will be seen that there is nothing to prompt to active goodness in

the Hindoo faith, and little restraint against any sensuality or vice. The reader will also see that the minds of the most learned teachers among them were given up to a dreamy metaphysics. With this desultory sketch of the prevailing faith of the Hindoos to indicate its trend and its influence upon daily life, we pass to consider the caste system.

#### THE FOUR CASTES.

I have already spoken of the four castes into which all the people are divided. The origin of caste is remote, but later than the first of the Vedas. It was also developed before the time of Menu, the law-giver, as the Institutes of Menu specify particularly the duties of the castes respectively. It was while the Aryan invaders of India were making their way from the Punjaub in the northwest, and slowly advancing in their conquest of the aboriginal inhabitants to their settlements along the Ganges. The word *Sudra*, which is the name of the lowest caste, means *black*, and refers to the aboriginal inhabitants, who were reduced under their conquerors to abject slavery. For the Sudra there is no place in the religion of the Hindoos. He is ignored. He has no privileges, no promises, no place in the system. The Sudras were no doubt the first caste that was formed. On the other hand, the priests who shaped the faith of the people, and who were conservators of all the learning known to them asserted privileges for themselves, and built up their own authority as they pleased, until they stood clearly defined as a sacred order and a privileged caste. There remained the body of the people who engaged in the common avocations of life, and these were of two classes, the soldiers, who, in that early age, as among all nations, were a distinguished class; and after them the herdsmen, farmers and merchants. It was natural enough for the soldiers to assert for themselves special privileges, and to become a caste next in dignity to the Brahmins. Thus the divisions into Kshatriyas and Vaisyas took place, and the institution of caste was complete.

The Brahmins, however, delighted to throw about everything a veil of mystery, and to secure the faith of the people in what they taught as revelations from God. It could not have been long after the Caste system was established that Menu lived, yet Menu spoke of the constitution as having existed from the creation of man.

Menu is revered by the Hindoo as Moses is by the Israelite, and the laws of Menu stand next in age after those of the great Hebrew law-giver. *The Institutes of Menu* gives this history of the origin of caste:

In order to preserve the universe Brahma, the deity, caused the *Brahmin* to proceed from his mouth, the *Kshatriya* to proceed from his



arm, the *Vaisya* to proceed from his thigh, and the *Sudra* to proceed from his foot. And Brahma directed that the duties of the *Brahmins* should be reading and teaching the Vedas, sacrificing and assisting others to sacrifice, giving alms if they be rich and receiving alms if they be poor. And Brahma directed that the duties of the *Kshatriyas* should be to defend the people, to give alms, to sacrifice, to read the Vedas and keep their passions under control. And he directed that the duties of the *Vaisyas* should be to keep herds of cattle, to give alms, to read the shasters, to carry on trade, to lend money at interest, and to cultivate land. And he directed that the *Sudras* should serve all the three mentioned castes, namely, the Brahmins, the Kshatriyas and the Vaisyas; and that he should not depreciate or make light of them. Since the Brahmin sprang from the mouth, which is the most excellent part of Brahma, and since he is the first-born and possesses the Veda, he is by right the chief of the whole creation. Him Brahma produced from his own mouth, that he might perform holy rites, that he might present *ghree* to the gods, and cakes of rice to the Pitris or progenitors of mankind."

#### SACREDNESS OF THE BRAHMINS.

Thus it will be seen that the castes are in order of influence and dignity, the Brahmins, or priests; the Kshatriyas, or soldiers; the Vaisyas, or merchants; and the Sudras, or slaves.

The Brahmins are sacred in person and exempt from the penalties of corporal punishment, no matter what crimes they may commit. For in the laws of Menu it is written, "Never shall the king flay a Brahmin, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure and his body unhurt."

No greater crime is known on earth than slaying a Brahmin; and the king must not even form in his mind, therefore, the idea of killing a priest. In a religious sense the crimes of a Brahmin require less penance than the crimes of other men, for a Brahmin is of so much dignity as to be an object of veneration, even to the gods themselves.

Menu says, "Of created things, the most excellent are those which subsist by intelligence; of the intelligent, mankind; and of men, the priestly class; of priests, those eminent in learning; of the learned, those who know their duty; of those who know their duty, such as perform it virtuously; and of the virtuous, those who seek beatitude from a perfect acquaintance with scriptural doctrine. The very birth of Brahmins is a constant incarnation of Darma, god of justice; for the Brahmin is born to promote justice, and to procure final happiness. When a Brah-

min springs to light he is born above all the world, the chief of all creatures, assigned to guard duties religious and civil. The Brahmin who studies this book, having performed sacred rites, is perpetually free from offense in thought, in word, and in deed. He confers purity on his living family, on his ancestors, and on his descendants as far as the seventh person, and he alone deserves to possess the whole earth."

The Brahmin reads and teaches the Veda, and there is such merit in the knowledge of these sacred books that it is said "he who can repeat the whole of the Rig-Veda would be free from guilt, though he killed the inhabitants of three worlds."

The punishment of a Brahmin could only touch his property, never his person. Even when punished by fines his superiority to other men was to be acknowledged. The law prescribed: "A Kshatriya, who slandered a Brahmin, was to pay a hundred *panas*. If a Vaisya slandered a Brahmin he was to pay two hundred *panas*, but a Sudra who committed such a crime was to be whipped. If a Brahmin slandered a Kshatriya he was only to pay fifty *panas*; if he slandered a Vaisya, twenty-five, and if he slandered a Sudra, twelve. If a Sudra insulted a Brahmin he was to have his tongue slit; if he used reproachful

language respecting the Brahmin caste he was to have a hot iron thrust into his mouth; and if he presumed to instruct a Brahmin in regard to his duty he was to have hot oil poured into his mouth and ear; if he struck a Brahmin he was doomed to suffer in hell a thousand years.

#### FOUR STAGES OF THE LIFE OF A BRAHMIN.

The Brahmin's life, if he lived to be old, according to the laws of Menu, should be divided into four stages. In the first stage he was to be a student, receiving instruction in the Vedas from his teachers.

The second stage was married life, in which he should rear a family, give council in regard to public affairs, and give instruction in the sacred



BRAHMA.

books. During this period the Brahmins wore a white mantle, carried an ewer of water and a staff, a handful of Kusha grass and a copy of the Vedas.

When the Brahmin's hair is gray and he has a grand-child born he enters upon the third stage. He is directed in the laws of Menu to leave his home and repair to the forest. His wife may accompany him if she will, otherwise he must go alone. He must take with him the consecrated fire and the vessels and instruments needed for offering sacrifices. He must keep his desires under strictest control, must every day perform the five sacraments, must wear a black antelope skin or a dress of bark. He must not trim his hair or his beard, or his nails, and must bathe every morning and evening. He must spend the day in reading the Vedas. He must practice patience. He must be kind to all and must love every living creature. He must meditate constantly on the Supreme Being. He must expose himself to the worst effects of the elements. In the midsummer he must kindle four fires around him and sit in the midst with the sun overhead. In the rain he must stand unconcerned, without his mantle, while the clouds pour down their heaviest showers. In the cold season he must wear damp vesture. "He should increase the austerity of his devotion by degrees, until, by enduring harsher and harsher mortifications he has dried up his bodily frame."

During this third stage the Brahmin is called a Vanaprastha. After this he enters upon the stage of Sannyasi. I quote the instruction for a Sannyasi as laid down in the *Institutes of Menu*:

"When a Brahmin has thus lived in the forest during the third portion of his life as a Vanaprastha, he should, for the fourth portion of it, become a Sannyasi, and abandon all sensual affections, and repose wholly in the supreme spirit. The glory of that Brahmin, who passes from the order of Grihastha to that of Sannyasi, illuminates the higher worlds. He should take an earthen water-pot, dwell at the roots of large trees, wear coarse vesture, abide in total solitude and exhibit a perfect equanimity toward all creatures. He should wish neither for death nor for life, but expect his appointed time, as a hired servant expects his wages. He should look down as he advances his foot, lest he should be defiled. He should drink water that has been purified by straining through a cloth, lest he should hurt an insect. He should bear reproachful speech with patience, and speak reproachfully to no man. He should never utter a word relating to vain, illusory things. He should delight in meditating upon the supreme spirit, and sit fixed in such meditation without needing anything earthly, without one sensual desire, and without any companion but his own soul. He should only ask for food once a day, and that should



be in the evening, when the smoke of the kitchen fires has ceased; when the pestle lies motionless and the burning charcoal is extinguished; when people have eaten, and when dishes are removed. If he fail to obtain food he should not be sorrowful; if he succeed in obtaining it he should not be glad. He should only care to obtain a sufficiency to support life, and he should not be anxious about his utensils."

As to the character of his thoughts, a Samnyasi should reflect on the trans-migrations of men, which are caused by their sinful deeds, or their downfall into a region of darkness and their torments in the mansions of Yama; or their separation from those whom they love, and their union with those whom they hate; or their strength being overpowered by old age, and their bodies racked with disease, or their agonizing departure from this corporeal frame, and their formation again in the womb; or the misery attached to disembodied spirits from a violation of their duties, and the imperishable bliss which attaches to embodied spirits who have abundantly performed every duty.

"The body is a mansion, with bones for its rafters and beams; nerves and tendons for cords, muscles and blood for mortar, skin for its outward covering, and filled with no sweet perfumes, but loaded with refuse. 'Tis a mansion infested by age and by sorrow, the seat of diseases; harassed by pains; haunted with the quality of darkness, and incapable of standing long. Such a mansion of the vital soul should always be quitted with cheerfulness by its occupier."

But let not the reader, from these rules and instructions, picture the Brahmin of to-day as a *Vanaprastha* or a *Sanyasa* of devout spirit or rigorous self-denial in his life. Very seldom, indeed, has a priest been found so devoted as to perform the devotions and chastening for the purification of his soul, recommended for the third and fourth stages in the book of Menu. Only now and then a hypocritical Fakir, who was more concerned to extort reverence from men than to offer worship to God, was found to practice them. Their worship is not spiritual, but descends to the lowest fetichism. Mr. Leupolt, a Church missionary, says that "after riding all day in the most romantic and beautiful region of the Valley of Nerbuddah, charmed both with the waters and fields, and especially the mountains, whose gorges seemed to lift the mind, irresistibly, up to the Almighty, he came across a Fakir, who was in a dark, dirty cave where he had dwelt alone for thirty years, worshipping an idol which he had made himself, of cow-dung."

## DAILY CEREMONIES.

The daily ceremonies of the Brahmin's religion are most supercilious and unmeaning, and often ludicrous. The Sacred Books thus instructs him in regard to his morning bath:

"He may bathe in water drawn from a well, from a fountain, or from the base of a cataract; but he should prefer water which lies above ground — choosing a stream rather than stagnant water, a river rather than a small brook, a sacred stream in preference to a vulgar one, and above all, the Ganges.

If the Ganges be beyond his reach he should invoke that holy river, saying, 'O, Gunga, hear my prayers! for my sake, be included in the small quantity of water with the other sacred streams.' Then, standing in the water, he must hallow his intended performance with the inaudible recitation of certain sacred texts; next, sipping water, and sprinkling some before him, the worshipper throws water eight times on the crown of his head, and lastly on the ground, to destroy the demons who war with the gods. During the performance of this act of ablution he must be reciting these prayers: 'O waters, since ye afford delight, grant us present happiness and the rapturous sight of the Supreme Being. Like tender mothers, make us partakers here of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters, grant it to us.' Immediately upon this first ablution he should sip water without swallowing it, silently praying. These ceremonies and prayers being concluded, he plunges thrice into the water, each time repeating the prescribed expiatory texts.

He then meditates in the deepest silence. During this moment of intense devotion he is striving to realize that Brahma, with four faces and a red complexion, resides in his bosom; Vishnu, with four arms and black complexion, in his heart; and Shiva, with five faces and a white complexion, in his forehead. To this sublime meditation succeeds a suspension of the breath, which is thus performed: Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then closing the nostril likewise with his thumb, he holds his breath, while he internally repeats to himself *Gayatri*, the mysterious name of the three worlds, the trilateral monosyllable, and the sacred text of Brahma; last of all he raises both fingers off the left nostril, and emits the breath he has suppressed through the right. This process being repeated thus several times, he must next make three ablutions, with the following prayer: 'As the tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass, so may this water purify

me from all sin.' He must next fill the palm of his hand with water, and presenting it to his nose, inhale the fluid by one nostril, and, retaining it for a while, exhale it through the other, and throw away the water to the northeast quarter. This is considered as an ablution which washes away sin. He then concludes by sipping water with the following



BRAHMIN PRAYING IN THE GANGES.

prayer: 'Water! thou dost penetrate all things; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice; thou art the mystic word, *Vasha*; thou art life, taste, and the immortal fluid.'



## NO PROGRESS IN BRAHMANISM.

It would weary the reader should we go on to detail the ceremonies of this morning purification until it is finished. That which we have quoted from the laws of *Menu* will serve as an illustration of the meaningless routine under which the Brahmin's life is bound. In all conditions, in all places, he has special ceremonies to perform.

From this same code of laws we find the Brahmin represented as armed with almost omnipotent power. It is said that by his curses he can destroy armies in a moment; and that he can even create new worlds and new gods. "He who smites a Brahmin even with a blade of grass, shall be born an inferior quadruped through twenty-one generations."

The nearer we approach to the real life of the Hindoo priest, the more are we shocked at the hypocrisy, arrogance, and corruption which it presents.

It is certain that Hindoo religion has made no progress during two thousand five hundred years. The ancient worship was purer than we find now among this people, and society and morals were in a better state five hundred years before Christ. The hand of decay has been upon the old Indic civilization for more than two thousand years. The Hindoos have no great books in the language of the people. The Vedas, the Shasters and their great epics are in Sanscrit, which has been for ages a dead language. A listless climate, connected with a religion which led to despise action, held the common mind of India in a slumberous spell which only deepened as the centuries went by.

## HINDOO COSMOGONY.

We have said that the Hindoos have no history. None of their ancient writers deemed it worth while to record the actions of men; only their speculations, their philosophies and pretended revelations were written. The Brahmins sought to shroud in mystery all the past and give the charm of antiquity even to events not far removed from their own day.

The universe exists 4,320,000,000 years, as mortal men measure years, and this inconceivable period of time is one day in the existence of Brahma. At the end of this period Brahma falls asleep and all life ceases. The night is as long as the day, all is dark and lifeless. But eternal torrents of rain pour down, the ocean overflows the land, and Brahma sleeps upon the coils of the great serpent *Ananta*—eternity. At the end of the long night Brahma wakes and creates all things new. This is a cycle in the history of the universe and a day and night in the existence of its creator; a cycle of the universe is divided into four

*Yugs* or ages. They are called the *Satya*, the *Trita*, the *Dwarper* and the *Kali Yugs*. Each of these ages is inferior to that which precedes it.



HINDOO WOMAN.

They answer to the Golden, the Silver, the Brazen and the Iron ages, in Roman mythology.

Three hundred and sixty days and nights, each day and night measuring 4,320,000,000 years, constitutes a year in the life of Brahma. The whole life of Brahma is 100 years. At the end of this time, all the universe is swallowed up in Brahma, and Brahma ceases to exist.

But over Brahma is Brahm, to whom this duration of the universe and this life of Brahma is only a day. At the destruction of all things he falls asleep and sleeps as long as the former creation endured; he then awakes and creates a new Brahma, and the new Brahma creates again the universe.

#### THE STATE OF WOMAN IN INDIA.

To speak of the state of women in India is to disclose a picture of sorrow such as is found nowhere else on earth. For, although wherever man is a savage woman is a slave, nowhere else is she so oppressed as in India.

The Hindoo women are graceful in form and movement, and among the wealthier class their dress is very beautiful. But no matter of what rank or caste, there is a dark shadow over the Hindoo woman. Her degradation and sorrow are a load upon her existence from the cradle to the grave. The birth of a female child is a cause of sorrow in a Hindoo family, and in a vast number of cases the encumbrance is removed by murder. The practice of female infanticide is limited to no class, but prevails both among the rich and poor. At times, in certain tribes and towns, this horrid practice becomes almost universal. Rev. William Butler, D. D., relates that from a census, taken in one locality in India, the following facts were exhibited: "In one tribe the proportion of sons to daughters was one hundred and eighteen to sixteen; in a second, two hundred and forty to ninety-eight; in a third, two hundred and thirty-one to sixty-one; in a fourth, fourteen to four; and in a fifth, thirty-nine to seven." The average in the entire locality was thirty-six daughters to one hundred sons. As it is found by the general census in all Christian countries that the number of males and females born is nearly equal, nothing can be concluded from the great disparity shown here but that the female children have been murdered by their parents. The parents make no concealment of this fact. In some villages no girls at all were found, "the inhabitants freely confessing that they had destroyed every girl born in their village."

#### MURDER OF INFANTS.

The murder of girl babies is generally perpetrated by their mothers. They are poisoned with opium or other narcotics, thrown into the river, carried off to the jungle and left to starve or to be devoured by wild beasts. Custom conquers all natural affection. The pictures sometimes



drawn of Hindoo mothers through religious motives, and led by a blind faith, offering their tenderly loved darlings in sacrifice to the gods, is hardly in harmony with the facts. There is no faith compelling such sacrifices, and it is only the absence of natural affection that suggests them. Before the authority of British law interfered, all over the land thousands and thousands of infants were murdered, with no aim or motive but to put them out of the way.

It is true that the awful act of infanticide was justified as an act religious. This only makes it the more horrible to our thoughts, and assures us of its wider prevalence. As the Hebrews, in the days of their apostasy from the true religion, “made their children to pass through the fire unto Moloch,” so these Hindoos offered their children to *Kalee*.



AN INFANT VICTIM OF SUPERSTITION. \*

On the island of Saugor, near Calcutta, is the temple of their bloody idol. *Kalee* is a female divinity, the wife of Siva, the destroyer, the incarnation of fierceness and cruelty; she is represented as delighting in blood, and is the goddess of the Thugs, a sect who live by plunder, and strangle their victims in honor of *Kalee*, putting their knees on the necks of the dying and uttering prayers to *Kalee* as the blood gushes from their throats. *Kalee* has a wild, insatiable thirst for human blood. “The blood of a fish or a tortoise will delight her for a month; the blood of a crocodile, three months; the blood of an antelope, twelve years; the blood of a tiger a hundred years; the blood of a man, a thousand years; and by

the blood of three men, slain in sacrifice, she is pleased a hundred thousand years."

To this horrid deity the mothers of India have offered their daughters through many ages of darkness and misery. Kalee is the most powerful



A CHILD COMMITTED TO THE RIVER BY ITS MOTHER.

deity of Bengal and from her, the metropolis of the country, Calcutta, has its name. Dr. Butler, in his great book, *The Land of the Veda*, says: "So popular is she and her worship, that even the English Government cannot keep the public offices open during the term of the 'Durga-Poo-

jah' holidays, from the 1st to the 13th of October, for all Calcutta then runs mad ~~on~~ on this idolatry. I have seen her image, larger than the human form, painted blue, with her tongue represented as dripping gore upon her chin, her bosom covered with a necklace of human skulls, and her many arms, each bearing a murderous weapon, carried in procession through the streets of Calcutta during these holidays, accompanied by bands of music and tens of thousands of frantic followers."

On sea-girt Saugor's desert isle,  
 Mantled with thickets dark and dun,  
 May never moon or starlight smile,  
 Nor ever beam the summer sun!  
 Strange deeds of blood have there been done,  
 In mercy ne'er to be forgiven;  
 Deeds the far-seeing eye of heaven  
 Veiled its radiant orb to shun.

To glut the shark and crocodile  
 A mother brought her infant here.  
 She saw its tender, playful smile,  
 She shed not one maternal tear,  
 She threw it on a watery bier;  
 With grinding teeth sea-monsters tore  
 The smiling infant that she bore—  
 She shrunk not once its cries to hear!

Dark goddess of the iron mace,  
 Flesh-tearer, quaffing life-blood warm,  
 The terrors of thine awful face,  
 The pulse of mortal hearts alarm—  
 Grim power! If human woes can charm,  
 Look to the horrors of this flood,  
 Where crimsoned Gunga shines in blood,  
 And man-devouring monsters swarm.

Skull-chaplet-wearer! whom the blood  
 Of man delights a thousand years,  
 Than whom no face, by land or flood  
 More stern and pitiless appears;  
 Thine is the cup of human tears,  
 The pomp of human sacrifice;  
 Cannot the cruel blood suffice  
 Of tigers, which thine island bears.



Not all blue Gunga's mountain flood,  
 That rolls so proudly round thy fane,  
 Can cleanse the tinge of human blood  
 Nor wash dark Saugor's impious stain,  
 The sailor, journeying on the main.  
 Shall view from far thy dreary isle,  
 And curse the ruins of the pile  
 Where mercy ever sued in vain!

Only bloodthirstiness could create and worship such divinities as Kallee. A plea, and the justification of religion, were desired for those acts to which the people were inclined. Allowing to priestcraft all that may be



TEMPLE OF KALI.

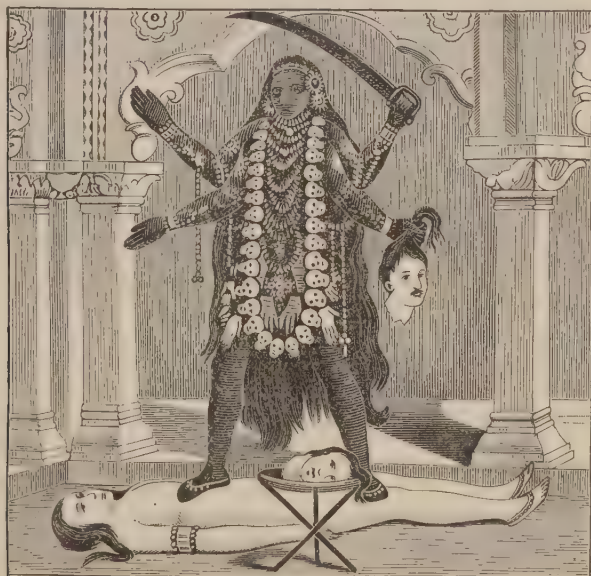
predicated of it, such motives must still explain that form of religion which is but the deification of human passions.

But not all Hindoos are worshipers of Kallee, and there are some mothers among them who have tender affection for their children, who under the terror of some supposed chastisement of the gods, may seek to appease offended deities by the blood of their children.

There is another cause for the murder of daughters. The practice prevail, especially among the Rajpoots, who are an aristocratic class, and who, whether rich or poor, sustain their dignity by the most expensive festivals and ceremonies on great occasions. No occasion calls for more expense among these people than the marriage of a daughter. Not

only must her dowry be provided, but the festivities of the occasion, which continue for six days, must be on the grandest scale. All the relations must take part; and hired performers, priests and musicians must be employed. A single marriage thus swallows up a fair estate. The Rajpoots will not suffer the humiliation of abating the magnificence of these ceremonies, and yet the custom is felt to be a ruinous tax. On the other hand, for a daughter to remain unmarried, is a crushing disgrace.

The happiness of a father is best assured when he has a son to officiate at his funeral rites. But a woman has no place in religious services and



GODDESS KALI.

is of no importance at all in any religious sense. The girls that are spared are generally the first-born. The interest of these, their good dowry and marriage, demands the destruction of their younger sisters.

#### MARRIAGES.

Hindoo parents begin to look for a husband for their daughter by the time she is five years old. She may be betrothed in marriage as early as seven years of age, but she may wait until she is ten. To pass her twelfth birthday without being betrothed is a great disgrace. The parents control the whole matter. The girl is not consulted.

Menu, the ancient law-giver, lays this obligation upon a father respect-

ing his daughter's marriage. "Responsible is the father who gives not his daughter in marriage at the proper time. To an excellent and handsome youth of the same class let every man give his daughter in marriage, according to law, even though she have not attained her age of eight years."

To neglect the marriage of a daughter beyond twelve years is, according to Menu, to commit a sin as great as taking the life of a Brahman for every month of such neglect. He also diminishes the bridal presents which he will receive at his daughter's marriage, and if she remain unmarried she is released from all obligation of respect or reverence for her father.

The Hindoo maiden is not permitted to see the man to whom she is betrothed, nor to write to him.

The laws of Menu specify the qualities which a man will seek in a wife. As to relationship, "She who is not descended from the paternal or maternal ancestors within the sixth degree of kin, and who is not known by the family name to be of the same primitive stock with his father or mother, is eligible, by a twice-born man for nuptials and holy union."

On no account should a wife be taken from a family "that has omitted prescribed acts of religion," or taken one "that has produced no male children;" or "in which the Vedas has not been read" or which has thick hair on the body;" or those which have been subject to hemorrhoids, to phthisis, to dyspepsia, to epilepsy, to leprosy, or to elephantiasis."

A Brahman should not marry a girl with an unpleasant name. "Let him not marry a girl with the name of a constellation, of a tree, of a river, of a barbarous nation, or of a mountain or of a winged creature, a snake or a slave; nor one with any name raising an image of terror. The names of women should be agreeable, soft, clear, captivatng the fancy, auspicious, ending in long vowels, resembling words of benediction.

#### DUTIES OF A WIFE.

When a marriage is contemplated the mode of proceeding is as follows:

The pundits are consulted, to avoid mistakes of consanguinity, and then the astrologers, who pronounce upon the carefully preserved horoscopes of the boy and girl, whether they may be united with safety. These preliminaries all found satisfactory, the aid of the Brahman is sought to ascertain if the family god favors the union. The stars, the gods and men being a unit, negotiations are opened between the parents and relations as to the amount of gift and dowry, and when conclusions



are reached here to their mutual satisfaction, the astrologer is again called in to ascertain and name a lucky day when the agreement may be registered, and a bond for the dowry executed. This is done with due solemnity, and then the astrologer has again to ascertain and name a lucky day for the ceremony, which is accepted by the parents, under their bond, to see to the consummation of the engagement. This is the usual method, slightly varied in different localities.

When the betrothal is consummated, the Hindoo girl has no more liberty. She is shut up in the apartment of the women and is allowed to



HINDOO WOMAN AND CRADLE.

see no man but her father and brothers. Her education now begins for the duties of a wife. She is taught to cook and prepare the food which becomes her caste, and to keep all the household utensils from pollution. These things are of supreme importance. She must learn the religious precepts, and the myths and legends concerning the gods. She can not read, and receives oral teaching from her mother in stories about the intrigues of gods and goddesses, only calculated to debauch the mind. When all things are prepared, the marriage is celebrated with great display. The bride, however, is never seen, being borne from her home to

that of her husband in a palanquin with the curtains closely drawn. She is received there into the zenana, and the feasting goes on without, she having no part in it. The Hindoo woman's home after marriage is generally at the house of her father-in-law, and in the inner apartments, prepared especially for the women, and entirely excluded from the world. Even the view of the street or of the fields is hidden from the zenana. The wife now sees only her own husband or near kindred, and she serves her lord in the most abject slavery. She does not sit with her husband at the table, she does not entertain any stranger, she can give no aid or comfort to the sick and suffering. The court walls that enclose her dwelling are seldom passed by her during the remainder of her life. Even here, in her close confinement, she is the object of jealousy, and bears her oppressions, for the laws of Menu encourage her husband's suspicions and teach him to put no confidence in woman. The Shaster says: If a man goes on a journey his wife shall not divert herself by play, nor shall she see any public show, nor shall laugh, nor shall dress herself in jewels or fine clothes, nor hear music, nor shall sit at the window, nor shall behold anything choice and rare, but shall fasten well the house door, and remain private, and shall not eat any dainty food, and shall not blacken her eyes with powder, and shall not view her face in a mirror; she shall not amuse herself in any such agreeable employment during the absence of her husband."

The Shasters continue: When in the presence of her husband, a woman must keep her eyes on her master, and be ready to receive his commands. When he speaks, she must be quiet and listen to nothing else beside. When he calls, she must leave everything else and attend upon him alone. A woman has no other god upon earth but her husband. The most excellent of all good works that she can perform is to gratify him in the strictest obedience. This should be her only devotion. Though he be aged, infirm, dissipated, a drunkard or a debauchee, she must still regard him as a god. She must love him with all her might, obeying him in all things, spying no defects in his character, and giving him no cause for disquiet. If he laughs, she must also laugh; if he weeps, she must also weep; if he sings, she must be in ecstasy."

#### THE WIDOW'S LOT.

The condition of widows in India is very sad indeed. Even the betrothed maiden, whose intended husband dies before the marriage, is counted a widow.

The Hindoo woman, when she becomes a widow, is first of all struck with the most poignant self-reproach, lest her own neglect, so endless

and so strict are her duties, has offended the gods and caused the death of her husband. She condemns herself for his death and knows that she is condemned by her own kindred and household. The widow lays aside her jewels and her beautiful robes, wipes the vermilion from her brow, has her hair cut off, puts aside her *Tuli*, which the husband put around her neck when she was married, and puts on a dark, dusky robe, which must be without seam or figure or fringe or ornament of any kind. She must never more indulge in any adorning, nor ever suffer her hair to grow out, for *Yama*, the god of death, binds in fiery chains the man whose widow indulges in such vanity. Thus she, who suspects that she has caused her husband's death, must also fear constantly that her conduct is inflicting torture upon him in the after-life.

The Hindoo widow must practice penance the rest of her days. She must never sleep on a comfortable bed; and must eat the coarsest food, and that but once a day, high caste or wealth being no immunity from such austerities. The widow of a Brahman must exceed all others in the severity of her self-affliction. The laws of Menu prescribe for the widow of a Brahman, "Let her emaciate her body by living voluntarily upon pure flowers, roots and fruit; but let her not, when her lord is deceased, ever pronounce the name of another man." These rules are the same for the actual widow and the betrothed maiden, whose prospective husband has deceased.

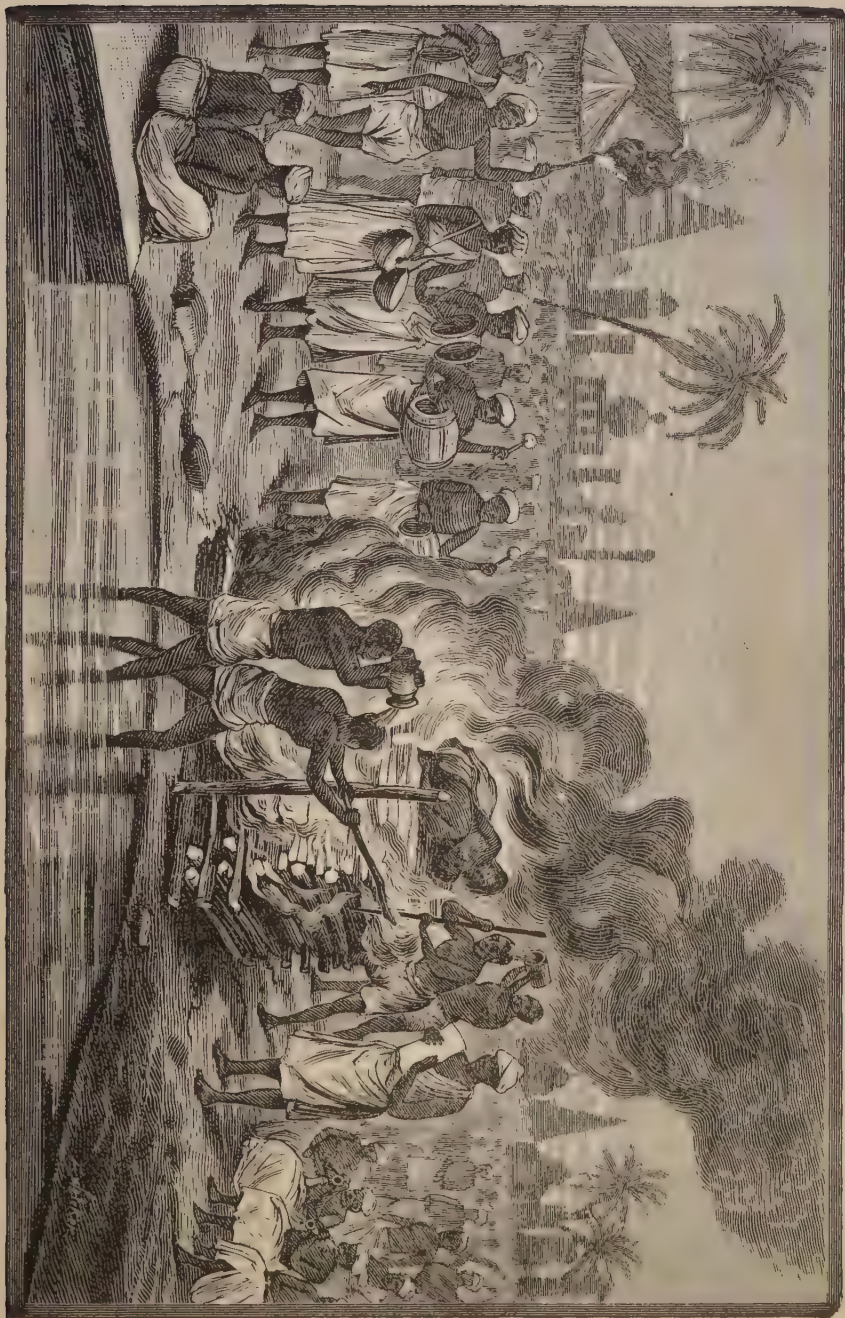
Before we pass from the subject of Hindoo widows we must notice the "*suttee*." "*Suttee*" is an English corruption of the word "*Sati*," which means a virtuous wife. It is applied to the widow who burned herself upon the funeral pile of her husband or separately, if he had died at a distance. This practice is very ancient. It was common in the time of Diodorus Siculus, the Greek historian, who lived at the opening of the Christian era. It is not taught in the Vedas nor referred to in the laws of Menu. But Menu, in giving instructions in respect to the manner in which widows should live, shows that the custom was not known in his day. The practice was undoubtedly engrafted upon the old Vedic religion by the craft of the priests. In the Puranas, which are among their latest writings, and of least authority, the rite of the *suttee* is enjoined as the highest act of devotion; an act by which a poor woman, who has never a soul to save, separated from her husband, and who is so far removed from the favor of the gods that she may not even hear a word from the Vedas—the priest being required to cease reading whenever a woman comes near, and wait until she has passed beyond hearing—may gain immortality and the society of him she loved. Shall we wonder that woman, benighted and oppressed as woman in India has



been for ages, was stirred to grasp at the hope of life set before her in these words of the Puranas: "The wife who commits herself to the flames with her husband's corpse shall equal Arundhoti [the exalted wife of Vashista] and dwell in Swarga [heavenly bliss]. As many hairs as are on the human body, multiplied by three-score and fifty lakhs, each lakh 100,000 years, so many years shall she live with him in Swarga. As the snake catcher forcibly draws the serpent from his hole in the earth, so, bearing her husband from hell, she shall with him enjoy happiness. Dying with her husband, she purifies three generations—her father and mother's side and her husband's side. Such a wife, adoring her husband, enters into celestial felicity with him. Greatest and most admired; lauded by the choirs of heaven, with him she shall enjoy the delights of heaven while fourteen Indras reign." A system of religious teaching that so crushed the heart of woman, and then set before the crushed and woeful one this hope of bliss, made many a suttee. And we cannot but feel assured, that it was the purest wifely devotion, and the most sublime courage in woman, that was thus lured to an end so sad. The Puranas give directions how the suttee shall be performed if the husband has died at a distance. "If the husband be out of the country when he dies, let the virtuous wife take his slippers, or anything else that belongs to his dress, and binding them, or it, upon her breast, after purification, enter the fire."

It is asserted in the Puranas: "She alone is loyal and pure, who burns herself with her husband's corpse." But there are circumstances which may exempt a widow from the duty of burning herself for her husband. If she expects soon to become a mother, or has recently borne a child, she is exempt; but may, in thirty days after the birth of her child, enter the fire.

The body of a dead husband must be disposed of within twelve hours, and the widow, distracted with her grief, and having no time for reflection or calm, must settle the question whether she will ascend the funeral pile with him. Once consenting, she may never recede from her purpose. The preparation is hastily made. If she chance to live near the Ganges, she hastens to the sacred river to perform her purification. The priest stands by and reads the prescribed ritual. She then puts on her richest robes and her jewels and again dons the bridal veil, for she is about to be united with her husband forever. But now the veil is thrown back, for she has done with the things of earth, and all men may look upon her face, if they will. The suttee mounts the funeral pile, and takes her place by her husband, and the fire is lighted. Sometimes the fires are first kindled and then the woman leaps into the flames. Some-



times a husband leaves several widows, who join in this immolation. A case is related of a Sookachura, near Calcutta, where eighteen wives burned themselves with the body of their husband. From before the birth of Christ these suttee fires were kindled in India. Millions upon millions of poor women have sought, through them, the open gate of paradise. But another light has risen upon India, and the suttee fires are gone out.

We will close this sketch of the condition of woman in India, by quoting, from a source to which we owe many of the facts presented in this chapter, Dr. Butler's great book, *The Land of the Veda*. It describes the closing scene of the woman who escapes widowhood. The highest happiness of the wife is to die before her husband. But even in this case, the shadow of the valley is made deeper and more lonely by the strange superstition of the gloomiest of all religions. Of the dying wife and mother we read:

"The usual means are tried to restore her. Superstition and astrology do their best; but she is sinking. Her symptoms are reported to the Hukeem, the native doctor, and at last he pronounces that hope has fled. No time is to be lost now. If she is too far from the Ganges to be carried there before the vital spark has fled, preparations are made for the burning of the body. Within a few hours after death it is laid upon the pyre and quickly consumed. When the heap is cold, a small portion of the ashes and calcined remains, representing the rest, are taken and put into an earthen vessel to be carried to the sacred river; and the rest of the remains are left there to be, as I have so often seen them, tossed about by the hogs and pariah dogs, or scattered by the winds of heaven.

"But, should the Ganges be not more than a few miles away, instead of being kept to be buried at home, the dying wife and mother is laid on a charpoy—the light native bedstead—and raised on the shoulders of four bearers. She leaves her home forever, unattended, however, by her husband; her eldest son instead goes with her, and they hurry her by the shortest route across the country to the sacred river. She is dying; the sun blazes upon her with its fierce rays, often as high as 138 degrees, and she is, of course, jolted and shaken by the runners; but they must go on, and she must bear it all. At length the river is reached—those banks where all Hindoos so much desire to die—and now they lift her off, and lay her on her back on the brink, with her feet 'in the sacred waters,' and the bearers depart, for no restoration is ever anticipated; none there grow better and return. They think that it would be fitting in such a case to prevent it. So the son takes his sta-



tion by the dying mother, and every few minutes he wets her tongue with the sacred water, or puts the mud of the Ganges on her lips.

“The sun sinks low in the heavens; the shades of night commence to fall, and the place begins to look very dreary, for the wolves and jackals which abound will come there to drink when it is dark; and the son, it may be a mere youth, timid and superstitious, thinks his mother is a long time dying. But he cannot immerse her till the heart ceases to beat; so he watches on, and wets her lips again. And there they are alone, far from house or friends, in ‘the valley of the shadow of death’ together. At length the last gasp is over, and his final duty is ready. He goes out into the water, and, taking her by the heels, draws her down into the river, and floats her out till the water is above his own breast, and then with a final push he sends her from him as far as he can into the river, and then turns to the shore and makes his way home as fast as possible. She is left to her fate, no more to be thought of or protected. To her son, who thus deserts her—to her husband, who left her to die without his presence—it is nothing that the body of the mother and wife is rolling along with the current in the darkness, and that, most probably, within a few hours, and within a few miles of her dwelling, it will strand upon a sand-bar, and be discovered by the vultures, who, with the jackals, will fiercely contend together during the night, as they feast upon it, or that the sun of the next day will shine on the gory and naked skeleton of the wife and mother to whom, by their gloomy religion, even the rest of the grave is thus denied!”

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## CHAPTER V.

INDIA—THE MOGUL EMPIRE—THE EAST

INDIA COMPANY.



NE more chapter must be added to our description of the condition of India before the reader can fully appreciate the work of the Christian missionary in that land. Two important political revolutions must be noticed. The first is the establishment of the Mogul Empire, and its influence upon the country; the other is the reduction of India under British rule.

We have said that the Hindoos have no history of their own. The invasion of Alexander, the Great, 326 years before Christ, threw over it the first light of trustworthy history. A Greek historian

of the times described the country, its civilization and customs, and by the gleam of light thrown upon the mysterious land at that early age, we see just such an order of things as was found prevailing two thousand years later. The country was then divided, as it always has been, into petty kingdoms. There has never been, at any time, a Hindoo empire. The twentieth part of the population of the great peninsula never could be united against any invasion.

#### INVASION OF ALEXANDER, THE GREAT.

Alexander entered India by what is known as the Khyber Pass, the only great practicable thoroughfare by which an army could enter India. Having overcome the difficulties of the passage, the invader found himself in the broad, fertile plains of the upper Indus. Passing near its headwaters, he was met by Porus, one of the most powerful chiefs of the Punjaub. A desperate battle was fought near the river Hydaspes, now known as the Behut. Porus was defeated. It is related that when he was thrown from his elephant that the animal remained by the body of its master, defending it from every molestation till Alexander, seeing the fidelity of the creature, gave the body of Porus suitable burial. After this battle, the Conqueror marched eastward through the Punjaub districts, meeting with little opposition, as there was not sufficient time for the native princes to form a coalition against him; and singly, they could not match him. He crossed the Chunaub and Raveh rivers, and on reaching the river Hyphasis, now the Sutlej, he embarked his army in boats and descended to Tatta, now Pattala, and from thence he returned to Persia.

#### VARIOUS INVASIONS.

Of the history of the country during the next 250 years, nothing very definite is known. In the legendary lore of the people, two princes, Bickermajeet and Chunderpaul, are famous; and it seems their power was considerable. As far as we can learn, the first ruled over a large part of the country during the first century before Christ; and the second during the first century of the Christian era. About A. D. 200, the extreme western and northwestern part of the country was overrun by the Persians. At that time, Afghanistan and Beloochistan were considered part of India. About 400 A. D., the Altai, a tribe of Scythian shepherds, came down from the steppes of central Asia and settled in the country now known as Afghanistan. They are the ancestors of the Afghan race. They were at first very peaceable and quiet, and seemed to care nothing for supremacy of any sort. They employed themselves only in tending their flocks and herds, and evidently emigrated to that region in search of better pasturage.

In 697 A. D., the Mohammedan power was extending its conquests in every direction. The Arabs, under the command of Khaled Ben Abdullah, invaded Hindostan, entering it through the Khyber Pass. They gained several battles, but finally received a crushing defeat at the hands of the Hindoos. Their general, Khaled Ben Abdullah, was captured, and the Arab horde was glad to make peace on any terms. They were allowed to occupy the sparsely settled district of Peshawur. They intermarried, very largely, with the Afghans; consequently the Afghan of to-day is of mixed blood, and points with pride to his Arab ancestry.

This mixed race now began encroaching on Hindostan. The restless Arab soon infected the more quiet Afghans. During the tenth century, Abistagy occupied Ghiznee. His son, Subactageen, founded an empire known as the Ghiznean Empire. During the reign of Subactageen's son, Mahmoud, from 1001 to 1030, the Afghans invaded the country seven times, and overran it as far as the river Jumna. The Ghiznean empire was finally completely overthrown, A. D. 1189, by the Afghan, Mohammed Ghary, who stormed Lahore, and put to death the reigning prince. He continued to extend his conquests, and took the sacred city of Benares, but was, at length, assassinated A. D., 1206. Cattub, who enjoys the distinction of being the first Mussulman king of Delhi, then became the head of the Afghan power. The Afghan supremacy lasted till the invasion of Timour. During this same time a Mohammedan power, known as the Kingdom of the Bhamenee Sultans, was established in the Deccan. Its capital was Kulberga.

#### CONQUESTS OF TAMERLANE.

During the latter part of the fourteenth century, the Tartars, a Mongol race from central Asia, began a series of incursions that ended in the temporary subjection of nearly all of western Asia. Under the leadership of Timour, or Tamerlane, 1398, the Tartar hordes swarmed across the Indus, and moved eastward through the Punjaub. Several decisive battles were fought, and many prisoners were taken. At length the number of captives became so great that Tamerlane feared they would be dangerous to him in case of an insurrection. He accordingly ordered that the prisoners should be put to death. In obedience to this cruel mandate 100,000 unarmed prisoners were massacred in less than one hour.

As Tamerlane drew near Delhi, he found a vast army drawn up to oppose him. The native princes had combined their forces to make a last stand against the ruthless ravager. Victory, long doubtful, seemed at length to favor the Hindoo forces; but at the fall of one of their chiefs,



the Hindoos became panic-stricken. The tide of victory turned in Tamerlane's favor; the victory soon became an indiscriminate slaughter; the



WAR ELEPHANTS.

routed Hindoos fled in every direction, and were mercilessly cut down. Tamerlane entered Delhi in triumph early in January, 1399, and seated

himself on the throne of the native emperor. All north India hastened to own his sway; the native princes bowed in abject submission before him; each pleading for mercy, and placing himself and his province at the disposal of the conqueror. The politic people, well knowing how to tickle the vanity of the Mogul marauder, made their elephants and rhinoceroses kneel before him and cry out, as if begging for mercy. Tamerlane was greatly pleased, and having seen how effective the elephants were in battle, caused a large number of them to be sent to Samarcand in order that he might use them in his wars in the West.

Delhi, at that time, was composed of three cities: Seyri, Old Delhi, and Jehan Penah. Seyri was a large, circular city, with a very strong wall. Old Delhi was a similar city, but larger, and laying southwest of the other. Strong walls connected the two cities; and in the space thus enclosed, was Jehan Penah, the largest of all. It was, like the others, very strongly fortified, and almost impregnable. It had, on the northwest, six large gates; and on the southeast, seven more. The entire city submitted to the conqueror, and peace and order were restored. On the morning of January 12th, all was quiet, and the people were once more at their respective occupations. The gates were open to admit those who had produce to sell. A number of Tamerlane's soldiers, congregated around the gates, insulted some of the people. This, the latter resented, and a tumult ensued. Tamerlane, hearing the uproar, sent some of his chief officers to quell the riot. But the emirs might as well have endeavored to dam a raging torrent with a bank of sand as to check the furious soldiery. About 15,000 of them rushed into the city with drawn swords, and began an indiscriminate massacre and pillage. By the next day Tamerlane's whole army was within the walls, plundering, burning, and slaying. In a short time Jehan Penah was almost totally destroyed, Such of its inhabitants as survived, were sold as slaves. The amount of booty taken was almost incredible.

From Jehan Penah the infuriated Tartars rushed, on January 15th, into Old Delhi. Here the people fortified themselves in the great mosque, and made a stubborn, but ineffectual resistance. The mosque was stormed, and its valiant defenders were put to the sword. The city was then at the mercy of the pitiless plunderers, who repeated in it the fearful scenes which had been enacted in Jehan Penah. All artisans, however, were preserved alive; the carpenters, painters, jewelers, and others, were given to the great emirs, or officers of the army. The masons were appropriated by Tamerlane himself, who sent them to Samarcand to erect a magnificent mosque at that place. Tamerlane and the main body of his followers then left Delhi, after having been but

fifteen days at the city. They found it the largest and most magnificent city in Hindostan; they left it a heap of smoking ruins, crimsoned with the blood of thousands of its inhabitants. Tamerlane found India peaceful and prosperous; in a few short months he left it, devastated, and full of the seeds of anarchy and oppression.

The city of Seyri had not been destroyed. It formed a nucleus for the new city of Delhi, which in after years sprang from the ruins of the old, like the phoenix from the ashes of its funeral pyre. Mahmoud, who was on the throne at the time of Tamerlane's invasion, held nominal power for fourteen years after the departure of the great Tartar. After him his son Syed, and Syed's son, grandson, and great-grandson, successively came to the throne, holding it till 1450 A. D. But the power of the old empire had vanished, and these monarchs with great difficulty preserved any semblance of authority over a very small territory immediately around Delhi.

#### THE MOGUL DYNASTY.

In A. D. 1450, Beloly, an Afghan, seized the tottering throne, and he and his son and grandson managed to keep alive a faint relic of the empire's fallen glory, till A. D. 1525. In that year Zebire Addeen Mohammed Baber, usually called simply Baber, took possession of the empire, and thus founded the Great Mogul Dynasty. This name "Mogul" is merely a corruption of "Mongol." The dynasty is so called because the emperors were direct descendants of Tamerlane. The descent to Baber may be traced thus: Tamerlane, Miram Shah, Mohammed, Abu Syed, Omar, Baber.

During the interval from the invasion of Tamerlane to the establishing of the Mogul empire, the empire of the Bhamencee Sultans, in the Deccan, had gone to ruin, and from its remains four new Shahys or kingdoms had arisen, viz.: the Adilshahy, having its capital at Bejapore; the Ahmedshahy, whose capital was at Beider; the Nizamshahy, whose capital was at Ahmednuggur; and the Cuttabshahy, established at Golconda. All these were ruled by Mohammedan princes.

Baber was an active and energetic ruler, and began to strengthen the empire. But he lived only five years after his accession. His son Homayoun succeeded him. Homayoun began to extend the territory of his dominions, and soon was ruler of a large part of Northern India. He subdued all Bengal, and then conquered Guzerat, and added that province to his domains. But in 1540, ten years after his accession, he received a crushing defeat at the hands of Shere Khan, an Afghan prince, and fled into Persia. Shere Khan seated himself on the throne thus vacated, and ruled with great ability for ten years. He continued



to enlarge the territory of the new empire, but was finally killed at the storming of Callenger, a strong post in the Bundelcund. He was succeeded by his son Selim, who reigned nine years. During the reign of these two princes caravanserais for the entertainment of travelers were established every ten miles along the highway from Bengal to the Indus. Thus the journey became a comparatively easy one.

At the death of Selim, his cousin, Mohammed, slew the rightful heir to the throne and took possession. He, however, was driven out almost immediately by Ibrahim, who was soon driven away by Sekunder. These various changes took place in less than two years. Sekunder then found himself forced to yield. Hodayoun, who had grown old in exile, returned from Persia at the head of a large and well equipped army, and succeeded in deposing Sekunder and obtaining possession of the throne he had been compelled to abandon twenty-two years before. He did not long enjoy his triumph, for he died at Delhi the year after he returned. He was succeeded by his son, the great Akbar.

He, and his direct descendants, Jehangeer, Shah Jehan and Aurungzebe,



BABER.

held the empire in uninterrupted succession for 152 years, from 1555 to 1707. Under them the Mogul empire increased till it covered the greater part of Northern India. Under Shah Jehan it was at the very acme of its glory and opulence.

At his death his son, Aurungzebe, came to the throne, after killing his brothers and near relations, in order that there might be none to dispute his claim. The Mogul empire was still at the height of its prosperity, but there were, nevertheless, unmistakable signs of decay and anarchy. The policy of Aurungzebe opened the way for much assassination and general lawlessness. At the same time there was gathering in the South a storm ultimately destined to burst in fury over the whole empire. The Mahrattas, a tribe inhabiting about the center of the peninsula, had always proven sufficiently powerful to check the tide of conquest from rolling further southward. This power had been gradually gaining in strength, and began to make numerous incursions in the dominions of the Great Mogul. Aurungzebe, active and energetic though he was, found himself sorely pressed to hold his own. During his entire long reign, he was involved in an almost continual struggle for supremacy with the Mahratta hordes. Though he managed to hold them in check for the time, his efforts were of little avail, for immediately after his death, the storm burst upon the empire. The Rajpoots and Sikhs acted in concert with the Mahrattas, and the territories of the Great Mogul were rapidly diminished. During the reign of Mohammed Shah, who came to the throne in 1720, the Mahrattas, in 1735, took the city of Delhi, and plundered it. Four years later, Nadir Shah, the Persian cousin of Mohammed Shah, invaded Bengal; took Delhi, and ravaged the country with fire and sword. Mohammed Shah was succeeded in 1747 by Ahmed Shah, who was blinded and deposed in 1753 by Alungire. During these six years Delhi was taken twice and sacked; once by the Afghans, and once by the Mahrattas. The Mogul power declined before the growing power of the Mahrattas until the close of the century, and in 1803 Shah Alum, the last actual possessor of the once mighty throne of the Moguls, placed himself under British protection.

#### MEMORIALS OF ANCIENT GLORY.

We have sketched the history of a power which ruled northern India for nearly a thousand years. Wonderful monuments of art tell to our times the splendor of the Mohammedan emperors that ruled the gorgeous East. The memorials of their pride and oppression are scattered over the plains of the Ganges.

Eleven miles southwest of the modern city of Delhi, lie the ruins of the ancient city of that name. Here broken columns, gateways,

mosques, and tombs are scattered over a vast plain twenty miles in circumference. It is the haunt of the wolf and jackal, and no stir of human life comes here except when the antiquary and the tourist visit the ruins. But here one stately monument of architecture stands whole and entire,



RUINS NEAR DELHI.

having withstood the ravages of time and war for six hundred years. "The Kootub Minar," says Bolanauth Chunder, "outdoes everything of its kind. It is rich, unique, venerable and magnificent. It stands, as it were, alone in India; rather, it should have been said, *alone in the world.*"



For it is the highest column that the hand of man has ever reared, being as it stands now, two hundred and thirty-eight feet and one inch above the level of the ground. Once it is said to have been three hundred feet high; but there is not any very reliable authority for this statement. In 1794, however, Kootub Minar had been actually measured to be two hundred and fifty feet and eleven inches high. The pillar of Pompey, at Alexandria, the minaret of the Mosque of Hassan at Cairo, and the Alexandrine Column at St. Petersburg, all bow their heads to the Kootub."

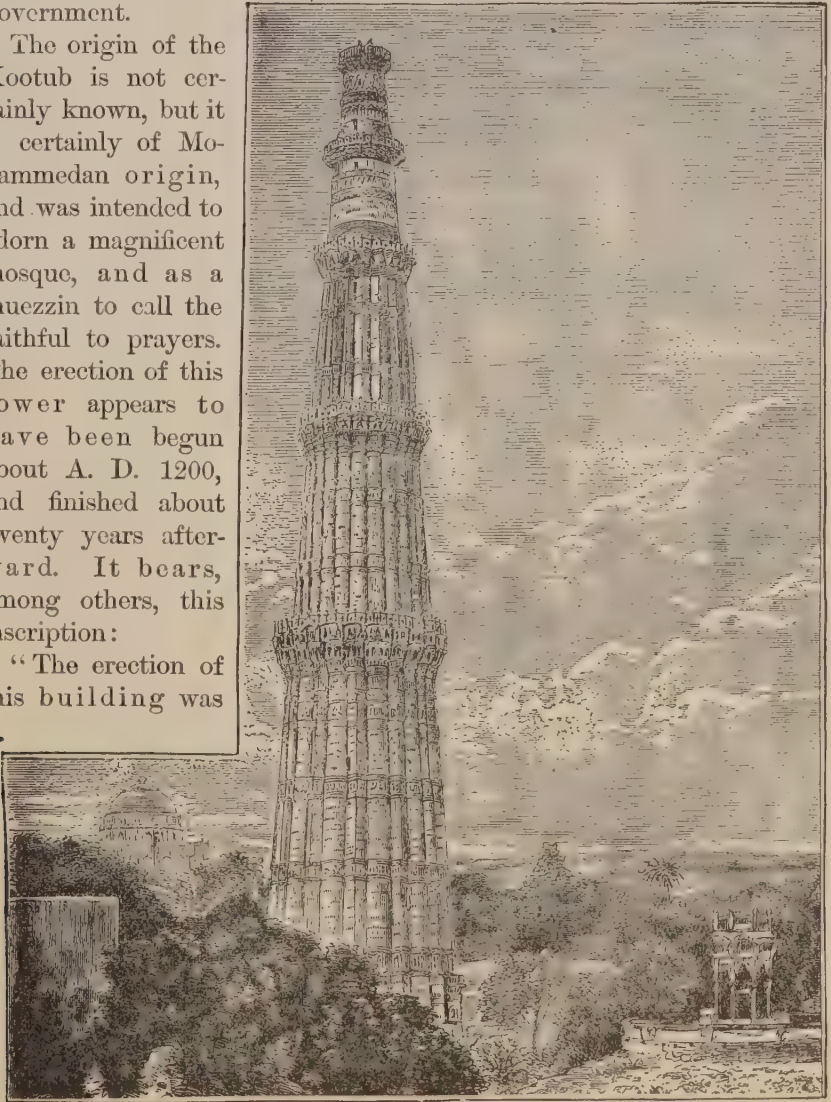
The base of this minar is a polygon of twenty-four sides, altogether measuring one hundred and twenty-seven feet. The shaft is of a circular form, and tapers regularly from the base to the summit. It is divided into five stories, around each of which runs a bold, projecting balcony, supported upon large and richly carved brackets, having balustrades which give to the pillar a most ornamental effect.

The exterior of the basement story is fluted, alternately, in twenty-seven angular and semi-circular faces. In the second story the flutings are only semi-circular; in the third they are all angular. The fourth story is circular and plain; the fifth again has semi-circular flutings. The relative height of the stories to the diameter of the base has quite scientific proportions. The first, or lowermost story, is ninety-five feet from the ground, or just two diameters in height; the second is fifty-three feet farther up; the third, forty feet farther. The fourth story is twenty-four feet above the third, and the fifth has a height of twenty-two feet. The whole column is just five diameters in height. Up to the third story the minar is built of fine red sandstone. From the third balcony to the fifth the building is composed chiefly of white Japan marble. The interior is of gray rose-quartz stone. The ascent is by a spiral staircase of three hundred and seventy-six steps to the balcony of the fifth story, and thence are three more steps to the top of the present stone work. Inside it is roomy enough, and full of openings for the admission of light and air. The steps are almost "lady steps," and the ascent is quite easy. The ferruginous sand-stone has been well selected to lend a rich, majestic appearance to the column. The surface of that material seems to have deepened in reddish tint by exposure through ages to the oxygen of the atmosphere. The white marble of the upper story sits like a graceful crown upon the red stone; and the graceful bells sculptured in the balconies are like a "kummerbund" around the waist of the majestic tower. The lettering on the upper portion has to be made out by using a telescope. The Kootub does not stand now in all the integrity of its original structure. It was struck by lightning and had to be repaired by the Emperor Feroz Shah in 1368.

In 1503 the minar was again injured, and was repaired by the Emperor Secunder Lodi. Three hundred years later, in 1803, a severe earthquake seriously injured the pillar. This injury was repaired by the British government.

The origin of the Kootub is not certainly known, but it is certainly of Mohammedan origin, and was intended to adorn a magnificent mosque, and as a muezzin to call the faithful to prayers. The erection of this tower appears to have been begun about A. D. 1200, and finished about twenty years afterward. It bears, among others, this inscription:

“The erection of this building was

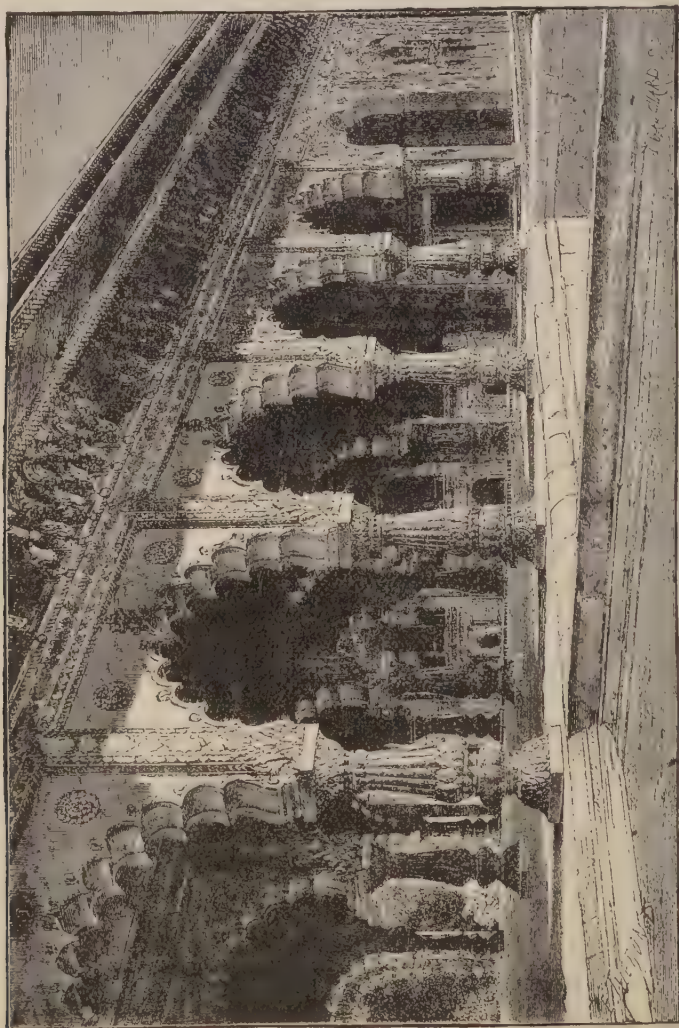


KOOTUB MINAR.

commenced in the glorious time of the great Sultan, the mighty king of kings, the master of mankind, the lord of the monarchs of Turkistan, Arabia and Persia, the sun of the world and religion, of the faith and

of the faithful, the lord of safety and protection, the heir to the kingdoms of Suliman—Abu Muzeffa Altemsh Nasir Amin ul Momenin.”

The Mogul empire, as we have said, reached the zenith of its glory under Shah Jehan and his son and successor, Aurungzebe. Shah Jehan came to the throne in 1627. Three far-famed works commemorate his reign.



PAVILION OF DEVAN KHASS GREAT AUDIENCE HALL,

The celebrated gardens of Shalimar, laid out in Alipoor, were his work. The cost is estimated at \$5,000,000. They were about two miles and a half in circumference and adorned with all the beauty which exquisite art, united with that luxurious clime, could produce.



The Dewan Khass, the most gorgeous audience hall in the East, was built by this monarch. This hall belonged to the Palace at Delhi. It was one hundred and fifty feet long and forty in width. The roof rested on colonnades of marble pillars. The white marble of the walls, pillars and pavement were inlaid with the richest and most profuse jewelry, and wrought with exquisite designs in gems of amethyst, blood-stone, carnelian, lapis, lazuli, topaz and other precious stones. The whole resembled a rich work from the loom in which the richest pattern was interwoven upon a pure white ground. The arches, which appear on the picture of this wonderful hall, were hung with the richest curtains of all colors.

In the centre of the hall stood the Peacock Throne, of Shah Jehan, erected at a cost of \$150,000,000. The throne was ascended by steps of silver, and at the summit rose a massive seat of pure gold and over it a golden canopy inlaid with jewels. "The chief feature of the design was a peacock with his tail spread, the natural colors being represented by pure gems. A vine also was introduced into the design, the leaves and fruit of which were of precious stones, whose rays were reflected in mirrors set in large pearls. Beneath all this glory sat the "Great Mogul." Inside of the hall, inscribed in black letters upon an alabaster slab is the Persian couplet, in the hyperbolic language of the East which is thus quoted in Moore's *Lallah Rookh*:

If there be an Elysium on earth,  
It is this, it is this.

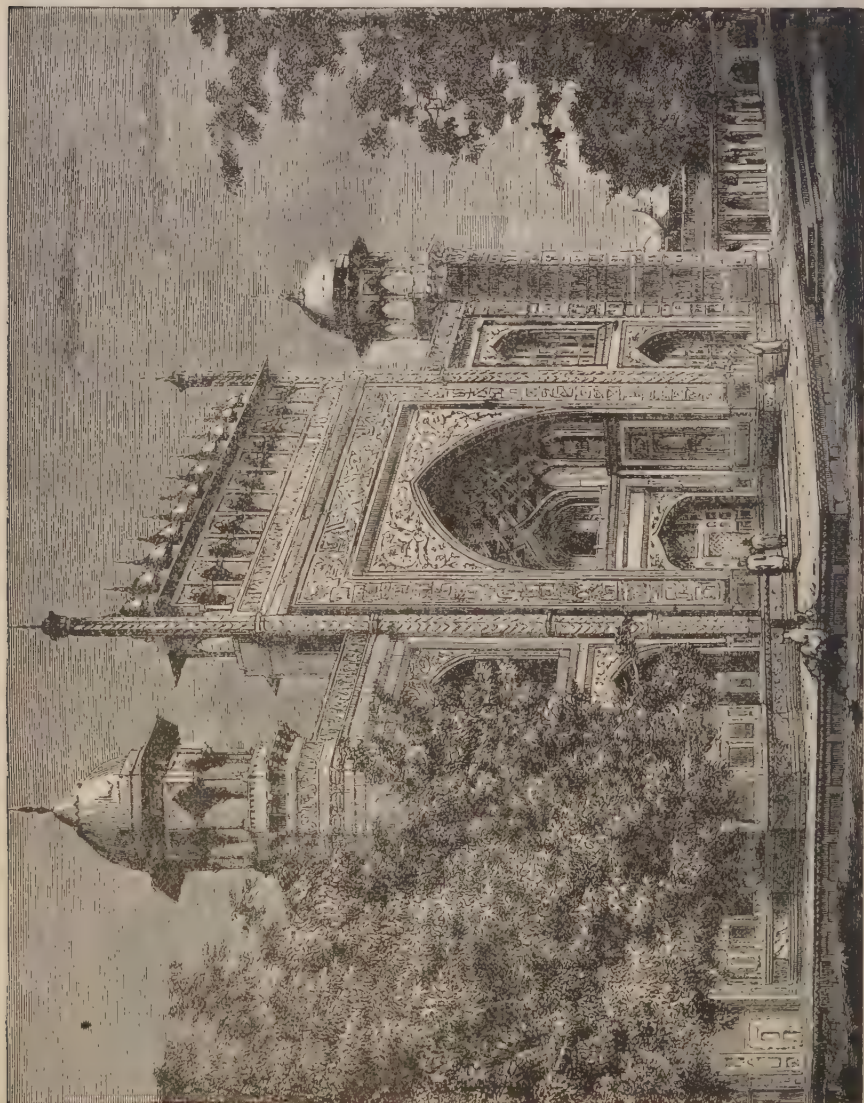
The crown of the great Mogul equalled the splendor of his throne, the most costly work of pearls and diamonds estimated to be of the value of \$10,350,000.

But the most admired relic of the magnificence of the great Mogul is the Taj Mahal. This is also the work of Shah Jehan. It is a mausoleum built over the mortal remains of the beautiful Empress Moomtaj-i-Mahal, whom he devotedly loved. It stands three miles from the city of Agra, upon an eminence overlooking the river Jumna. It is the one piece of architecture which all pronounce perfect. We give our readers a picture of the Taj and the description of it given by the Rev. G. H. Smith.

"We found ourselves upon the 25th of December, 1880, in the great city of Agra. After breakfasting we took a guide, and at once proceeded to visit the famous Taj Mahal of India. We had been often told that it was without a rival in the world, but were as totally unprepared for what awaited us as if we had never heard of the Taj before.

A dusty road led out of the city gates, through the English compound, and finally through a wretched mud village. On our left are the red walls of Fort Akbar, and a mile farther down the river are the lofty walls

of the Taj enclosure; above the trees we catch glimpses of its white domes and minarets. As we draw nearer mud gives way to stone—a fine, hard red sandstone—and, farther on, to marble. We pass between two large and beautiful mosques just before the gateway; then a long row



GATEWAY OF THE TAJ.

of empty bazaars line both sides of the street—before them natives are spinning silk, the bright red and green threads stretching down the long stone corridors, where natives offer perfect miniatures of the Taj in ala-

baster for a few rupees. We pass under a lofty red archway fretted with marble ornamentation, and find ourselves within an empty quadrangle, looking like a drill-ground for soldiers. Upon the right, steps lead up to a beautiful gate-way, and upon the opposite side stands a handsomer portal, and much larger than the other, to which we were naturally attracted. It was ornamented with Arabic characters and arabesque work, both inlaid, and in delicate tracery of the original stone. I doubt if there is a more beautiful entrance this side of Paradise. You mount the steps, and a scene is before you which cannot be described. One seems to have been transplanted into fairy-land. You stand on polished pavement, about you is the superb arch, and before you an avenue of trees paved with marble; in the center a crystal canal runs over a marble bed; and fountains are seen its entire length; at the end of this vista, rising above the tufted plumes of the trees, looms up the graceful outline of that gem of the Orient, like the great white throne at the source of the river of the water of life, its marble as pure as the new-fallen snow. Here the extravagant imagination of childhood stands before you in solid realization, yet so perfect the proportions, so light and airy every form, that the whole structure looks as if it might have floated there by magic, and might at any moment disappear again. It stands upon a marble platform, fifteen feet high, whose four corners are graced with minarets, one hundred and thirty feet in height. In the center, sentinelled by these stately minars, is the principal building, of octagonal shape, whose truncated angles are crowned with domes, supported upon Saracenic arches, and from every angle shoot up delicate white pinnacles and towers, slender and graceful, and above the whole swells out the central balloon-shaped dome, like a white sphere cut from a *cirrus* cloud. As if we were in another world, we lightly stepped down and cautiously approached, wondering if such a gem could be real. Passing under the thick shade of luxuriant shrubbery, passing a marble bath, half way down the canal, where naiads might come to bathe, we came to the steps leading to the platform. At its foot a dusky youth, in flowing costume, is seated, cloth in hand, ready to wipe the dust from your shoes. As you ascend you note the elaborate carving of the spotless stone. Standing upon the platform you try to find something to mar the now almost intolerable perfection; but you scrutinize in vain. And yet the exterior of this building is chiseled and carved, in delicate tracery, over its entire surface. It crystalizes into innumerable geometric figures of embroidery and filagree work, and the dazzling whiteness is relieved by a gorgeous display of brilliant gems arranged into twining vines and delicately-shaded flowers, and yet with such perfect taste as to disarm criticism.



The interior appears to be dark, but when you enter the light streams in through perforated windows of trellised marble. Under the dome is a



THE TAJ MAHAL.

handsome octagonal railing; in the center is the curious sarcophagus of Noor Mahal, the "light of the harem." The walls, the lace screen, and

the monument of death flash with gems of every hue. Here are seen the soft velvet petals of delicate flowers made of precious stones. The books tell us that almost every stone known to the lapidary is found here. The agate of various tints and shades, blood-stones and *lapis lazuli*, jasper, sardonyx, and jades, turquoises, chalcedonies and sapphires; and it is said that once rubies and diamonds sparkled upon the royal casket, an offering of friendship from friendly rulers of the Mohammedan faith, from distant Persia and more distant Africa. Around this central chamber are numerous alcoves, all empty and all handsome. Everywhere is to be seen the same delicate finish, lavish display, and exquisite designs in polished marble, beautiful tracery, and tessellated pavement.

It is beautiful to reflect that this superb structure, the handsomest building in the world, is a tribute of affection to woman's love. And this, too, is the more remarkable since it is the testimonial of one of the great Moguls, who was happier with the love of one woman than most of his countrymen are with half a score.

It is customary for these mausoleums to be built during the intended occupant's life-time, and when completed it is used as a palace of pleasure and feasting. One can scarcely imagine the elegance of dress and sumptuousness of entertainment which would be befitting this jeweled house. But when death comes the scene of mirth is changed for one of mourning. The grand dome re-echoes no longer with music and laughter. The stone coffin takes the place of the table of bounty, and wailing is heard instead of merriment. Then these marble halls are silent and deserted, except when perchance a not-forgetful mourner leaves the busy city and finds her way to the sepulcher of her lost mistress to drop a tear, a still more precious gem, upon her empty cenotaph. These Mohammedan sarcophagi are of solid stone. The body lies buried, in ordinary mold, just underneath the false casket. Thus all grief and honor is paid to a block of marble; the real tomb is unvisited and forgotten.

It is customary to pray at these shrines of the illustrious devotees of Islam, but in order that a more commodious place might be near, an elegant and spacious mosque of red sandstone has been built upon one side of the handsome tomb, and, in order that the symmetry might be preserved, another structure, the exact counterpart of the mosque, has been erected on the other side, and the size, color, and position of these buildings have been so arranged as to bring into prominence the exquisite purity and beauty of the incomparable building in the center. Over the sacred Jumna your attention is called to the ruins of red

masonry which were the beginnings of a second Taj, or tomb. This one was to have equalled the other in beauty, and was to have been built by the Emperor for himself. And in order that the broad river might not seem to separate them in death, it was to have been spanned by a marble bridge, in keeping with these paradisaical surroundings. But death paralyzed the arm that had already won immortality, and the great Shah Jehan rests now, as a guest, in the death-chamber of his beloved wife, and by her side. And although this dream of the river, spanned by a marble bridge, can be seen only in imagination, yet it were better that the Taj should stand alone, imitated but not equalled, and only excelled by the mansions not made with hands, eternal in the heavens."

The Taj employed twenty thousand men for twenty-two years, and its cost is estimated at sixty million dollars. Its builder was called by the native writers Gestan Esau Nadir el Asur, the Wonderful of the Age. The Emperor called him Zurriar Dust, the Jewel-Handed. It seems he was not either a native or a Mohammedan, but a Frenchman, whose real name was Austen de Bordeaux. The same wonderful architect built the palace at Delhi and the palace at Agra.

We might fill a volume with the history of the Moguls, but our space will only allow of these sketches which serve to keep the reader in mind that the greatest relics of art found in India were the work of an alien race, and not of the Hindoos. We here would also place upon record the fact that the Brahmin religion had power to withstand intact the influence of Mohammedanism, though that was for almost a thousand years the religion of India's masters. When we add to this the fact that Brahminism drove out from India Buddhism, which had its origin there and gained great prevalence for centuries, and that Buddhism had power to root itself in Thibet, China, Japan and Ceylon, and to become the religion of one-fifth of the human race, we may form some idea of the strength of that system against which the Christian religion has to contend among the Hindoos.

#### BRITISH RULE IN INDIA.

All India is now under the control of England, and the influence of the British government and English law are most important factors in the furtherance of Christianity in that land.

The work of subduing Hindostan to the British rule was accomplished by the East India Company, and constitutes one of the most remarkable chapters in history. We cannot give the detail of that history here. The briefest statement will suffice. The influence of the English power on mission work will appear as we follow that work.

The East India Company was a corporation of London merchants,



organized in the year A. D. 1600, under the reign of Queen Elizabeth. The company acquired great wealth and influence, and under various changes of its charter increased its power. Without indicating any purpose of conquest, and intent only upon trade, the company reduced one



FESTIVAL OF SERPENTS, INDIA.

after another of the petty estates under its control. The divided condition of the natives, and their vast inferiority to the English, especially in the art of war, made them an easy prey. There were many aspirants to the sovereign authority in the several States. The Company, by

espousing the cause of these native princes and placing them in power, really made them their vassals, who recognized their sovereignty as conferred by the Company's influence, and so rendered willing and liberal tribute for the same.

Under the ministry of Lord North, in 1773, the East India Company obtained governmental power, the governor of the company being entitled Governor-general of India.

About 1740 the French began to advance claims on India, which the English Company disputed. Clive, who was regarded a worthless clerk of the Company, developed into a very brave soldier and skillful officer. Under his leadership, through a series of battles, the English authority was advanced until at the battle of Plassey, in 1757, a complete and final victory was obtained.

The Great Moguls continued to hold the shadow of sovereignty, recognizing the East India Company, and in real subordination to it, until a century later, in 1857, when the subduing of the great Sepoy rebellion, which we shall notice hereafter, removed from the throne the last of the Moguls. The East India Company was also at that time dissolved, and India placed directly under the sceptre of Queen Victoria.



A SELF-TORTURING FAKIR.

## CHAPTER VI.

## INDIA—THE DANISH MISSIONS.



**B**ARTHOLOMEW Ziegenbalg and Henry Plutscho were the first Protestant missionaries to India. They were sent out by Frederick IV. of Denmark, of whom we have already spoken as the founder of the Halle-Danish Mission. They were both students at the Halle University, when chosen by the King for the great work of introducing the Christian religion to the natives of Hindostan. They also had the honor to be the first missionaries sent from Halle. They were both young. Ziegenbalg, who was appointed the leader of the enterprise, was but twenty-two. Both of the young men were regarded as eminently zealous for the cause of Christ. They were sound and strong men, physically, and added to the best intellectual culture strong wills and brave hearts.

On the 29th of November, 1705, the missionaries set sail from Copenhagen to their appointed field of perils and toil.

The voyage was rough and the passengers generally grumbled about their great discomfort, but the spirits of these men, who thought not of their own ease or gain, made them cheerful and full of hope, as is testified by the sprightly notes of their voyage.

When they entered the Spanish seas, they mentioned how the billows "received them very stoutly, the ship seeming as if it were carried through a deep vale between lofty mountains." In other parts of their voyage they describe, with all the enjoyment of novelty, "multitudes of fish gathering about their ship, the large ones marching in great pomp and state, accompanied by a great train of lesser ones." In one place, where becalmed, they are visited with multitudes of birds, of so dull a nature that, of their own accord, they fly into their hands, or alight down near them and play with them. While passing near Ceylon they are greatly interested by seeing the wild elephants, with their ungainly motions, walking on the shore.

But there are other times in which the ship reels to and fro like a drunken man, while the narrow crib, the mouldy bread, the unwholesome water, were cause, to the other passengers, of melancholy and misery. Still, amid their discomforts, the missionaries make this record: "Our precious time we passed both with great advantage and a delicious entertainment of our minds, so that the same seemed rather too swift



than too long, under such useful exercises. Nay, we should consider it a small matter if it was our lot to live a seafaring life, for some years together, provided the Lord did grant us our health." Morning, noon and night, when the weather permitted, they joined in some act of worship on the deck. Thus their time passed till they reached Tranquebar, July 9, 1706.

#### ENTERING UPON THE WORK.

Arrived at their field of labor, the missionaries had still lofty barriers to pass ere they could effectively bring themselves into contact with the natives. The only language known to them was high Dutch, while the natives spoke either a corrupt form of the Portuguese or the aboriginal Tamil or Malabarese. The first work of the missionaries, therefore, was to master one of these tongues; for they rightly judged that much of the finer and more subtle element of conversation evaporates in the hands of an interpreter, and that even when he succeeds in conveying ideas, he fails in carrying or inspiring sympathies. The Portuguese *patois* was first diligently studied. In its Indian mold it bore very little resemblance to the language of Camoens. When they found it was spoken only by the least influential classes of the people, they decided that one of them should acquire the Tamil language. Lots were cast to determine which should undertake this, and the lot fell on Plutscho. But Ziegenbalg also commenced to study the Tamil soon afterwards; and to prepare the way for those who should come after him, he made a grammar and a dictionary. The latter contains over 20,000 words, and has ever been regarded as of value by Oriental scholars.

The difficulties presented by a strange language were trivial compared with others that were thrown in the way of the missionaries. The European residents, by their grossly immoral lives, in which the vices of a false civilization were beheld in monstrous conjunction with those of heathenism, raised a mountain barrier between the teachings of other Christians and the native mind, and often drove these noble men to tears when it could not tempt them to despair. It was, indeed, a bitter trial, when reasoning with the heathen on the superiority of the Christian religion, to have their half-convinced hearers point to the lives of many who bore the Christian name, and to be asked if these were the fruits by which they hoped to commend their argument. Nearly a century before, Sir Thomas Roe, at the court of the Great Mogul, had mourned over the same thing. "It is a most sad and horrible thing," said he, "to consider what a scandal there is brought upon the Christian religion by the looseness and remissness and by the exorbitances of many who come amongst them, who profess themselves Christians; of whom I have often heard

the natives who live near the port where the ships arrive, say this in broken English which they have gotten: 'Christian religion, devil religion; Christian much drunk; Christian much do wrong, much beat, much abuse others.'" Well did another writer say of the English treatment of the natives, that when an Englishman went to India, he left his religion and conscience behind him at the Cape. And, in addition to this, the East India Company for a long time were openly opposed to having missionaries in their territories.

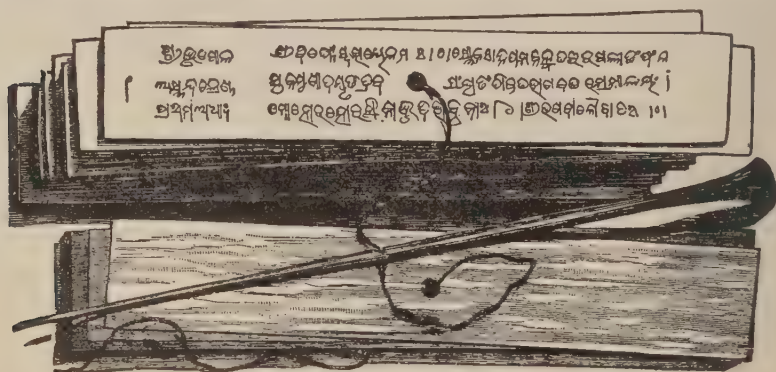
They feared the enlightening influence of Christianity would render the poor heathen less easy to entrap and plunder by their avaricious schemes, and that it would also put a check upon their own frauds and oppressions.

A century after Ziegenbalg's arrival, in a memorial to Parliament, the company expressed "their decided conviction that the sending of Christian missionaries into the Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast."

Not least among the difficulties these men had to meet were the operations of Romanist missionaries, who were first in the field, and who were not slow to claim the right of occupancy from their connection with its earlier Portuguese possessors. The Protestant missionaries, who recognized Christianity only where they beheld conversion, had to cope, from the beginning, with an unscrupulous proselytism, which was mainly ambitious of numbers. Men were claimed as trophies to Romanism who ignorantly submitted to be sprinkled with water, under the name of baptism; and worse than this, in times of famine, when many of the poorer natives sold themselves as slaves, in order to procure food, the priests were the readiest purchasers; and these slaves were sometimes marched in hundreds to the baptismal font, and triumphantly enrolled as Christian converts! With the immoral lives and grinding oppression of Europeans, on the one hand, and the false Christianity of Rome on the other, the Christian religion seemed to undergo the same treatment as its illustrious founder, and to be crucified between two thieves! But these devout Danes were not to be discouraged. They began to preach even to the "twice dead" and case-hardened Europeans, with some effect; and they endeavored, by their purity of life, benevolence, and self-denial, to show, even to the most obtuse and stolid native heathen, that the truth of Christ, in its work of grace upon the human heart, exhibits, as its constantly renewing credentials, the mightiest and best of all miracles. And though they progressed but slowly at first, they were not in the least despondent, but pressed the work with great vigor.

## ALL THE APPLIANCES OF MISSIONARY WORK.

One of the most remarkable features in the mission of Ziegenbalg and Plutcho is, that while they were thus prosecuting an untried experiment, and while the entire period of their labor only extended over sixteen years, their Christian sagacity and energy anticipated and realized in successful operation nearly every movement and measure that has been employed by missionaries during the century and a half that has elapsed since their time. They were not trammelled by directions from home, but were left entirely to their own judgment. At first they had recourse, chiefly, to preaching, after the Oriental manner; but they soon found this did not give them the intimacy with their hearers which they desired. They then resorted to friendly conferences and conversational teaching. Even the most direct addresses often failed to arouse their stolid hearers; so they then began the practice of catechising, and by



PALM LEAF BOOK AND STYLE.

taking advantage of terms in conversation and of individuality of character, they found themselves able to keep the native mind on the alert, and question truth into the mind, when other methods failed. Before teaching long, they found that the Hindoo religion, and its hold on the people, were far more formidable than they had ever dreamed of. They had imagined that the natives, involved in ignorance and superstition, did not have any strong ideas or firm belief in anything in particular. But they found that the national religion was deeply rooted and had a strong hold upon the masses of the people. It was no merely cobweb fabric, to be demolished with a breath, but a strong "man of sin," full of energy and life, to be bound and cast out. So, with incredible patience, and untiring diligence, they set themselves to study the whole system of Hindoo superstition, as it is found in their sacred books, and the writings of their poets, that they might discover in it the material of



its own reputation, and that their own arguments might not be an ignorant and mischievous beating of the air. They also busied themselves in translating the scriptures. Much difficulty was met with in producing copies, at first, as they were compelled to have them written on dried palm leaves. This was both laborious and expensive. But after a time, English Christians supplied them with a printing press, and a paper manufactory was erected. Of the latter, the Danish governor of Malabar bore half the expense. The whole of the New Testament, and a large portion of the Old, was translated into the Tamil language, and innumerable selections were scattered abroad in the form of tracts. Christian schools were established, which enabled the missionaries to get a hold upon the children, and, through them, upon the parents. Seminaries for higher education were instituted, in which hopeful youths should be trained and educated as ministers and teachers; evangelistic itinerations into remote towns and villages were undertaken; and manufactories of cotton were established for the employment of their converts, who were outcasts, with no means of earning their bread, from the time they professed Christianity. Thus we see that, at the very first, this pioneer enterprise was singularly successful.

#### RESULTS OF THE WORK AND GREAT SUCCESS.

Pioneers can, as a rule, do little more than prepare the way for others. But in the first seven years the number of converts gathered into their various churches numbered two hundred and forty-six. Among these was a native prince, who, in his renunciation of rank and wealth, showed that he “esteemed the reproaches of Christ greater riches than all the treasures of India; also a native poet and a pundit, into whose hearts some seeds of the gospel had fallen and taken root, while the two were assisting the missionaries in their translations.

The missionaries loved their work, and this will serve to explain their success. But their zeal got the better of their judgment at times, and caused them to overtask themselves. From six in the morning to ten at night, every hour was strictly devoted to missionary operations of some kind, with the exception of one interval, from noon to two o’clock, and another from eight to nine in the morning, which they devoted to refreshment and relaxation. But such was their economy of time, that even during meals, one was appointed for the express purpose of reading to them all the while out of the Bible. And in this course they persevered to the end, though experience extorted from them the confession that “a country so hot as this did not permit too fervent an application of the head.”

The result of this incessant toil was an overstraining of mental and physical strength, which is especially apt to shorten life in a hot climate, like that of Malabar. Ziegenbalg, the master spirit in this mission, died in 1719, when but 36 years of age.

Plutsche left India the year following. Ernest Grundler, a most reliable man who had entered the work in 1709, died about the same time.

#### A TIME OF TRIAL.

These circumstances threw a cloud over the little Danish church in Tranquebar. But the young men who were left in charge exhibited great devotion and good judgment and pressed the work forward with unabated zeal. They hastened to complete the translation of the Old Testament, which Ziegenbalg had carried as far as the book of Ruth. The work was finished in 1725, and in 1727 the Latin Bible was published in the Tamil language. The missionaries obtained the favor of the Rajah of Tanjore, who at first was hostile to them, and he gave them full liberty to preach in his territory wherever they might desire.

After this came a series of trials and distress. First, a fire consumed many houses of the native Christians, and after that a tornado did them much damage. The hostility of English settlers continued, and evil disposed persons spared no effort to infuse prejudices into the minds of the natives against them. But they had also, during these years, encouraging words. King George I. granted them an audience. The Archbishop of Canterbury wrote to them encouragingly. The King of Denmark continued to favor them. At the end of twenty years after the mission was founded it had brought 678 persons to accept Christianity.

Benjamin Schultze about this time took control of the mission. He reopened, in 1726, a school in Madras, which Ziegenbalg began in 1716, but which had been closed for some years. The new superintendent displayed great zeal and efficiency. He labored incessantly in preaching, translating the Scriptures and establishing schools. In the single year 1729, he baptized 140 converts, and at the close of 1731, after ten years residence in Madras, 415 persons had been brought into the church by this ministry.

In 1730 and 1732 respectively, two medical missionaries entered the field. Thus, at this early date, was the importance of this method of missionary work recognized.

The work at Madras and in the province extended its effects to Bombay and Ceylon through the influence of the press.

From 1730 to 1740 the mission progressed steadily; new laborers came

and new stations were planted along the Coromandel coast. Some churches were established under the charge of native pastors. There was the pure, true Christian zeal among the converts, and the records of these times afford many examples of the triumphs of the Christian spirit and the Christian faith in the trials to which they were subjected.



MADRAS.

The converts in Tranquebar and neighboring districts were reckoned in 1750 to number 8,000, and 1,000 more were in Madras and along the Coromandel coast.

#### THE GREAT MISSIONARY OF SOUTH INDIA.

At this time one of the most distinguished men in missionary annals appeared in Tranquebar.

This man was Christian Frederick Schwartz. He has scarcely a peer in missionary history. "His soul was like a star, and dwelt apart. After studying his life, we feel that his name is hardly to be associated with common preachers of the gospel, but rather with those of primitive apostles and evangelists, on whom the inspiring influence had descended,



and who united to those high gifts so heavenly a life, as made their ministry and their moral power felt over whole kingdoms, and upon systems hoary with antiquity, and deep-rooted in all the habits and worldly interests of the heathen to whom they preached."

Schwartz was born in 1726, at Sonnenburg, a little town in the old electorate of Brandenburg. His mother, when on her death bed, dedicated him to the life of a missionary, and charged her husband and her minister to respect this act of consecration. But young Schwartz, though not vicious, was rather vacillating about religious matters, at times seeming utterly indifferent with regard to everything connected with man's future condition; and again, praying with more than ordinary earnestness, that he might know and follow the right way. While he was pursuing his studies in the grammar school, at home, a lady who was watching his vacillating mood with great interest, put into his hands a religious book by Herman Francke. This work was the means of confirming him in Christian principles. He went to Halle in 1746, to attend the literary school. Here Schultze, who had returned to Europe to make arrangements for a more extensive publication of the Tamil Bible, became interested in him, and persuaded him to attend the theological university. He also had his assistance in preparing the Tamil Bible for the press.

Schwartz finally resolved to become a missionary, and informed his father of his intention. He was not opposed, and in order that he might have nothing to tempt him back, or vex him with worldly cares, he made over his share of his father's estate to his brothers and sisters. In 1749 he and two others were ordained at Copenhagen as missionaries, and early the next year he sailed for Tranquebar as a representative of the Halle-Danish Missionary Society. He landed at Tranquebar July 30, 1750. Other missionaries were in the field by this time, and the work progressed rapidly. Schwartz commenced immediately to study carefully the Tamil language, and to instruct the young, and prepare candidates for baptism. Within four months of his landing he preached his first sermon, taking for his text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and then began a course of missionary labors which extended through a period of forty-eight years, and which was fruitful in extraordinary results. Its influence is felt and owned to the present day in the singularly successful missions of Mysore and Tinnevely.

In the first year of Schwartz' labors 400 persons were added to the Tamil congregation. The fiftieth anniversary of the founding of the mission came July 9th, 1756, and six years after Schwartz entered upon his labors. At this time there were eight missionaries in the field and 11,000 persons had abandoned idolatry and embraced the Gospel.

Schwartz spent a large portion of his time during his first year's residence in India in mastering the mythological books in the Tamil language, that he might be better able to cope with his Brahmin antagonists, and more effectively expose the follies of their system; and his labors were not in vain. Bishop Heber estimated the number converted by Schwartz' direct labors as between six and seven thousand, while the number christianized by the agencies he directed was far greater. Before he died he could travel through districts and see along mountain sides little Christian churches, where, when he came to India, was the den of the jackal or the lair of the tiger. He could look from his garden at Tanjore and see whole villages of Christians.

Schwartz remained unmarried that he might devote himself fully to his work; and everything he could spare from his income was given to purposes of charity or the aid of the missions. Orphans were supported, catechists employed, schools and other buildings for missionary objects were erected at his expense. The natives could not fail to see the difference between the conduct of this Christian man and that of the average European, and they thus learned to respect the principles of Christianity. The Rajah of Tanjore said to him: "Padre, I have confidence in you, because you are perfectly indifferent to money."

In 1758 the Danish missionaries resolved to extend their work into Bengal. With this view Kiernander went to Calcutta, where he continued his work for thirty years. He removed to Chinsurah in 1788, and died there in 1799. In 1760 Schwartz visited Ceylon. In the following year, accompanied by a brother, he went to Madras and Cuddalore, and in 1762 he went to Tanjore, where he was permitted to preach not only in the city but in the palace of the Rajah; and though he was always unsparing in his denunciation of heathen divinities, he continued to find a friend and patron in the Rajah. The latter said: "He makes out our gods to be downright demons. We must keep him here to instruct this foolish people." The Rajah's overseer visited the missionary every morning to see and report whatever was extraordinary. Schwartz said to him one morning: "Tell the Rajah that you saw me, and that I testify to great and small, that they should turn from dumb idols to the living God, and that, from my heart, I wish that the king would, in this respect, set his subjects a good example." The Rajah never embraced Christianity, but neither he nor the populace could help feeling the deepest respect for the man who, living in the simplest manner, refused all presents and bribes, when a wish would have brought them to his feet, and even the most acute of the Brahmins admitted the superiority of his form of Christianity to that of the votaries of Romanism.





HYDER ALI AND THE MISSIONARY.



From Tanjore Schwartz went to Trichinopoly, where he became the chaplain of the English garrison. The officers soon found offenses rapidly diminishing through the influence of the good man, and were able to dispense with corporal punishment. Outside of the fortress Schwartz erected little preaching houses, thatched with leaves of the palmyra tree. In them he was wont to preach to or converse with any of the passers-by who were willing to hear. He obtained the favor of the commandant of the garrison, and with his aid a spacious church, sufficient to accommodate two thousand persons, was built. This church was completed and opened in 1766.

Schwartz was now within an English colony, and the Society for the Promotion of Christian Knowledge took his work under its fostering care, and here for years Schwartz lived and labored on an income of £48 a year, "dressed in dimity, dyed black, eating rice and vegetables cooked in the native fashion, and living in a room of an old building, just large enough to hold himself and his bed, and in which a man of ordinary stature could not stand upright. His salary as chaplain was £100 per annum. The whole of his salary Schwartz donated, the first year, to the mission. Afterward he retained one-half of his yearly stipend, but gave away most of it in charity. He obtained a greater influence over the natives than was possessed by their rulers. A difficulty having arisen between the Madras government and the Rajah, both sought his aid, but he declined to act for either.

One of the grandest tributes ever paid to moral excellence was that given to Schwartz by Hyder Ali. This native ruler had become incensed against the British government of Madras. The English, knowing his rapacity and ferocity, wished to send messengers to assure him of their pacific intentions, and to treat for peace. But the natives had no reason to place confidence in British assurances. The conduct of Warren Hastings and others was too fresh in their memories. So Hyder Ali replied to the British proposals, "Do not send me any of your agents, for I do not trust their words or treaties; but if you wish me to listen to your proposals, send me the missionary of whose character I hear so much from everyone; him will I receive and trust." Schwartz was accordingly entreated by the government to go to Seringapatam and endeavor to pacify the tyrant.

An ordinary political mission Schwartz would have refused, but to go as a peacemaker, when the lives of thousands depended upon him, he could not refuse. It was a work of several weeks to reach the capital, where Hyder Ali held his reign of terror. Along passes where the jackal moared and the tiger lurked, by narrow pathways that bordered

on frowning precipices, over the giddy heights of the Ghauts, the meek missionary pursued his embassy of peace, and at length found himself in the presence of the man whose very name struck terror to the bravest hearts. What a meeting! The gray-haired missionary, calm, intellectual, his blue eyes beaming with gentleness and kindness, pleading



TRAVELING BY NIGHT.

with him whose face showed courage, resolution, cruelty, and duplicity.

Schwartz stayed the tyrant's hand for a time. When he started homeward, he found in his carriage 3,000 rupees (\$1,200). These he immediately devoted to charitable purposes. Hyder Ali's respect and

gratitude led him to send this message to all his officers between the capital and Tanjore: "Permit the Father Schwartz to pass unmolested, and show him respect and kindness, for he is a good man, and means no harm to my government."

But the storm was only delayed, it was not averted. Provoked by the Madras Government, Hyder Ali entered the Carnatic in 1780 with an army of 100,000 men. Multitudes fled before him panic-stricken to Tanjore. Schwartz alone moved about unmolested "among the ranks of one of the most cruel and blood-thirsty armies that ever spread ruin on the earth." The authorities at Tanjore hastened to prepare for a siege. Hyder Ali was advancing rapidly. Neither city nor fortress was supplied with provisions. Yet there was plenty of grain in the country; but the people, having been cruelly deceived in former instances, would neither bring it themselves, nor allow their oxen to be used to bear it to the garrison; and yet the extremity was terrible. Multitudes of the soldiers and Sepoys looked like wandering skeletons; and every morning the streets were lined with the famished dead. There was only one man in all Tanjore whom the people would trust. Both the native ruler and the British authorities appealed to the venerable Schwartz to mediate for them with the people—to stand between the living and the dead. He at once sent out letters by his converts into all the rural districts, requesting the people to send in their oxen with provisions, promising to pay them with his own hand as soon as the siege was raised. That was enough. In one day a thousand bullocks, loaded with grain, were sent in, and the famine was stayed.

Schwartz also purchased great stores of rice, when it was cheap, and stored it away, in anticipation of the war. The country was soon afterwards devastated, and famine followed war; Schwartz then threw open his rice granaries, and thus saved thousands from starvation. Hundreds were fed by him every day.

The war continued about ten years and the mission suffered greatly, and yet through the fidelity of the missionaries the number of converts increased. A native Christian from Trichinopoly carried the gospel to Tinnevely, 200 miles distant. There Christianity spread rapidly.

The Rajah of Tanjore, during his last years, kept away from the missionary, as the latter had reproved him so often for his various sins. But when on his death-bed, he sent for Schwartz, and asked him to take upon himself the guardianship of the young prince in such a manner as would have amounted to his administering the government during the prince's minority. Schwartz solemnly declined, as he did not wish to become entangled in worldly affairs; but he promised to see that the



young prince was properly educated, and suggested that the Rajah's brother, Ameer Singh, be appointed as regent during the prince's minority. This was accordingly done. But no sooner was Ameer Singh in power than he shut the young prince up in a dungeon. Schwartz repeatedly remonstrated, but was put off with vague and insincere promises. He then appealed to the Madras government, and secured the young prince's removal, and a suitable education. Ameer Singh then proceeded to deny his brother's right to choose a successor, and claimed the throne as his own. The Madras government had twelve pundits to examine the Hindoo law upon the subject. They, bribed by Ameer Singh, decided in his favor, and the Madras government confirmed their decision. But Schwartz knew something of the law, and showed the government that the decision of the pundits was wrong, and wrote to the East India Company concerning the matter. The result was that the young prince obtained his rights. Under his protector's teaching he became one of the most accomplished princes of his day.

Schwartz spent the last twenty years of his life in his own house, which he built two miles east of Tanjore, upon a piece of ground given him by the Rajah. Here he built an orphan asylum and gave his last days to the instruction of children, especially those of the poor, whom he gratuitously maintained. And here, on the 18th of February, 1798, surrounded by his flock, and in the presence of several of his brethren, the venerable missionary died in the seventy-second year of his age. A beautiful story is told of his last hours. His friends who were watching around his bedside thought him dead, and one of them began singing a beautiful chant. When he had finished the first verse, the voice of Schwartz suddenly rose, soft and clear, and sang the next verse,

And then softly sank to silence,  
Silence kept forevermore.

This history has been rightly pronounced more beautiful than the legend of the dying swan.

Not churches only, but kingdoms, mourned the death of Schwartz. All Tanjore wept for him, like Israel at the death of Samuel. Men of the most opposite creeds followed his body to its resting place, and dropped honest and unbought tears in his grave. The moral grandeur of his character, looked upon in succession by two generations, had turned respect into veneration. And no one mourned more deeply or with better cause than the young King whom he had saved by his vigilance from an untimely death, and raised, by his intercessions, to the throne. On the day of the funeral, when the procession was about to move, the weeping monarch entreated that he might once more be permitted to look

upon the venerated form, and, on the lid of the coffin being raised, he covered the body with a rich cloth of gold. Every day for years afterward he was accustomed to visit the grave alone, and bow with reverence before it. The East India Company, grateful to the man who had saved their dominions from invasion and their soldiers from famine, mourned his death as a calamity to India, and at their instance a noble piece of allegorical sculpture, from the chisel of Bacon, was sent out from England and erected in the church at Fort George. The Hindoos who were not Christians were long accustomed to place a lighted lamp near his sepulcher. Frederick Schwartz was, in many respects, the grandest of Protestant missionaries.

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## CHAPTER VII.

### THE SERAMPORE BAPTIST MISSION.



WE have seen that the first church missionary society was organized by the English Baptists in 1793, and that William Carey, the "Consecrated Cobbler," as he was derisively called by Sidney Smith, was the chief agent in its organization. Carey was also the first to represent this society as a foreign missionary. He sailed from Dover, England, June 13th, 1793, accompanied by his family, and Mr. Thomas, who was to be his co-laborer.

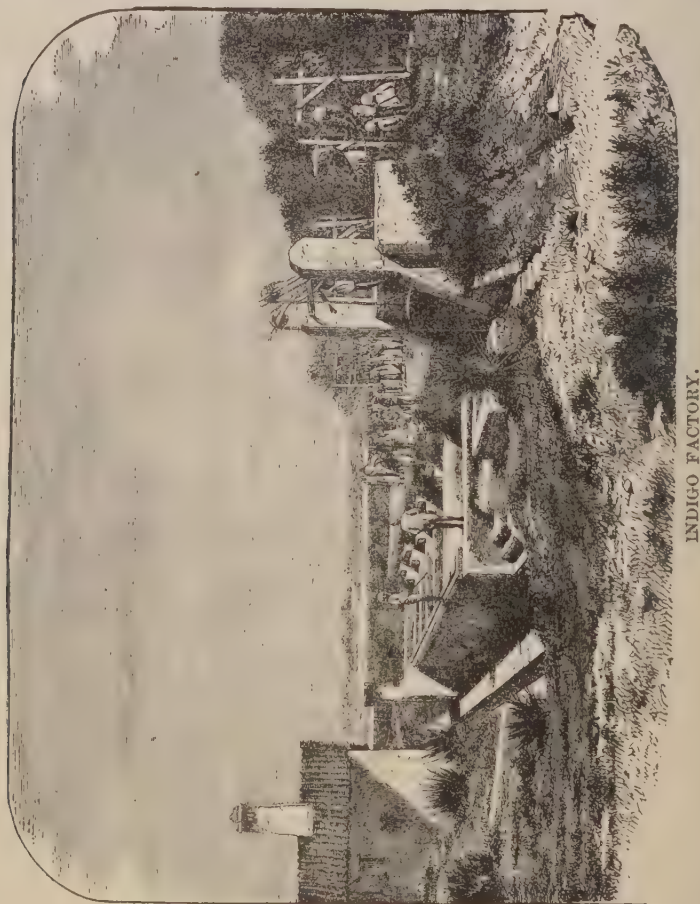
Twelve years before the death of Schwartz, Charles Grant, an influential member of the East India Company, aided by the celebrated Wilberforce, had made strenuous efforts to secure the government's patronage, or, at least permission, in the effort to christianize the native Hindoos. The effort only served to show how bitterly the Company were opposed to such a work. Three years before Carey was sent out, Parliament had been led to enact that: "If any subjects of his Majesty, not being lawfully licensed, should, at any time, repair to, or be found in the East Indies, such persons should be declared guilty of a high crime and misdemeanor, and liable to fine and imprisonment."

This law was in force when Carey landed in India. Every unlicensed European found in the country was compelled to enter into covenant with the government under heavy securities.

Some time is required by a missionary to learn the language of the people to whom he would teach the gospel. To this work Carey applied himself earnestly. The remittances sent him by the society at home were

not sufficient even for the most meagre support, and he was therefore compelled to work hard as a day laborer for the support of his family. He lived in great poverty for a time, and it is said, had many bitter reproaches from his wife for having engaged in an enterprise so fanatical as the effort to convert the heathen.

Under extreme pressure of poverty Carey left Calcutta and abode for



INDIGO FACTORY.

a time in the region known as the Sunderbunds, almost a morass, through which the Ganges passes by many mouths into the sea. Here, dwelling by the haunt of the tiger, in a district poisoned with malaria and thinly inhabited, the resolute and patient missionary was daily preparing for his great career.

The reader will remember that Kiernander, a co-laborer with Schwartz,



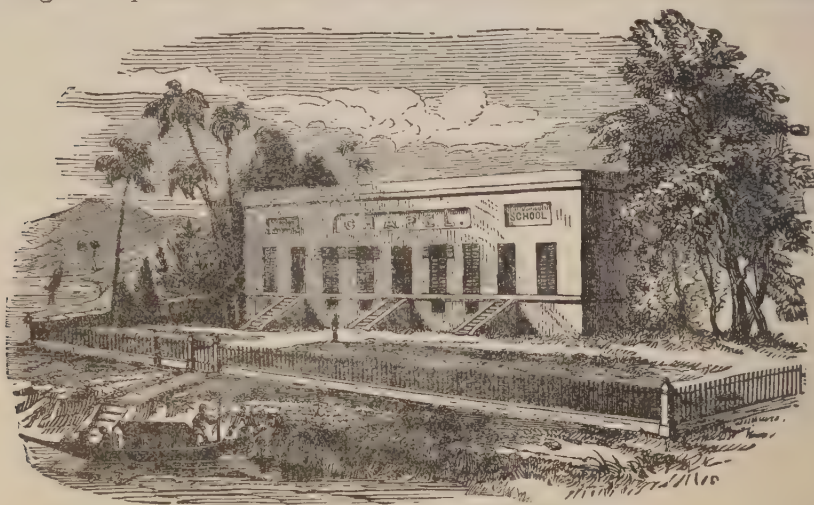
went to Calcutta and began mission work in 1758, which he pursued for forty years, returning to Chinsurah in 1788.

Kiernander's work was confined to the Europeans. Carey was intent upon the conversion of the natives, and for this he was preparing. He applied himself with extraordinary diligence to the study of the native tongue. With the aid of an interpreter he soon began to preach in places of public resort.

Finding a favorable opening in a new quarter, Carey left the Sunderbunds and put himself under the care of Mr. Udny, the proprietor of an indigo factory in the districts of Mudnabatty. Mr. Udny was a warm friend of the mission, and for some years provided him with the means of subsistence. In order to escape molestation from the Company, Carey was returned in the reports of the district as being in the service of Mr. Udny. Mr. Thomas made a similar arrangement with the proprietor of a factory, sixteen miles further north. Each had abundant access to the natives, and for six years they labored at the factories and preached through their respective districts as opportunity afforded. Besides those who dwelt in the villages in various portions of the districts, there were hundreds employed in the factories to whom they preached. But their labors produced no visible effects. They were sowing their seed by the wayside, and it bore no fruit. But new men now appeared in the field, and the plan of work was changed.

In 1799 Marshman, Ward, Grant, and Brundson were sent to the assistance of Carey and Thomas. The two latter soon fell victims to the unhealthy climate, but Marshman and Ward proved valuable assistants in the work. The long continued association of these three faithful men presents a history of vast and varied usefulness. Marshman and Ward, knowing the hostility of the East India Company, came in an American vessel, and proceeded directly up the river to Serampore, sixteen miles from Calcutta. This was a Danish settlement, and they felt certain of being well treated there. Marshman, as soon as he reached the land, knelt and thanked God that they had reached India. But the Company did not propose to be so easily foiled. Their opposition to missionaries seems to have been especially bitter about this time. One of the directors said that "he would rather see a band of devils in India than a band of missionaries." The day after the arrival of these men, an order from the Governor-general was sent to Serampore, demanding that the Danish governor should forthwith send the missionaries out of the country. But the governor was not to be intimidated; and at once determined to defy the British authorities, and allow the missionaries to remain under Danish protection. This exasperated the English officials exceedingly,

and they threatened to arrest any of the missionaries who might be found in the territory of the Company. This caused Carey to abandon his position and join the others at Serampore. The Danish governor assured the missionaries that he would defend and support them to the utmost extent of his power. Moreover, Frederick VI, King of Denmark, on hearing the missionaries had taken refuge in Danish territory, informed them that he was well pleased thereby, and that he would take them under his special protection. The governor was favorable to the plans of the missionaries. He aided them in securing a house for which \$4,000 was paid; and in this these men established headquarters of their mission. We give a picture of this house as it fronted the river. Here they



MISSION PREMISES AT SERAMPORE.

established a school and chapel and printing office. Here they began work which in a few years developed into a great establishment.

#### OPENING THE MISSION AT SERAMPORE.

The work now began in earnest. Ward had secured a printing press, and at once began the work of printing the New Testament, which Carey had translated into Bengalee. This was something the missionaries had long wished to see. Thomas, a few years before, had said, "I would give a million pounds, if I had them, to see a Bengalee Bible." Carey wrote, "When I first entered on the translation of the Scriptures into the Bengalee language, I thought that if ever I should live to see it completed, I should say, with Simeon, 'Lord, now lettest thou thy servant depart in peace.'"

In February, 1801, the last sheet of an edition of 2,000 copies of the

New Testament came from the press. Work on the translation of the Old Testament was at once begun, and the year 1809 saw the publication of the entire Bengalee Bible, in five volumes.

Great things were now projected. Education was one of the chief objects of attention. Carey's motto, "Expect great things from God, and attempt great things for God," was applied in full force. In 1800 Marshman and his wife opened two boarding schools, which soon became the most popular in Bengal, and yielded a yearly income of £1,000, and thus defrayed a large portion of the expenses of the mission. A vernacular free school was opened at the same time. Various stations were formed from time to time, in every practicable locality. At these stations schools were, as far as possible, made a prominent feature.

#### TRANSLATING THE SCRIPTURES.

In 1806, it was proposed to print the Bible in Sanscrit, and fourteen other Oriental languages, and the work of translating was begun.

Carey had now entered upon the great work of his life—a herculean task for any man—the translation of the Bible into all the principal Oriental languages, and the printing of those translations at the mission press at Serampore. His natural aptitude for philology prepared him for this work, while his spirit of indomitable perseverance bore him through difficulties that would have withered the united energies of many common men. His singular control over his mental faculties and his power of concentrating them on some one object, so that nothing could divert him from his course, wrought like the faith which could remove mountains. Acting not from impulse, but from principle, he could turn from day to day to the same work at the same hour, without tedium or desire of change. It is no extravagant fancy that one who had been absent from India for many years might have returned and found him sitting cheerfully at the same labors, with the same dozing pundit before him. With much self-depreciating modesty, and with some truth, he once said to his son: "Eustace, if, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he gives me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod; I can persevere in any definite principle. To this I owe everything." Eustace Carey says of this: "But how few can plod! Many can devise a magnificent enterprise, but the plodder is the man who will rise to eminence, and, should he live sufficiently long to effect his designs, will make the world his insolvent debtor." We shall see by and by what were the results of this plodding.



## DESECRATING THE GANGES.

On the 29th of December, 1800, Mr. Carey wrote: "Yesterday was a day of great joy. I had the happiness to desecrate the Gunga by baptizing the first Hindoo, namely, Krishno, and my son Felix. Krishno was distinguished for his piety and good sense. Being met by a European and asked what good he got by his profession of Christianity, he answered that he got nothing but much joy and comfort; it was the work of love. He was sorely persecuted by the Brahmins. His daughter, Golok, embraced Christianity, and was forcibly seized and carried away by her idolatrous husband. As he was urging her along and beating her, she cried aloud, in passing a police station: "I have heard of the love and sufferings of Christ; these things have laid hold of my mind; I have become a Christian from choice, and am not willing to go with this man."

Krishno's method with the heathen around him is thus described. A man says: "Well, Krishno, you have left off all the customs of your



KRISHNA PAL.

ancestors; what is the reason?"

He replies: "Only have patience and I will inform you. I am a great sinner. I tried the Hindoo worship, and got no good. After a while I heard of Christ, that he was incarnate, labored much, and at last laid down his life for sinners. I thought, what is love like this! And here I made my resting place. Now say, if any-

thing like this love was ever shown by any of your gods. Did Doorga, or Kalee, or Krishno, die for sinners? You know that they only sought their own ease, and have no love for any one." Self-prompted, Krishno erected a house for God immediately opposite his own. This was the first native place of worship in Bengal.

In 1801, the first female was baptized. Early the next month two others followed her. Early in 1803, the first Brahmin was baptized. Before receiving the rite he trampled on his sacred cord, and then handed it to Ward. Caste had always been a seemingly insurmountable difficulty. The Catholics had not broken the caste of their converts.

Of the Brahmin's cord, Ward said, "This is a more precious relic than any the church of Rome could boast of." Marshman said, "The chain of caste is broken—who shall mend it?" Within a few weeks two other natives came and ate publicly with the missionaries. One of them had on one occasion dislocated his arm. Mr. Thomas had attended him

till he got well, and had taken great interest in him. His earnest talks resulted as we have seen. But the new converts were destined to meet with persecution at the very first. The native populace were enraged at the disgrace thus brought upon their time-honored institutions. If a man lost his caste accidentally, he was an outcast, *pariah*, and lower than a Sudra. But that a man should intentionally throw away his caste was a thing unheard of. Such a contingency had not been provided for. The day after this formal breaking of caste, about two thousand people assembled, seized the two converts, and with storms of execration and abuse, dragged them before the magistrate. Here the populace were again astonished by finding the magistrate disposed not only to protect the converts, but also to commend them for the step they had taken. The rabble was obliged to disperse. A few days afterward one of the converts was baptized, and the other in a few months followed his example. The number of converts steadily increased from this time, and a regular church was organized at Serampore.

About two years after the first convert was baptized Carey wrote: "The Lord still smiles upon us. I some time ago baptized three natives and my son William. Our number of baptized natives is now twenty-five and the whole number of church members thirty-nine." Again, in 1805, he wrote: "This year God has added to us thirty persons by baptism—twenty-seven of the natives and three Europeans. Several of the natives have gifts for preaching the gospel." During this year he published a grammar of the Mahratta language and opened a mission church at Calcutta.

#### RENEWED OPPOSITION.

About this time a new persecution arose against the missionaries. Dr. Carey and the other Baptist missionaries were forbidden to preach to the natives of British India, or suffer the Hindoo converts to persuade their countrymen to become Christians.

The opposition of the company to missions caused the subject to be discussed in the British Parliament, and in the public prints. Sidney Smith, in the *Edinburgh Review* of April, 1808, ridiculed in that keen, satirical vein for which he was so noted, the efforts of uneducated artisans to grapple with the profound and subtle philosophy of the Brahmins, and to convert to Christianity the devotees of a religion that had withstood the influences of other systems through so many ages. On the other hand, Robert Southey, the poet, though a zealous churchman, vigorously defended the missionaries, and to the statement that they were "low-born, low-bred mechanics," made this answer, which should be recorded to his eternal honor, "*These low-bred and low-born*

*mechanics*, as they are called, have translated the whole Bible into Bengalee, and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindostani and Guzerati; they are translating it into Persia, Telinga, Karnata, Chinese, the language of the Sikhs and of the Burmans; and with four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so when it is remembered that of these men, one was originally a shoemaker, another a printer at Hull, and the third the master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India; in fourteen years these 'low-born and low-bred mechanics' have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished by all the world besides."

The missionaries after a short time were permitted to go on with their work on condition that all that they printed in their house at Serampore should first be submitted in manuscript to the Governor of that place and by him to the Governor-general of India. This was a great relief, and the missionaries saw in it government recognition and protection of their work in the future. They observed a day of prayer and thanksgiving for this triumph.

In 1809 a spacious chapel was built at Calcutta. The mission house at Serampore rapidly developed into a great establishment. Eleven years from the time it was opened it is thus described by Mr. Ward, who superintended the printing. The extract is taken from a letter written by him to his cousin in 1811.

#### THE PRINTING HOUSE.

"Could you see your cousin in this printing house, surrounded by forty or fifty servants, all employed in preparing the Holy Scriptures for the natives of India, you would, I am sure, be highly pleased. One man is preparing the Book of God for the learned Hindoos, in the Sanskrit language; another for the people of Bengal; another for Hindostan; another for the inhabitants of Orissa; another for the Mahrattas; another for the Sikhs; another for the people of Assam; another for the Mussulmen in all parts of the East, in the Persian and Hindostanee languages; others for the Chinese; others for the Talingas; and others are soon to begin in Cingalese, Tamil and Malay languages.

"As you enter the office you see your cousin, in a small room, draped in a white jacket, reading or writing, and at the same time looking over the whole office, which is one hundred and seventy-four feet long. The next persons you see are learned natives, translating the Scriptures into the different languages or correcting the proof-sheets. You walk through



the office, and see, laid out in cases, *types* in fifteen languages. Hindoos, Mussulmen and converted natives are all busy—some composing, others distributing, others correcting. You next come to the presses and see four persons throwing off the sheets of the Bible in different languages; and on the left are half a dozen Mussulmen, employed in binding the Scriptures for distribution, while others are folding the sheets and delivering them to be placed in the store-room till they can be made up into volumes. The store-room, which is one hundred and forty-two feet long, is filled with shelves from side to side, upon which are laid, wrapped up, the sheets of the Bible before they are bound. You go forward, and in a room adjoining the office are the *type-casters*, busy in preparing the



HINDOO FAMILY AND DWELLING.

types in the different languages. In one corner you see another party, busy in grinding the printing ink; and in a spacious, open place, walled around, you see a paper mill and a number of persons employed in making paper for printing the Scriptures in all the languages."

#### BURNING OF THE MISSION HOUSE.

The burning of this great establishment, March 11th, 1812, was, for a time, a paralyzing blow to the Serampore Mission. Great quantities of printed matter, fonts of type in thirteen languages, two thousand reams of paper, and many valuable manuscripts were destroyed. The loss was estimated at \$60,000, which at that time was, as respects purchasing value, perhaps three times that sum to-day.

A great cause is often aided by events which seem at first disastrous. The very reverses of an enterprise which depends for success upon the sympathies of a people, and which needs only to be considered to elicit such sympathy, turn to its advantage in bringing it prominently before the world. The fires that consumed the Mission House at Serampore flashed a light over all Christendom which aided the cause of missions. Hundreds of thousands of Christian people had their attention directed to the work which a few men had accomplished, in the brief space of twelve years; and that, too, with little help from the church at home; for the great publishing house had been built up without any direction from the Missionary Society, and almost entirely by the wisdom and energy of Carey and his companions.

The next morning after the fire Carey walked through the ashes of the building, with tearful eyes viewing what seemed to be the utter loss of years of toil. "How unsearchable are the ways of God," he said; "in one short evening the labors of many years are consumed." And then he added, "The Lord hath laid me low that I may look more simply to him."

When Dr. Fuller, president of the Baptist Missionary Society, heard of the destruction of the printing house at Serampore, he began, immediately to call upon the church for aid. Fifty days afterward he announced to the Society all the money raised and contributions coming in from every quarter in such abundance as called for a publication to stay the voluntary offerings of the people.

#### THE FIELD FULLY OPENED.

In 1813 a new charter was granted the East India Company which much increased the privileges of the missionaries, and in 1814, by a modification of that charter, all restrictions upon missionary labors among the natives were withdrawn.

The field was now, at last, fully opened. And work began to be extended with great activity. The older missionaries still devoted most of their time to the printing house at Serampore; but the younger men and native helpers preached to the people abroad and established churches and schools wherever they could. Stations were established at Agra and in various other parts of the country. By the year 1815, there were six stations in Bengal, in charge of European missionaries, and four in charge of native laborers; there was one in Surat, one in Amboyna, and four in the upper provinces.

The next year they established missions at Allahabad, the chief city of the northwest Provinces, and at Benares. The Church Society

began work at Benares the same year, About this time Dr. Andrew Fuller, the president of the Baptist Missionary Society, died. He left no one who was his equal in zeal or ability, to direct its affairs, and difficulties began to arise between the society and the managers of the work at Serampore.

A missionary society, none of whose members perhaps were ever missionaries abroad, undertaking to direct the labors of veterans in the actual work in mission fields has certainly a most responsible and difficult work to perform. Such a society surely cannot afford to be dictatorial. Looking to it that they guard the work against self-seeking men, and men of bad, moral character, they should certainly allow much personal liberty in methods of work to men who have had long experience in that work.

The mission property at Serampore had been originally built up almost entirely by the labors of the missionaries, and after it burned and was rebuilt by the contributions of the church, these men enlarged the premises, and the business with their own means. They also contributed from the income of the house, to sustain their work in other parts. The property was held under the Danish government, and in the name of Carey and his companions, as trustees for the mission. It was mostly their own property, and purchased with their money. They had given it to the society upon condition that they should be permitted to hold it as trustees. They never claimed that it was their own, yet they felt that they had cause to complain of the arbitrary temper of the Society, and when, on the other hand, they desired aid from the Society in sustaining some of their work elsewhere, it was refused.

These unfortunate difficulties continued for many years, until the death of all the senior missionaries. In the meantime the Society turned its attention to the negroes in the West Indies.

But Carey and his brethren pushed forward their work with vigor. They had sustained all their missions, without aid, for twenty years, and they were little disturbed by being refused the small aid which they asked. They attempted great things for God and expected great things of God, and their expectations were not disappointed. God put money in their hands. It is said that during the whole time of their work at Serampore they received each, upon an average, \$6,000 a year.

#### EDUCATING THE NATIVES.

In 1816 Marshman began extending his educational work. An institute was founded for the support of native schools, and a Normal school opened for the instruction of native teachers. As the greater part of the teaching in the various schools had to be done by natives, it may readily



be seen that this last step was one of great value, as it raised the standard of education. But up to this time Christian doctrines were not taught in the native schools. This has been censured by some; but the missionaries thought best to omit this line of instruction, for fear of arousing the jealousy of the natives. The schools at this period were quite prosperous, over 10,000 pupils attending them.

Two years later another advance was made. Marshman prepared a paper entitled "Hints for the Extension of Schools among the Natives." His efforts aroused others, and as the result, the Calcutta Book Society was formed. Its success was far greater than he had expected. Within twenty miles of Serampore forty-five schools were established, with an aggregate of two thousand native children, receiving instruction in their own tongue.



WILLIAM WARD.

But a still grander work was begun at Serampore itself. A college was organized in which native youths of all classes might receive instruction. Lectures on mathematics, medicines, ethics, theology and other branches, were given with the purpose of raising the standard of cultivation throughout the community. In this the movement was successful.

The general moral tone of the community was also improved. The best work of the college, however, was the training of young men for

the Christian ministry. Instruction in various languages was given; but the extensive study of English literature was omitted, as the teaching of the masses of the people had to be done in the native vernacular. The study of Sanscrit was accordingly substituted for that of English, as the various Hindoo dialects are based upon that ancient language, the oldest of all known languages, except, perhaps, the Maya.

By the year 1822, the entire Bible had been translated and printed in six Oriental languages, and was being translated into some others. The New Testament had been printed in fourteen different languages and was then going through the press in thirteen others. Marshman had mastered the Chinese, had translated and published the Bible in that tongue, and had also translated and published the works of Confucius in English.

In 1823 the Serampore mission suffered a sad loss in the death of Mr. Ward. He died at the age of fifty-three. Twenty-three years of his life had been devoted to missionary labors. His death was an incalculable loss to his colleagues. Marshman "paced the room in silent dismay."

The two survivors toiled on together for ten years. In 1833 Carey died, after a missionary career of forty years. His humility and lowliness of spirit are shown by this epitaph, which he directed to be inscribed on his tomb:

A wretched, poor, and helpless worm,  
On Thy kind arms I fall.

But ere he died, 213,000 volumes of the Divine word in whole or in part, in forty different languages, had been issued from the press at Serampore.

#### END OF THE SERAMPORE MISSION.

"I have not a single wish ungratified," said Carey at his death. He had desired to see his church organized for work in heathen lands; God made him the instrument to accomplish this end. He had desired, himself, to bear the gospel to India; the Lord had opened the way and made him a chosen vessel of his grace to those who sat in the region and shadow of death. In India he did a work which none have surpassed—none equalled; and this was the "consecrated cobbler." But when God puts his spirit upon a man he becomes great in that true greatness which only appears grander in each succeeding age. The proud, and unbelieving ones, had scoffed at the ambition of the young cobbler to convert the Hindoos, and had their laugh only to find their pride turned to their shame. So do the scoffs of the ungodly cease. "The mists continue but for a night; God's stars shine on forever."

The government's appreciation of Carey's learning and worth is shown by the fact that it gave him the professorship of the Bengalee tongue in the college at Fort William, and bestowed on him other offices. These he accepted, as they gave him increased advantages for the prosecution of his work. The income, which varied from \$6,000 to \$7,500 per annum, he devoted entirely to the purpose of the mission. It was by this means and by Marshman's schools that the mission was principally supported during the long period of indifference manifested by the churches at home.

One feature of Carey's character has hitherto been unmentioned. His love for flowers amounted to a passion. When but a poor boy, he was often found wading in the swamps or searching among the hedgerows for some rare plant to increase his floral wealth. And when grown old and his hair white with years, he was ever seeking some addition to his

collection. He would send Hindoo idols to friends in England in exchange for some lovely specimen of English flower. Before he died,



HINDOOS CARRYING OFFERINGS TO AN IDOL.

exiled missionary in seeing again this modest flower of his native fields:

Thrice welcome, little English flower!  
 My mother country's white and red,  
 In rose or lily, till this hour,  
 Never to me such beauty spread.  
 Transplanted from thine island bed,  
 A treasure in a grain of earth,  
 Strange as a spirit from the dead,  
 Thine embryo sprang to birth.

Every morning before beginning his daily labors, Mr. Carey would spend an hour in his garden in prayer and meditation; and in his last illness he was borne out into it daily as long as he had strength enough to allow his being moved. When too weak for this, some favorite plants would be brought into his apartment. He was filled with an intense love for the beautiful.

Carey's death was the final blow to the Serampore mission. Marsh-

his collection of European and tropical plants was the richest and rarest in the East, and was one of the finest in the world. In a letter to a scientific botanist near Sheffield, who had sent him a package of British seeds, he said, "That I might be sure not to lose any part of your valuable present, I shook the bag over a patch of earth in a shady place, on visiting which, a few days afterwards, I found, to my inexpressible delight, a *bellis perennis* of our English pastures. I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the sight of this English daisy afforded me; not having seen one for thirty years, and never expecting to see one again." James Montgomery has thus beautifully expressed the feelings of the self-



man survived but four years longer. His last years were embittered and saddened by the coldness of the church at home, and by the dissensions before mentioned. A committee had been appointed to adjust these difficulties, but the faithful man did not see its work accomplished. He lived on, a short time, like some giant, storm-beaten oak, which has long stood the buffetings of the tempests and remains alone, towering far above the smaller trees of the forest. At length he fell, and in two days the Serampore Mission was no more; for in two days after his interment the difficulties were satisfactorily settled, the Calcutta and Serampore missions were consolidated, and the church at home had awakened to the importance of the work, and taken all under her immediate superintendence.

Carey, Marshman and Ward form a triumvirate of whom the Baptist Church may well be proud. No human eulogies can do them justice. No man can estimate the extent of their influence. God only can tell how great the good accomplished, or how far their work extended. In time its effects may be felt in every part of the earth, and until eternity shall it endure.



HINDOO DEVOTEE LEAPING FROM A PRECIPICE.

## CHAPTER VIII.

HENRY MARTYN.



N pursuing the history of missions in India, thus far, we have omitted to mention one name which is too distinguished in missionary annals to be passed without a special tribute.

The life of Henry Martyn was brief, and his work was not confined to Hindostan, but its record seems to belong here, rather than elsewhere.

He was born at Truro, Cornwall, England, February 18th, 1781. His father was first a common laborer, but had, by industry and his tact for business, obtained the place of chief clerk to a Truro merchant. Young Martyn was sensitive and retiring, but proud and ambitious, and impetuous of temper. He possessed talents and application, and on going to St. Stephen's College, Cambridge, he soon obtained the honor of a scholarship. He was now only formally religious. But his father's death seems to have turned his thoughts to man's highest duty. He sought food for his reason and his soul in the Christian religion. He found favorable influences to direct him in the ways of true wisdom. Rev. Charles Simons was in the prime of his ministry at Cambridge, and to him Martyn became much attached. He made rapid progress in his studies, and graduated early and with the first honors.

## LIFE NEEDS A NOBLE AIM.

Not until he graduated at the university did he realize fully that life, to be life, must have some high and noble aim above the honors and rewards of earth. He speaks thus of his graduation:

"I obtained my highest wishes," he said, "but was surprised to find I had grasped a shadow." His graduation had been the object of his former struggles—the goal of his ambition. Now that he had reached it, he felt, for the first time, that his life was yet without purpose and a void.

Martyn had been preparing himself for the law, but he soon resolved to devote his life to the ministry, and when he had fully determined upon this, he felt called to bear the gospel of salvation to the heathen. Carey's work in India had much influence in turning his thoughts in this direction. But he was especially influenced by reading the "Life of David Brainard" and his work among the North American Indians. The reading of this book marked an era in his life. Years afterward he wrote in

his journal "Read Brainard. I feel my heart knit to this dear man, and really rejoice to think of meeting him in heaven." Thus the influences delivered by holy lives are perpetuated. Brainard, the meek, self-denying, tender missionary, who dwelt in the forests with savages, that he might teach them of Christ, in his obscure toil was delivering influences, which, half a century later, were destined to be mighty for sanctifying the life of a kindred soul, and inspiring it with missionary zeal. Brainard preached again to the heathen through Henry Martyn.

#### RESOLVES TO BECOME A MISSIONARY.

Mr. Martyn offered himself to the Church Missionary Society for work in India. The Society promptly accepted him, and he was ordained in Ely, October 22nd, 1803, being then twenty-two years of age. He had fixed upon Brainard as his model, and a remarkable change had passed over his spirit. He was subdued, gentle, earnest, but bold and unfaltering in reproof; as tender as a father, but oftentimes a stern preacher. His soul was filled with divine love, and his mind was awed under a sense of his great obligations.

Martyn desired to obtain some experience in work at home before he went abroad as a missionary. He, therefore, began to assist Mr. Simons at the university as his curate, and to serve also the parish of Lolwirth, a small village at no great distance. While very earnest in his work in these stations, his especial effort was to have his own soul elevated above all care, ambition and carnal aims, and prepared for the fiery trial that was to try him among the heathen.

None could, at this time, go to India without license from the East India Company, unless they sailed in foreign ships and put themselves on their arrival under foreign protection, as the Baptist missionaries at Serampore had done.

Such was the hostility of the Company to missionary work that Martyn could not obtain a license to go as a missionary. But he was offered the place of chaplain in the service of the Company. By this means, at least, he would be able to reach the desired field, and the way might afterward be opened for him to preach to the native Hindoos, for this was his heart's desire.

But now a special trial, the last to beset his devotion, arose. There was, in Cornwall, a lady whom he ardently loved. If he went to Hindostan he must bid her farewell. He hesitated long. But the love of souls was the strongest love of Henry Martyn's heart, and it triumphed against all others. He accepted the offer of the Company and sailed to India as their chaplain.



## DISTRESS AND COMFORT AT CAPETOWN.

One circumstance of the voyage must not be omitted. After the ship left San Salvador and was steering her course toward Africa, the passengers on board learned what had been carefully concealed from them



CAPETOWN.

before, that the soldiers which the ship carried were sent out for the capture of the Cape of Good Hope. Soon as the ship landed at the Cape the soldiers began their work. Martyn contemplated with feelings

of horror this attack upon the almost helpless people of the Cape, but, as soon as he could, went ashore and labored with the wounded and dying. In a miserable hospital he found almost two hundred men gory with wounds. He sought with the utmost earnestness to point the poor men to Christ, and when he could leave them for a little while he would retire to a clump of trees near by, where was his place for private prayer.

At Capetown Martyn met the famous African missionary, Vanderkemp. He asked him if he had ever regretted leaving his native country to preach the gospel in that benighted land. "No," said the old man, "and I would not exchange my work for a kingdom."

One extract from Mr. Martyn's journal here will give the reader a better insight to his character and how he held communion with God in nature, than anything I can write.

"Rose at five, and began to ascend Table Mountain at six. \* \* \* I went on, chiefly alone. I thought of the Christian life, what up-hill work it is; and yet there are streams flowing down from the top just as there was water coming down by the Klooff, by which we ascended. Towards the top it was very steep, but the hope of being soon at the top encouraged me to ascend very lightly. As the Klooff opened, a beautiful flame-colored flower appeared in a little green hollow, waving in the breeze. It seemed to be an emblem of the beauty and peacefulness of heaven, as it shall open upon the weary soul when its journey is finished. One might be said to look around the world from this promontory. I felt a solemn awe at the grand prospect, from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the east which was to carry me to India, on the certainty that the name of Christ should, at some period, resound from shore to shore. I felt commanded to wait in silence, and see how God would bring his promises to pass."

Henry Martyn arrived at Madras April 22d, 1806, and by the middle of May was in Calcutta, and had seen something of Hindoo life.

He wrote of it "The veil of the covering cast over all nations, seems thicker here; the fiends of darkness seem to sit in sullen repose in this land. What surprises me is the change of views I have here, from what I had in England. There my heart expanded with joy, with the hope of the speedy conversion of the heathen, but here the sight of the apparent impossibility requires a strong faith to support the spirits."

But, like all true missionaries, when Martyn saw the forces of error and sin against which he was to contend, he patiently bowed himself like the strong man, with faith in God, to overturn the temple of idols.

At Calcutta he became an inmate of the home of Rev. David Brown, at Aldeen, near the city. He had on his ground a beautiful pagoda, commanding a most enchanting view. This he appropriated to the missionary as his study. Martyn was delighted with it, and thus speaks of it:

“The habitation assigned me by Mr. Brown, is a pagoda in his grounds,



HENRY MARTYN'S STUDY AT ALDEEN.

on the edge of the river. Thither I retired at night and really felt something like superstitious dread at being in a place once inhabited, as it were, by devils, but yet felt disposed to be triumphantly joyful, that the temple where they were worshipped was become Christ's Oratory. I prayed aloud to my God, and the echoes returned from the vaulted roof.



Oh! may I so pray that the dome of heaven may resound! I like my dwelling much, it is so retired and free from noise; it has so many recesses and cells, that I can hardly find my way in and out." The building as it now stands, has been partly washed away by the river, as shown in the illustration.

The English people of Calcutta were charmed with the culture, the talent and the refined spirit of the young chaplain, and greatly desired his settlement there as a permanent minister. But his missionary zeal could not be cooled. His face was toward the millions of heathen that he saw about him. He sought and obtained an appointment to Dinapore. There, after more than a month's voyage in a budgero he arrived on the 26th of November. As he looked out from his boat he saw thronging the shore, the sable multitudes among whom he was to labor as almost the sole representative of the religion of Jesus.

#### AT DINAPORE.

Here he applied himself with diligence to learn the Hindostanee language, though his duties as chaplain only required him to attend to the spiritual wants of the Europeans. He established a school for natives and began the work of translating the Bible into the native tongue and the preparation of religious tracts for circulation among the people.

In the two years and a half which Henry Martyn spent at Dinapore he learned to speak the native language fluently. He also put into that language the New Testament and made considerable progress in translating it into Persic. He also translated the book of Common Prayer into the native vernacular. He established and maintained five schools. All this was done in spite of European indifference and native hostility, and while performing most assiduously his duties as a chaplain. Martyn's native version of the New Testament was approved as unsurpassed, but his Persic version was much injured by the caprice of his assistant, Sabat, an Arabian, who had professed Christianity. Sabat's violent temper was a great trial to the missionary's patience, and when the work was done it was found to contain a great many elegant idioms, which were in harmony with Sabat's literary taste, but which were not understood by the common people.

#### A CONGENIAL SOUL.

For some time Henry Martyn found no devout soul among the few English residents at Dinapore capable of sympathy with his zeal for Christ. But after a time some new-comers arrived in whose congenial society he found Christian fellowship and solace. Among these Mrs.

Sherwood, an accomplished and pious lady, has given us a picture of the missionary, as she and her husband first met him.

"I perfectly remember the figure of that simple-hearted and holy young man, when he entered our budgero. He was dressed in white, and looked very pale, which, however, was nothing singular in India; his hair, a light brown, was raised from his forehead, which was a remarkably fine one. His features were not regular; but the expression was so luminous, so intellectual, so affectionate, so beaming with divine charity, that no one could have looked at his features and thought of their shape or form—the out-beaming of his soul would absorb the attention of the observer. There was a very decided air, too, of the gentleman about Mr. Martyn, and a perfection of manners which, from his extreme attention to all minute civilities, might seem almost inconsistent with the general bent of his thoughts to the most serious subjects. He was as remarkable for ease as for cheerfulness; and in these particulars this journal does not give a graphic account of this blessed child of God. I was much pleased at the first sight of Mr. Martyn. I had heard much of him from Mr. Parson; but I had no anticipation of his, hereafter, becoming so distinguished as he certainly did. And if I anticipated it little, he, I am sure, anticipated it less; for he was one of the humblest of men."

#### A GREAT TRIAL.

We have mentioned that Mr. Martyn was devotedly attached to a lady in Cornwall whom he would have persuaded to accept his hand and accompany him to India, but for whose sake, though so dear to him, he would not forego his purpose to be a missionary. With this lady he continued correspondence, and while at Dinapore once more renewed his proffer of marriage. But the suit was declined. It was a hard trial for the lonely man, but we mention it here only to record that which he himself recorded in reference to the matter. "Since this last desire of my heart is also withheld, may I turn away forever from the world, and henceforth live forgetful of all but God. With thee, O God, is no disappointment. I shall never have to regret that I have loved Thee too well. At first I was more grieved at the loss of my gourd, than of the perishing Ninevites all around me; but now my earthly woes and earthly attachments seem to be absorbing in the vast concern of communicating the gospel to these nations."

About this time Mr. Sherwood was ordered to Cawnpore, where he removed with his family, and this made the lot of the missionary the more lonely and sad.

While Martyn was engaged at Dinapore he heard from England of the

death of his two sisters, who fell victims to consumption, and the same disease began to manifest itself in his own system. Early in 1809 he was ordered to Cawnpore, which was a considerable distance inland. He made the journey in the hottest season of the year, over desert sand and through tangled jungles. His resolute spirit bore him through, but he fell fainting when he reached the house of Mr. Sherwood, at the place of his destination. He was attacked by a fever, and for many weeks his recovery was doubtful.

#### AT CAWNPORE.

When able to be out of doors, the devoted man began his labors upon the same plan he had followed before. At Dinapore he had built a chapel, but at Cawnpore he was obliged to conduct religious services in the open air. He preached to the regiment unsheltered, under a tropical sun, while at almost every service soldiers sunk to the ground overcome with heat.

But the preacher's kindness and sympathy opened for him a new field. He soon found himself known to a crowd of beggars and mendicants. Encouraged by his gentleness these miserable creatures thronged about him with most importunate pleas for help. At length he appointed stated times in each week when they should visit him for alms. Then he began to associate Christian instruction with his contributions of charity. By this simple arrangement he found himself each week addressing from five hundred to seven hundred persons, the most miserable of the miserable, the scum and refuse of the Hindoo race.

Mrs. Sherwood took a lively interest in the chaplain's work, and rendered him all the aid she could. She attended the meetings and contributed to the poor beggars. Mr. Martyn gives an account of one of these meetings to illustrate his manner of proceeding.

#### TEACHING THE BEGGARS.

"After requesting their attention, I told them that I gave with pleasure the alms I could afford, but wished to give them something better, namely, eternal riches, or the knowledge of God, which was to be had from God's word; and then producing a Hindostanee translation of Genesis, read the first verse, and explained it word by word. In the beginning, when there was nothing, no heaven, no earth, but only God, He created without help for His own pleasure. But who is God? One so great, so good, so wise, so mighty, that none can know Him as he ought to know; but yet we must know that He knows us. When we rise up or sit down, or go out, He is always with us. He created heaven and earth; therefore, everything in heaven, sun, moon, and stars. Therefore, how



should the sun be God, or moon be God? Everything on earth, therefore Ganges also—therefore, how should Ganges be God? Neither are they like God. If a shoemaker make a pair of shoes, are the shoes like him? If a man make an image, the image is not like man, its maker. Infer, secondly, if God made the heaven and earth for you,



RELIGIOUS BEGGARS.

will He not also feed you? Know also that He that made heaven and earth can also destroy them—and will do it; therefore, fear God who is so great, and love God who is so good.”

Such is the outline of his first address to them. The wiser part of his

strange audience applauded it and commented much thereupon; but when he attacked personal sins the people often manifested quite another temper, as Mrs. Sherwood shall tell us:

“We often went on Sunday evenings to hear the addresses of Mr. Martyn to the assembly of mendicants, and we generally stood behind on the cherbuter. On these occasions we had to make our way through a dense crowd with a temperature often rising above ninety-two degrees, whilst the sun poured its burning rays upon us through a lurid haze of dust. Frightful were the objects which usually met our eyes in this crowd; so many monstrous and diseased limbs and hideous faces were displayed before us and pushed forward for our inspection that I have often made my way to the cherbuter with my eyes shut, while Mr. Sherwood led me. I still imagine I hear the calm, distinct, and musical tones of Henry Martyn, as he stood raised above the people, endeavoring; by showing the purity of the divine law, to convince the unbelievers that by their works they were all condemned; and this was the case with every man, the offspring of Adam, and they therefore needed a Savior who was willing and able to redeem them. From time to time low murmurs and hisses would arise in the distance, and then roll forward till they became so loud as to drown the voice of this pious one, generally concluding with hissings and fierce cries. But when the storm passed away, again might he be heard going on where he had left off, in the same steadfast tone, as if he were incapable of irritation at the interruption.” Such were the people with whom he had to deal. Let no one say the missionary leads a life of ease.

Shortly after his arrival in Cawnpore, Martyn received the information that competent judges approved his Hindostanee New Testament. But the Persic version needed much revision. He commenced at once to perform this arduous task. His work was performed chiefly at the house of Mrs. Sherwood. Often while he was surrounded by his lexicons and other books, which might assist him in mastering the difficult idioms of the language, Mrs. Sherwood's little child would steal into his retreat, and seating herself on one of the folios he was using, would gaze lovingly at the pale-faced scholar; and rather than wound her feelings by displacing her from the needed volume, he would turn with a smile to other labors.

#### THE SHADOW OF DEATH—MARTYN GOES TO PERSIA.

But ere long consumption began to make such rapid progress that it was positively necessary for him to leave Cawnpore. Return to England he would not, as it would most likely result in the entire cessation of his work. He therefore concluded to try a trip to Persia, as it would

bring a change of climate, and also allow him greater facilities for the revision of his Persic Testament. In October, 1810, he descended the Ganges to Calcutta. The missionaries there and at Serampore, alarmed at the great change in his appearance, were unwilling for him to leave; yet it seemed the only thing to be done. So, after a brief sojourn with



HENRY MARTYN TRANSLATING THE BIBLE IN PERSIC.

them, on the 17th of January, 1811, he bade them a sad farewell, and turned his face toward Shiraz.

Five months were consumed in his passage from the mouth of the Hoogly to Shiraz, the celebrated seat of Persian learning. That part of



his travel which was conducted on land exposed his enfeebled frame to the most violent extremes of temperature, in which, by day, he was consumed by a heat that sometimes reached 120 degrees in the shade, and in a few hours afterward he was chilled by a cold that made his lips collapse and his teeth chatter as if in an ague fit. There were seasons of such insupportable heat, that he could only steal from the night a few hours troubled rest, or pursue his journey by having a wet towel folded around his neck and head. At rare intervals, he could find shelter in some caravanserai, erected for the benefit of travelers.

#### THE VALE OF SHIRAZ.

There is scarce a lovelier place on earth than the Vale of Shiraz. The richest flowers bloom through the long summer, and the air is loaded with perfume. The finest fruits abound and the fields are covered with heavy crops of grain. The Persian rose becomes a tree and is weighed down with its great, blushing blossoms. It is the favorite home of the nightingale, and it is said the sweetness of the bird's song is only fully known to those who have heard it in this luxurious valley.

The city of Shiraz was at this time the place of Persian learning and refinement. It had been the abode of the Persian monarchs and was adorned with many elegant mosques, bazaars, caravanserais, and other public buildings. The houses were mostly of stone, and the adjoining fields were laid out in vineyards and flower gardens.

It was grateful to the weary traveler to find himself in this far-famed city, after so much suffering and toil. It was a place of clear skies and pure air and the most beautiful scenery. Under the genial climate the sinking system of the weak, but tireless man was braced for his last work of Christian faith and love.

The scholars of Shiraz confirmed the judgment of the critics of Calcutta that Martyn's translation of the New Testament in the Persian tongue needed much revision. He, therefore, at once, set about making an entirely new translation. He was among the most learned men of Persia, and one of these, Mirza Said Ali Khan, he employed to assist him. This man was the very opposite of the fiery Sabat, to whose ill-temper and whimsical taste the faults of the previous work were due. Martyn had now a meek and docile assistant, obliging, patient and scholarly. The work of the new translation was begun in June, 1811, and completed the 24th of February, 1812; and by the middle of the following month a translation of the Psalms was completed.

Even while engaged in these labors, Mr. Martyn found time to teach the doctrines of Christianity to the people. For this purpose he had a

booth in a garden where he received all who desired to visit him or commune with him. The natives were Mohammedans and Soofecists, and their teachers often engaged with the missionary in arguments. So effectually did he answer these disputors that all Shiraz was stirred up against him. A single soldier of the cross was sapping the foundations of a false faith, and that in the presence of its most learned representatives. It was felt that a special effort was called for to confound and crush the Christian. He was skilled in debate; they would meet him on his own ground.

The chief professor of Mohammedan law challenged Martyn to a debate. The challenge was accepted. The result was to provoke the people generally to further inquiry respecting the doctrines and character of the Christian stranger. Aroused by the interest which Martyn's teachings provoked, the president of the Mollahs issued a treatise supporting the claims of Mohammed and the Koran. Martyn replied with a treatise which so completely sifted the claims of Mohammedanism and so strongly supported the Christian religion that his antagonists were glad to declare a truce and end the contest.

#### NO LABOR FOR GOD IN VAIN.

Though the missionary saw no visible results from his controversies with these Persian Mohammedans, his labors were not fruitless. In 1819, a gentleman, who was spending a few weeks in Shiraz, was invited to a party, when the conversation turned upon the subject of religion, and he was called upon to give an account of the Christian faith. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. The gentleman says of him, "He watched every word that I uttered, and once, when I expressed myself with some levity, he fixed his eyes upon me with such a peculiar expression of surprise and reproof, that I was struck to the very soul, and felt a strange, mysterious wonder who this person could be. I asked, privately, one of the party, who told me he had been educated for a Mollah, but had never officiated; that he was a man of considerable learning, and much respected, but lived retired, and seldom visited his most intimate friends. He had come on this occasion expecting to meet an Englishman, as he was much attached to the English nation, and had studied their language and learning. This increased my curiosity, and I determined to call on Mohammed Rahem (for that was his name). I did so a few days afterward, and found him reading a volume of Cowper's poems. This circumstance led to an immediate discussion of the writers of English poetry, and of European literature in general. I was perfectly astonished at the clear and accurate concep-

tions he had formed upon these subjects, and at the precision with which he expressed himself in English." After a two hour's conversation, the subject of religion was brought up, and Rahem avowed himself a Christian. The Englishman was astounded. He soon found that with the exception of a few who secretly cherished like sentiments, he was the first to learn the Persian's secret. He then inquired, "And whence came this happy change?" The Persian answered, "In the year 1811, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Mollahs, as well as the rabble. He was a beardless young man, much enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mohammed, and I visited the teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behavior toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance toward the violence of his opponents, the calm, and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed (for he spoke Persian excellently), gradually inclined me to listen to his arguments, to inquire dispassionately into the object of them, and finally to read a tract which he had written in reply to a defense of Islamism by our chief Mollahs. Need I detain you longer? The result of my examination was, a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I even avoided the society of this Christian teacher, though he remained in the city so long. Just before he quitted Shiraz I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book; it has ever been my constant companion; the study of it has formed my most delightful occupation; its contents have consoled me."

"Upon this," says the English narrator, "he put into my hand a copy of the New Testament, on one of the blank leaves of which was written, 'There is joy in heaven over one sinner that repenteth'—Henry Martyn." Thus the seed sown by the wayside had at last borne fruit.

Mr. Martyn endeavored to secure an opportunity to present his translation to the king, but in this he failed. The effort only brought upon him the hatred and abuse of the officers of the court. The king would not see him and the vizier coldly sent a message to him that no Englishman



could be admitted into the royal presence without a letter of introduction.

Mr. Martyn's journey for this purpose had brought him to Tabreez. There he lay ill with a burning fever for many weeks. The English ambassador and his wife cared for him kindly till he recovered. He then concluded to visit England, and accordingly set out overland for Constantinople, a distance of 1,200 miles. His manuscripts he left in the care of the English ambassador, Sir Gore Ouseley. He afterward presented the New Testament to the king, who this time, publicly expressed his appreciation of the work. Sir Gore afterward carried the manuscript to St. Petersburg, superintended the printing, and put the work into circulation.

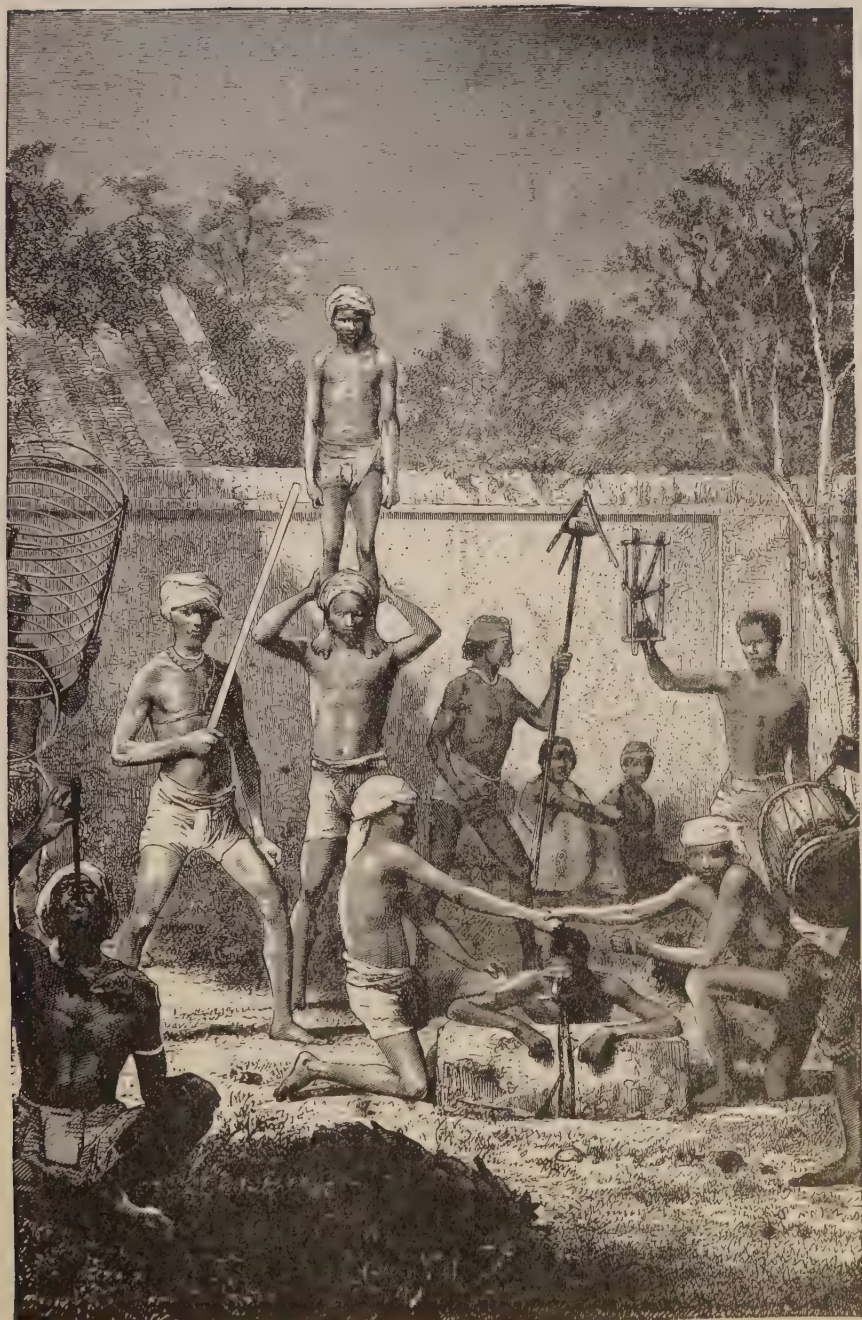
Mr. Martyn's journey was a most trying one. He had underestimated its difficulties, and overestimated his own strength. His escort was composed of a set of inhuman wretches who seemed, so far from having any sympathy for him, to be trying to hurry him to his death. Alternately burning with fever and shivering with ague, at times almost frantic with agony, he was forced to pursue his journey on horseback at a rate which would have tried the strength of a strong man; in some instances he was raised from a pallet on which he lay prostrated by fever, to face the fury of a tempest. His shattered system could not bear the strain. By the 16th of October he had reached Tocat, twenty-five miles from Constantinople. There he died, suddenly, whether by plague or fever, is not certainly known. He was but thirty-one years of age, and his career as a missionary and chaplain had lasted but six years. Claudius James Rich, English Resident at Bagdad, placed a monument over Martyn's grave, which says:

"AS HE WAS RETURNING TO HIS NATIVE LAND, THE LORD HERE CALLED HIM TO HIS ETERNAL JOY, A. D. 1812."

The monument was erected in 1823.

All England mourned his death, for his career had won the admiration of all Christian hearts. Lord Macaulay, then in his youth, wrote,

Here Martyn lies! In manhood's early bloom,  
The Christian hero found a Pagan tomb!  
Religion, sorrowing o'er her favorite son,  
Points to the glorious trophies which he won.  
Immortal trophies! Not with slaughter red,  
Nor stained with tears by friendless orphans shed;  
But trophies of the Cross! In that dear name,  
Through every scene of danger, toil, and shame,  
Onward he journeyed to that happy shore,  
Where danger, toil, and shame are known no more.



INDIAN JUGGLERS.

## CHAPTER IX.

## ALL INDIA OPENED TO THE GOSPEL.



THE work of such men as Carey and Henry Martyn could not but command the respect of the whole Christian world, and operate, mightily, to destroy the prejudices against missions among the heathen.

The new charter granted the East India Company, in 1812, as already noticed, removed all restrictions from the mission work in India. This action of the government was not in advance of the common sentiment; nine hundred long petitions had been sent up to the Parliament, praying for it. This was the opening of a new era of Christian activity in behalf of this benighted land. The church began to recognize what an opportunity was now given her under the protection of British law, and backed up by the rapidly advancing influences of English civilization, to win a new empire for Christ. One after another, the missionary societies of England and America pressed into the field. From this time forward missionary operations in India began to move on a broad scale. The various denominations of Protestantism sent out their bands of picked men, as cohorts in the great army, mustering against "the powers of darkness."

It is impossible to follow in detail the work of these denominations. We can only give a hasty sketch, noticing its principal centers and most prominent agents.

The Baptists, having transferred their headquarters to Calcutta, continued a successful work, and have maintained it until the present.

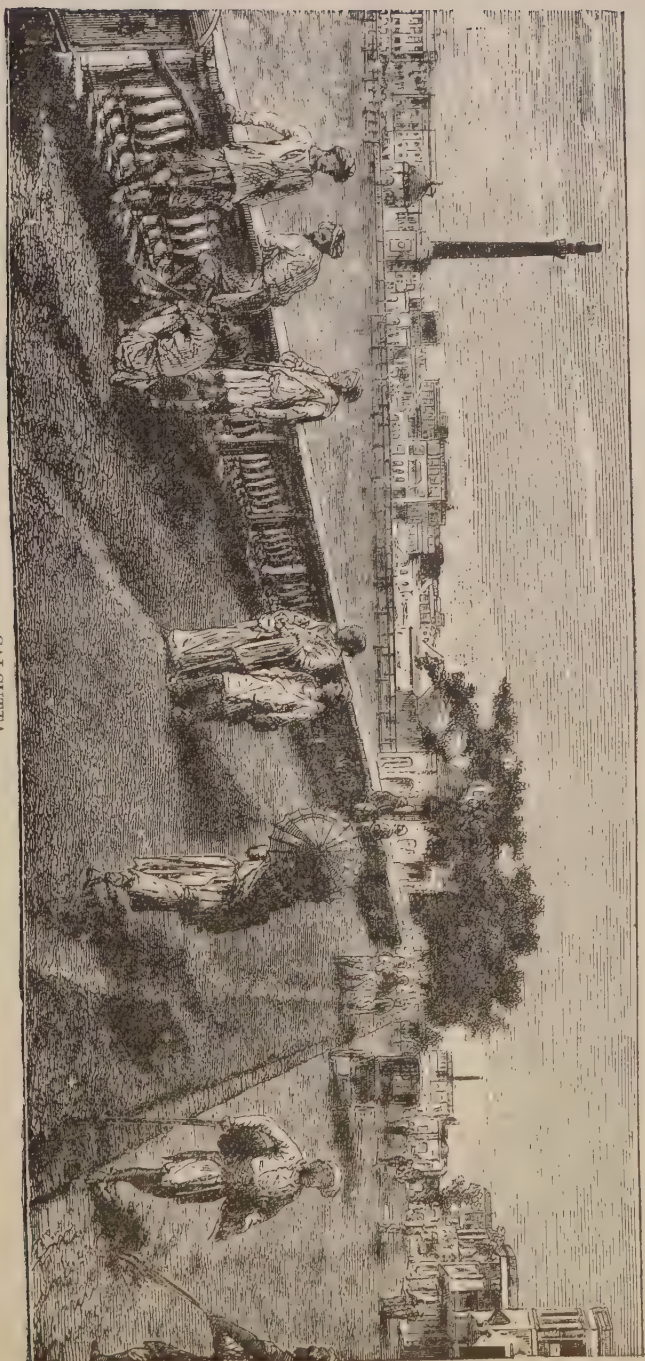
The first to follow the Baptists was the London Missionary Society, now laboring both in the north and south of India with great success. We can notice only their pioneer work.

In 1816 this Society established a mission in Calcutta, the "City of Palaces," the metropolis of Hindostan. The movement was pushed with vigor; stations were occupied rapidly. Within five years twenty-one stations had been planted in the city and vicinity by this Society alone. In 1826, the work was extended to the city of Berhampore. In 1837 a school for higher education was opened at Bhowanipore.

## ALPHONSE LACROIX.

There was a Swiss missionary, Alphonse Lacroix, who had been at work at Chinsurah, who connected himself with the Calcutta mission under the





CALCUTTA.

London Society, in 1827. This man became too conspicuous a figure among the missionaries to be passed without special notice.

Lacroix had great facility in adapting himself to the native mind and manners of the Hindoos. He soon acquired ability to speak to them fluently in their own language. He sought all opportunities of securing a hearing for his Master's cause; he being ready, upon any occasion, and in any presence, to preach or argue for the establishment of the Christian faith. Oftentimes Lacroix encountered the Brahmins, who were always proud of their theological learning and their skill in argument; and many a time were the conceited Brahmins put to confusion in the presence of their own people by the shrewd, keen logic of this missionary. As an example of what we state, and as illustrating a Brahmin's reasoning, we give a dialogue which took place between Lacroix and a Brahmin in the custom house at Calcutta.

#### ARGUMENT WITH A BRAHMIN.

LACROIX.—Pray, Brahmin, do you acknowledge that God is the Master, not only of his irrational, but also of his rational creatures, and that he has given them laws to keep?

BRAHMIN.—Certainly, he is their master, and has not only given them laws, but has prepared a place of bliss for those who keep them; and he has said, moreover, that those who do not obey them shall be surely punished in this life and also in the next.

L.—Very well; I am happy to hear you say so, but I am sorry to hear you say God is the author of sin, because that is untrue, and I hope to prove it to be so. Let me, therefore, put this question to you. Is God possessed of supreme wisdom, or not?

Br.—O yes, God is supremely wise. Who ever doubted that?

L.—There is a man present who not only doubts whether God be wise, but who positively asserts that he is not. Who that man is you will presently ascertain. Tell me, what would you think of one who spent much money and took great trouble to build a house for his own residence and that of his family, and who, the moment the house is ready, would himself put fire to it and completely destroy it?

Br.—I have never heard of such a man; but if such a man ever existed, he must have been a mad-man.

L.—Well sir, consider whether you do not ascribe to God an equal want of understanding, when you say, that he has given laws to men to keep, and has prepared a heaven for those who keep them, but who himself prompts them to break those very laws, and thereby renders them liable to the fire of hell!

Br.—You may say so, to a certain degree.

L.—I have not done yet, for I wish, before all these people, to sift this subject to the bottom. So you hold that God is pure and holy; that is, that he loves that which is good and right, and hates murder, theft, adultery, injustice, and such like things?

Br.—Certainly I do.

L.—Now if God be pure and loves holiness, and hates sin, how is it possible that he should prompt men to do that which he hates? Would you, Brahmin, for instance, instigate a robber to plunder your house and kill your wife and children?

Br.—Not I! How could I instigate a man to do things which I so utterly abhor?

L.—No more will God ever induce men to commit sin, which is so utterly opposed to his nature.

Br.—If you have anything more to say, say on.

L.—Yes, I have a great deal more to say. Tell me, Brahmin, is not God just?

Br.—God is just; all pundits will say so.

L.—But by your saying that God is the author of sin, you make him unjust to the utmost degree; for you say that he punishes the wicked, while, according to your tenet, man has no demerit, for God causes him to sin. What would you say of me, if I ordered one of my boatmen to go and fetch my umbrella, and if, on his bringing that article to me, I beat him unmercifully, and say: “O, you wicked man, why did you bring this umbrella to me?”

Br.—I would say that you were very unjust indeed; for you punished your boatman for doing what you yourself ordered him to do.

L.—Now apply this to God punishing sinners. Is it not very unjust for him to punish them for what they never would have done of their own accord, but did only because he caused them to do so?

Br.—God is full of love and mercy, for he feeds men and beasts, and supports all.

L.—Now let me tell you that when you say God is the author of sin, you make him the most unmerciful of all beings; for you well know that every suffering which men endure in this life and the next, is occasioned by sin. If, therefore, God causes men to sin, is he not inflicting upon them the greatest injury imaginable, and does he not show himself to be their greatest enemy? What would you think of a man who would secretly put poison in your food, and thus cause you to die amidst the most intense pain and agony?

Br.—How can you ask such a question? That man would be most cruel to me, and I do not believe I have such an enemy.



L.—Well, sin is that poison, and when you say God is the author of it, you make him most cruel, and more unprincipled than even your worst enemy. Are you prepared to acknowledge this?

Br.—I am not prepared to assert it, and yet I am not convinced, for when I am sinning I am doing it with the members which God has given me, and therefore it appears to me that he is the author of the sin.

L.—I grant that it is God who has given you your mind, your speech, and all your faculties; but why has he given them to you? Certainly not that you should use them in sinning, but that you should perform his service and glorify him. Suppose, Brahmin, that on leaving home this morning, you had given a rupee to your servant for the purpose of purchasing some necessary article for your family, and that on your return you find that, instead of fulfilling your orders with that rupee, your servant had spent it in drinking or other evil practice. Would you not hold him to be very guilty?

Br.—Most certainly I would; and not merely that, but I would punish him in a way that he would long remember.

L.—But if the servant told you, “Master, I am not to blame, for it was you who gave me the rupee which I spent in evil practices,” would you not then at once declare your servant innocent?

Br.—Innocent indeed! No! I would tell him, “You good-for-nothing fellow! was it to get drunk with it that I gave you that rupee? Was it not to buy provisions? But yet I am not wholly satisfied, and if you will not be quite angry, I wish to ask one question more. Why does not God prevent men from sinning? He could easily do it, as he is omnipotent.

L.—Tell me, would you like to be a stone, a tree, or a horse, rather than man?

Br.—No, not I. I prefer being a man, for the Shasters say that the state of man is the highest to which any being can attain on the earth.

L.—This is so far correct, but why is a man superior to the brutes or inanimate things? It is because he has a rational soul, and a free will, which inferior creatures have not. If therefore, God did, by mere force and compulsion, prevent men from sinning, it would be tantamount to making them like stones, or trees, or horses, which have no will of their own, but act only as they are moved; and you yourself, Brahmin, said this moment, that you preferred being a man, to such a mere machine.

Br. This will do, sir, I beg to take leave, as I see it is time for me to go to my dinner.

This dialogue will serve to illustrate the various peculiarities of the Hindoo system of theology. On careful examination the system proves guilty of suicide. Mr. Lacroix constantly found himself assailed with

peculiar theological questions of every sort. But he was "instant in season out of season," and his questioners always found themselves worsted in their bouts with him. Few missionaries were ever so useful in that particular sphere of work.

It is worthy of note that each of the great missionaries of this early period seemed providentially fitted for some special department of the work. Thus, Dr. Carey's great work was in translating the Bible into various tongues; Marshman, though eminent as a translator, was in his best sphere when superintending schools, and educational enterprises; Ward was the business manager, and general supervisor of the printing department; Lacroix, like Ziegenbalg, Plutsch, and Schwartz, was particularly useful as an itinerant preacher. His tact, ability and energy readily opened the way for him, and he found little difficulty in obtaining a patient hearing. In this he was successful beyond almost any other man. He died in 1859.

#### AN IMPORTANT MOVEMENT.

The Church Missionary Society began its work in India in the same year with the London Society. It also made Calcutta the center from which its operations were directed. This Society has done an important work. In 1880 they had five native congregations, and a cathedral mission college in Calcutta. The Society had also, at that date, a mission in Krishnagar, embracing both native Christians.

One special feature of the work of the Church Missionary Society must be noticed. This was the establishment, in 1822, of a school for girls. This was a very important movement, and its date marks the beginning of a new era in mission work. The earliest effort on behalf of Hindoo women was in 1819. A circular was distributed in that year among the friends of the Baptist Mission, advocating the formation of a school for females. Nothing of the kind then existed, and out of *forty millions* of women under British rule in Bengal, *not four hundred* could read and write. *Not one in one hundred thousand*. The distribution of the circulars resulted in the formation of the "Calcutta Female Juvenile Society for the Education of Native Females." Its progress was very slow in the beginning. During the first year of its existence it had but eight pupils.

#### GREAT WORK OF MISS COOK.

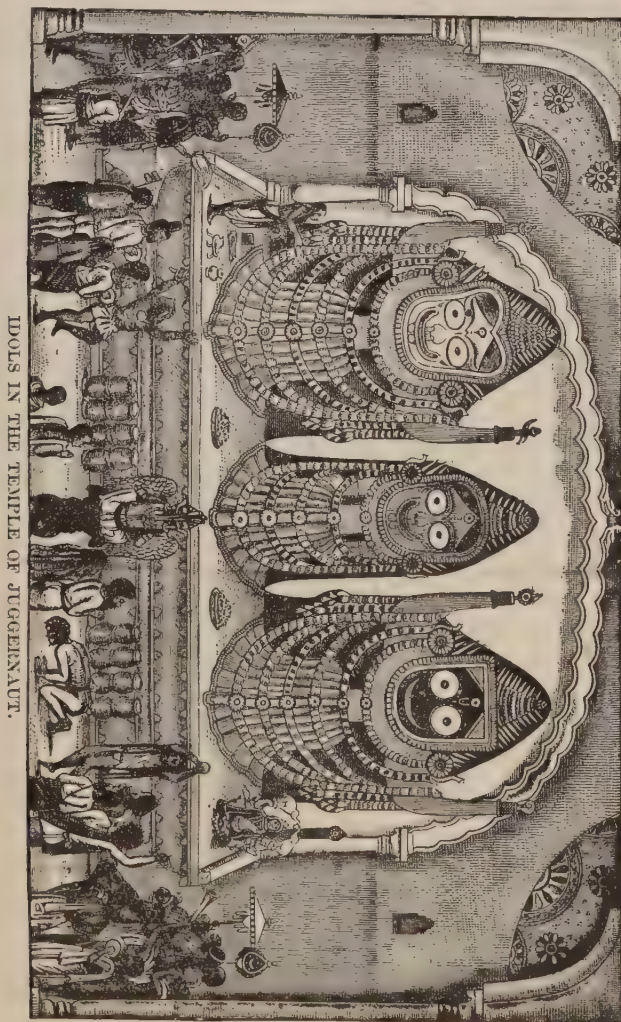
In the year 1818 a society known as the "Calcutta School Society" was formed, its directors being two-thirds Europeans, and one-third natives. Its object was to benefit and improve native schools. They applied to the British and Foreign School Society for a teacher to superintend a school for the training of native female teachers. Accord-

ingly Miss Cooke was sent out in 1821. But the native gentlemen on the Board of Directors were not prepared to undertake any general system of female education; accordingly the Church Missionary Society began the work, and took Miss Cooke as their representative. The idea was scorned by almost everyone in the country. But Miss Cooke went diligently to work to acquire the language. January 25, 1822, she paid a visit to a boys' school, under the control of the Calcutta School Society. The Church Missionary Society thus records the result: "Unaccustomed to see a European female in that part of the town, a crowd collected around the door of the boys' school. In the crowd was an interesting looking little girl, whom the pundit drove away. Miss Cooke desired the child to be called, and by an interpreter asked her if she wished to learn to read. She was told in reply, that this child had, for three months past, been daily begging to be admitted to learn to read among the boys, and that if Miss Cooke (who had made known her purpose of devoting herself to the instruction of girls) would attend next day, twenty girls could be collected. "She accordingly returned next morning, in company with a friend, who spoke Bengalee well, and found thirteen girls. She at once began her work. Female relatives of the girls came about the building, peeping through the lattice work to see what was going on. They would not enter into conversation with Miss Cooke until they had covered their faces to prevent their being recognized. They were greatly surprised at Miss Cooke's object, but told her, "Our children are yours; we give them to you." It was evident that many women were anxious to learn, but were deterred by the deeply-rooted prejudices of the Hindoo upper classes. But the way was at length opened, and within a month two more female schools were established, one being in grounds of the Church Missionary Society. In the three schools were an aggregate of between fifty and sixty girls. Two years later a "Ladies' Society for Female Education in Bengal" was established, under the patronage of Lady Amherst. By the close of 1825, there were thirty schools with 400 pupils. At this time Rajah Boidenath Roy gave £2,000 for the aid of the work. This sum was to be devoted to the erection of a central school and a dwelling house for the European female superintendent. Lady Amherst laid the foundation stone of the school on May 18, 1826. Miss Cooke took possession on April 1st, 1828. The other schools were then gradually abandoned, and operations concentrated on the central school.

The Society for the Propagation of the Gospel followed soon after the two former. It has a large organization in Calcutta, and a very flourishing mission in Chota-Magpore, of more than 11,000 members.



In 1821 the General Baptist Missionary Society sent out Mr. Lacey and established a station at Cuttack, the capital of the province of Orissa. In 1824 Mr. Lacey was joined by Mr. Sutton. They labored six years to make the first convert. Mr. Sutton translated the entire Bible into



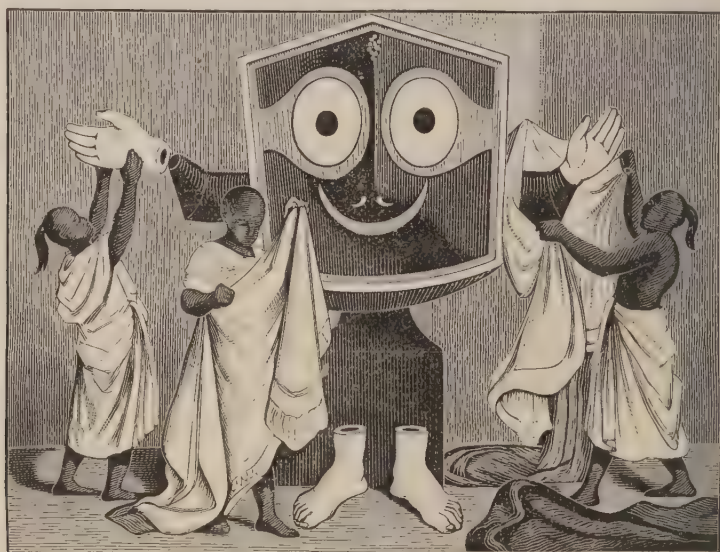
Idols in the Temple of Juggernaut.

the language of this province, and also constructed an Oriya grammar and a dictionary. Through his agency the Free Will Baptists in America were instructed to organize a missionary society at home and to send laborers to assist in the work in Orissa.

## WORSHIP OF JUGGERNAUT.

The greatest temple of Juggernaut in all India is situated at Pooree in this province of Orissa. We give a picture both of the temple and the idols.

The reader will see the dome of the principal edifice rising above two lower ones. This dome is two hundred feet high. In the main building are Juggernaut and his brother, Bullub-pudra, and his sister, Soob-hoodra. In the two adjoining buildings the dancing girls perform for the entertainment of this Juggernaut family. Great quantities of food are daily brought before the gods, but it is held to be quite sufficient for them merely to see it and smell it; the Brahmins take care of it afterward.



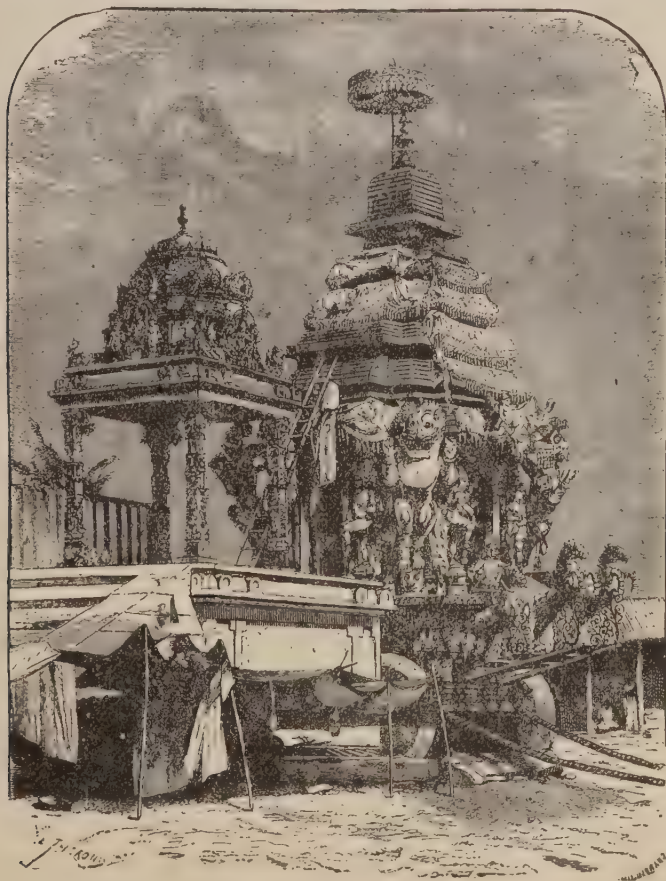
JUGGERNAUT.

The enclosure is six hundred and fifty feet square, and the wall twenty feet high. The interior of the enclosure is most jealously guarded from profanation by the intrusion of strangers.

The idol, Juggernaut, is a most uncouth image, as little resembling any living creature as could be well imagined. His hands and feet are made of gold, and the Brahmins dress the image in very rich Cashmere shawls and jewels, but at night the shawls and jewels and Juggernaut's hands and feet are taken off and locked up, to prevent their being stolen.

The car of Juggernaut is a platform thirty-four feet square, forty-three feet high, and mounted on sixteen great wheels. The upper part is covered with cloth, with alternate stripes of yellow and red. Six

heavy ropes, three hundred feet in length, are fastened to the fore-part of the car, and by these the people draw it. Our readers have heard of devotees casting themselves under the wheels of this car as it is being drawn along, thinking to obtain eternal happiness by making their lives a sacrifice to this idol. This is sometimes done, but not frequently, as Juggernaut was never regarded as taking special delight in blood.



CAR OF JUGGERNAUT.

The festival of Juggernaut continues eight days, during which time the car is drawn about two miles. It is drawn a little distance and then a halt is made, and some part in the festival is enacted, and a Brahmin relates to the people the actions of their god, which are little else than the most obscene and licentious conduct. The priest seems to exhaust the resources of language to relate foul things of Juggernaut, and



according to the filthiness of the recital is the applause which it calls forth.

The East India Company (I record it to their shame), when the country was under their control, levied a tax upon the natives for the privilege of entering the town of Pooree at the celebration of the great feast of the idol. Yet the annual festival brought to the city hundreds of thousands of pilgrims. Great numbers of these perished going and returning. The plains were strewn with their bones, and dogs and vultures gathered there to feast on the dead. Mr. Lacey states that he counted ninety dead bodies of pilgrims in one place, and his colleague one hundred and forty in another. The pilgrims leave Pooree after having spent all their substance, and at the beginning of the rainy season, when at every step they sink in the wet sand. Exhausted by fatigue and hunger, they fall and perish, or sit down to rest, and rise up no more.

The old man, faint, just turns aside to rest,  
Bethinking he will rise again refreshed;  
He rises not. Nature can bear no more—  
Exhausted. Ere the setting sun, his bones  
Are left to whiten where the pilgrim died.

But Pooree is a sacred city to the Hindoos, and to die within ten miles of its precincts is deemed a sure passport to eternal happiness. Hence, many sick seek the vicinity of this city as a place to die, and the weary and fainting pilgrims are wont to yield to death more passively here than elsewhere, which, in some measure, accounts for the vast number of human bones which are scattered here all over the fields.

The effect of the worship of Juggernaut is very debasing, and the people of Orissa are especially degraded by it. One of their own poets represents their character well in the following lines:

The children are robbers, the old men are robbers,  
The Jogey and Gooroos, they are all of them robbers;  
They are robbers in the village, and robbers in the town,  
And none beside robbers of women are born.

In this province of Orissa, also, the Meriah sacrifices were of frequent occurrence when the missionaries began their work. Large numbers of children were stolen and nourished up to be slaughtered as offerings to Kalee.

#### SUCCESS IN ORISSA.

Orissa was one of the hardest fields in all India. But the work there has amply repaid the toil. In 1821, when Mr. Lacey began to teach these people, there was not a native Christian in the province, and as we have stated, he and his colleague, Mr. Sutton, labored six years to win the first convert. But in 1880 the "General" Baptist Society had six

churches and ten chapels, under the care of sixteen missionaries, and reported 994 natives in actual communion in the church, 1,800 baptized since the beginning of the mission, and 2,822 persons holding the Christian faith; for, in heathen as in Christian lands, recognition of the truth of Christianity outruns practical conformity to it.

We must add to these figures another very important factor, the influence of the press. At Calcutta a press was established in the service of the mission in 1838, and published an edition of the Old Testament and several editions of the New, with many smaller portions of Scripture and tracts. In 1846 a missionary college was established, and later a book room has been opened.

The American Free-Will Baptists began work in the northern part of the province in 1836. In 1879 this Society had in Orissa five congregations and 478 communicants, 453 pupils under instruction, and seventeen young natives in training for the ministry.

#### WORK OF DOCTOR DUFF.

The Church of Scotland was slow to enter India, but their first representative, Dr. Alexander Duff, achieved a distinguished work, and placed his name among the most illustrious in missionary history.

He was sent out in 1829. He was a highly cultivated scholar, and a man of strong will and independent thought. The society that sent him did well to leave him untrammelled by any instructions. It is worthy to be remarked that the most successful missionaries have been such as were thrown upon their own judgment when they had reached the field, and were left free to follow the leading of Providence. Schwartz, Carey, Judson, and Dr. Duff are examples. Dr. Duff was left to choose his place and his mode of work. He first gave his attention to understand the condition and spirit of the people and the channels into which the influences then at work, and to be continued, would direct them in the future. After due study of the field, he resolved upon a movement altogether new. It was to establish a great English school for the natives. Up to this time the efforts of missionaries had been directed altogether to teaching the natives in their own language, and the most experienced missionaries, and the English officers and people, as well, deemed Dr. Duff's plan chimerical. To draw the Hindoos to Christ through the English tongue seemed an undertaking too great to be accomplished by any man.

Dr. Duff not only proposed English schools for the natives, but he would make the Bible a principal classic in those schools; though, to avoid prejudice, the missionaries hitherto had not ventured even to teach

the Bible in the schools at all. This great missionary saw that there would scarcely be an end of work in translating the Scriptures into all the different languages of India. He saw that the English language must be the language of law and trade throughout that vast empire. He would make it, at once, for cultivated Hindoos, the language of religion. The sturdy Scotch missionary soon proved that his scheme was no vision, and in so doing inspired his brother missionaries to look for grander triumphs of Christianity in India than they had ever dared to hope for, save as the possible accomplishment of a far distant day.

Dr. Duff opened an English school for Hindoos in the city of Calcutta, in May, 1830.

Instruction was carried on through the medium of the English language, and the Bible held the chief place in the course of instruction. Thus the missionary was saved a vast deal of unnecessary and laborious work. The natives could readily acquire the English language; many were already familiar with it.

#### EFFECT OF THE BIBLE IN THE SCHOOLS.

The introduction of the Bible into the schools gave the people a much better opportunity to become acquainted with the underlying principles of Christianity. They had recognized the vast superiority of such men as Schwartz and Carey, but they were only puzzled by it. They felt that there was something unspeakably grand in the character of such men, yet they could not tell upon what that grandeur was founded. True, the Bible had been translated, and they could have read it, if they had chosen; but the indolent Hindoo requires something more than mere idle curiosity to arouse him to active investigation.

The introduction of the Bible into their schools was an aggressive movement, an attack upon the flank, so to speak. It brought the Bible into direct competition with their sacred books, and compelled Brahmin and Sudra, pundit and peasant, to examine it, and study it carefully, to be able to form a proper opinion of its claims and tenets as correspond with those of the Vedas, Puranas and Shasters. The Bible was, in a measure, thrust upon them. They were not compelled to attend the schools in which it was taught, but the fact that it was taught, and that natives could be found who would patronize those schools, was sufficient to arouse the pundits and Brahmins to an examination of the Christian's book. It did not take long for the idea to penetrate the native mind that the Bible was responsible for the superiority of the Europeans, and more especially of the missionaries. They were compelled to admit the incomparable purity of its teachings. In this connection the recent testimony of a learned Brahmin is very interesting. In the presence of an assembly



of about 200 Brahmins and students, he said, "I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them, unhealthful clime? Is it for gain or profit that they come? Some of us, country clerks in government offices, receive larger salaries than they! Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary, and we said, 'Let the pariahs take his medicine; we will not;' but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained, at first, if he walked through our Brahmin streets; but ere long, when our children were in sickness and anguish, we went and begged him to come, even in our inner apartments, and our children now smile upon us in health. Has he made any money by it? Not even the cost of the medicine he has given has been returned to him. Now what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know. It is the same in all languages. There is nothing to compare with it in our sacred books for goodness, and purity, and holiness, and love, and motives of action. Where did the English people get their intelligence, and power and energy, and cleverness? It is their Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and say, 'Look at it, read it, examine it and see if it is not good.'"

#### THE EXAMPLE FOLLOWED.

Dr. Duff's plan was not in operation long before the other missionaries, and the government officers also, recognized its propriety and its vast advantages. They who had, at first, strongly condemned it, became its earnest advocates. The bold young missionary soon found his example followed by others. The leading societies soon established institutions modelled after his school. Duff opened his first school with five pupils, but the number in the institution rapidly increased to 1,000 or more, and has continued so ever since. The results of this system, as shown in the elevation of the moral and educational standard, and the general enlightenment of the people, are literally incalculable. All parties have been compelled to acknowledge its wisdom, and the great good done by it. Lord William Bentinck publicly declared the results to be "unparalleled."

Other men were soon sent out to aid Duff. Among them were Mackay, Evart, Smith and McDonald. The little band began to toil diligently for the conversion of the Hindoos, and before long they began to reap a rich harvest. Not only people of the lower class were converted, but also some in high stations, and of the more learned class of the population. Noted among these may be mentioned Krishna Mohan Banerji, a distinguished Brahmin, editor of a newspaper, and afterward a minister of the English Church, and professor in Bishop's College, Calcutta; and Gopi Nath Nundi, afterward a devoted missionary in the Punjab, laboring under the direction of the American Presbyterians. He was actively engaged in this work when the terrible Indian mutiny of 1857 broke out, and in spite of the bitterest persecutions, held out firmly, testifying for Christ as often as he had the opportunity.

#### PERSECUTIONS OF NATIVE CHRISTIANS.

High-caste Hindoos, who professed Christianity, were especially subject to great trials. For the higher the caste the more vigorously it is defended, and the greater odium attaches to the breaking of one's caste, which is not only the greatest imaginable degradation to a Hindoo, but the greatest sin against man and against God.

Dr. Duff gives this account of the unconquerable firmness of the third convert under his labors, and the trials he endured: "The case was somewhat peculiar, from the trying circumstances attending his separation from his friends. It was about nine o'clock in the evening, and anyone who has been in that far, distant land, will know what the external scene was when I tell him it was on the banks of the Ganges, and under the full effulgence of an Indian moon, whose brightness almost rivals the noonday glory of the sun in these northern climes. Two or three had resolved, as friends, to go along with this young man, and witness a spectacle never before seen by us, and, perhaps, not soon again to be seen by Europeans. It was heartrending throughout. Having reached the outer door of the house, the elder brother of the young man advanced towards him, and, looking at him wistfully, began first to implore him, by the most endearing terms as a brother, that he would not bring this shame and disgrace upon himself and his family, which was a most respectable one. The young man listened, and with intense emotion simply replied 'that he had now found out what error was, and that he had now found out what truth was, and that he was resolved to cling to the truth.' Finding that this argument failed, the other began to assert the *authority* of the elder brother—an authority sanctioned by the usages of the people. He endeavored to show what power he had

over him, if he cruelly brought this disgrace upon the family. The young man still firmly replied, 'I have found out what error is; I have found out what truth is, and I am resolved to cling to the truth.' The brother next held out bribes and allurements. There was nothing that he was not prepared to grant. There was no indulgence whatever which he would not allow him in the very bosom of the family, indulgences absolutely prohibited, and regarded as abhorrent, by the Hindoo system, if he would only stop short of the rash and awful step of baptism, the public sealing of his folly and fatal apostasy. The young man still resolutely adhered to his simple, but emphatic, declaration.

"It was now, when every argument had finally failed, that his aged mother, who had all the while been present within hearing, though we knew it not, raised a *howl of agony*, a *yell of horror*, which it is impossible for the imagination to conceive. It pierced into the heart, and made the very flesh creep and shiver. The young man could bear it no longer. He was powerfully affected, and shed tears. With uplifted arms and eyes raised toward heaven, he exclaimed, '*No, I cannot stay!*' and yet this was the last time he ever expected to hold converse with his mother or his brethren."

The following story of one of the converts is told by Mr. G. W. Price:



HINDOO OF HIGH RANK.



One day a tall, gray-haired man presented himself to Mr. Webb. He wore the uniform of a Sepoy captain in the British Army. His face showed deep signs of suffering and sorrow. His pallid countenance and husky voice betrayed deep-seated disease. "Missionary," said the Sepoy, addressing Mr. Webb, "I have come to beg you to let me die in your house. I am a native of this very town, where, sixty years ago, I was born. Forty years ago I went away to enlist in the army. Now I have the highest rank in the service. But I am dying. Twenty years ago I became a Christian. For that I lost my caste, lost my friends, lost my family, lost all but Jesus. For twenty years I have been an outcast in my regiment. No one would associate with me. I have eaten alone, slept alone. I came home to die, but my people will not receive me. They say, 'Go to the Christians and die with them.' So, Missionary, I beg you, let me die here with you. A mud-walled, straw-thatched hovel was given him—the best at command. There he spread upon the dirt floor his soldier's mat, and there he lay down to die. Five weeks he lingered under the kind care of Mr. Webb. As the end came, the missionary found him one morning gasping for breath. Addressing him, "Subidar" (that is, Captain), said Mr. Webb, "how is it with you to-day?" His haggard features kindled with a heavenly glow as he said, with great difficulty, "Jesus has taken all mine and given me all His." "Subidar," asked the missionary, "what is that 'all mine' of which you speak?" "All my guilt, all my sin." "What is that 'all His?'" "All His righteousness, all his peace," murmured the dying man, as his spirit went up to God. Truly, the only name had been all-powerful, all-conquering, all-sustaining with that poor heathen man, who, in a lonely struggle of twenty solitary years, had borne reproach, contumely and buffeting for the sake of his dear Lord. Not many in Christian lands could bear such witness to the "name above every name," at which "every knee shall bow."

#### PROTESTANTS AND CATHOLICS.

The difference between the Protestants converts and the Roman Catholic proselytes was readily noticed by the natives. People's actions are quickly observed, and their motives criticised, the world over. The natives were not long in finding out what caused the vast difference in the two classes of professed Christians. Long before this they had begun to distinguish Protestants as "Christians of the Book," for the Catholics did not allow the Scriptures to come into the possession of the natives. The Protestant missionaries, on the other hand, made every possible effort to circulate the Bible throughout the country, and place it in the reach of everyone. They also took especial pains to impress upon the natives, that the Bible

was the foundation of the Christian religion, and those who professed to be Christians must follow its teachings, and make them the rule of their lives. The Catholics, on the other hand, required nothing of their proselytes beyond a submission to baptism and attendance on mass. After that they might spend their lives in the most licentious indulgences and practices; they were still counted as devout and holy Catholics. Such a state of affairs tended to increase the respect of the natives for the Protestant missionaries. Another feature, which did not escape the watchful eye of the people, was that though all the movements of the Protestant missionaries were of an aggressive character, there was a total absence of force or violence, or of any attempt to *compel* the natives to accept Christianity. This could not fail to impress them favorably, when they contrasted it with Romanist and Mohammedan methods. Yet the Protestant religion was more aggressive, and attacked the foundations of their religion more directly than either of the others. Protestant teachers were always ready to discuss the merits of their own religion, and point out the fallacies of the native systems. The Catholics and Mohammedans seldom did, and when they did, they seldom failed to lose their temper.

Again, Catholic missionaries have been engaged in mission work for 300 years and have made proselytes among people of sixty or seventy different languages; yet in all this time they have never translated the Bible into the language of the people. On the other hand the circulation of the Bible among the people, and its introduction into the schools by Duff, produced a great effect among the Hindoo population. These facts deservedly place Carey and Duff among the most prominent and the most useful of the missionaries to India.

#### POWER OF THE WORD.

It was not an uncommon occurrence for some native to be turned to the way of life through the instrumentality of the Bible alone. Mr. Ward, as he passed through a village near Calcutta, left at a native shop a Bengalee New Testament, that it might be read by any one who chose to do so. About a year afterward, three or four of the most intelligent of the villagers appeared at Serampore to inquire further concerning the contents of the book left in their possession. Soon after, six or eight of those villagers made a public profession of Christianity. One was an old man named Juggernath, who had been on many a pilgrimage to the god of that name, and had thereby become so holy that a rich native of Orissa offered him a life pension on condition of his remaining with him, hoping thus to be counted a sharer in the pilgrim's wondrous merit.

On becoming acquainted with the Testament, the old pilgrim hung his idol to a tree in the garden, and, after an open profession of Christianity, split up the image to make a fire to boil his rice with. He remained a consistent Christian to the day of his death. Two others, Kishnu-das and Sebeck-ram, on embracing Christianity, at once began preaching to their companions, and their boldness and fearlessness, combined with their upright lives, secured them the universal respect and esteem of their heathen neighbors. They continued earnest teachers until their death.

#### A REMARKABLE INCIDENT.

Another remarkable incident is related of one of the earlier Protestant missionaries. Meeting a Hindoo one day, he, after a few moments conversation, handed the man a New Testament and a tract. The latter took the Testament, went away, and began to examine it, at first through mere curiosity. Becoming interested in it, he read it carefully, and soon became convinced that he had found the true God. He studied it more, and began to feel that he was a sinner, and needed some better Savior than a dumb idol. Gradually he left off worshipping idols, and neglected to pay anything for the support of the temple. At length he determined to pay another visit to the missionary. But his relatives, seeing the bent of his mind, were determined he should not disgrace them by renouncing his religion, so they put him in chains; but his faith in the new light did not fail. He still resolved that at the first opportunity he would find his way to the missionary. For thirteen years he was kept in chains. At length a wedding was about to take place in the family, and he was unchained that he might attend it. Watching till they were all busy and excited in the festival, he gave them the slip, and set out on his journey. The missionary looked at him carefully, but did not remember him. It had been fourteen years since they had met. The Hindoo said, "I wish to be a Christian." He was asked, "What do you know about Christianity?" He replied, "Ask me some questions, and I will tell you what I know." On being questioned, he answered very correctly. The missionary was much surprised, and asked him where he had obtained his knowledge of the subject. The man told him it was due to the Testament given him so long before, and explained why he remained absent so long. He put himself in the care of the teacher, and after a few weeks was baptized.

In 1843 there was a disruption of the Church of Scotland, from which was organized the *Free Church of Scotland*. All the Church of Scotland's missionaries then in India cast in their lot with the Free Church. This Church consequently took up and carried forward the



work which was begun by Dr. Duff; they also took another most important step toward carrying the gospel to the native women of higher caste, for as yet the female schools had been patronized almost exclusively by the pariahs—people who had lost caste—or the people in lowest stations.

#### ZENANA MISSIONS.

In 1840 Rev. Thomas Smith, of the Free Church Mission, wrote an article in the *Calcutta Christian Observer* propounding the idea that, if the women and girls would not attend the schools, the schools should go to them. This project was received with little favor at first, but Mr. Smith clung to the idea, and at length, in 1855, obtained the consent of several wealthy Brahmins to have a governess for their daughters. The work was now in practical operation under the superintendence of Rev. John Fordyce and wife. Thus was organized the first systematic zenana work. It has been the means of accomplishing much good, but it will only exist as long as the circumstances which led to its organization exist. When the Hindoo women, as a class, have access to all schools the zenana work will no longer be needed.

The work was attended with many difficulties at the outset, owing to the extreme ignorance of the women. After once securing their confidence, the work of the teacher was lighter. The Bible, and various religious books and tracts, were read to them.

Another important advance step was made in 1854, when, instead of the work of female education being promoted by private benevolence alone, it was determined that it should be aided from the national exchequer. The movement was noticed by an article in the *Educational Dispatch*. We quote the more important paragraphs: "Our views apply alike to all schools and institutions, whether *male or female*, Anglo-vernacular or vernacular. \* \* \* The importance of female education in India cannot be overrated, and we have observed with pleasure the evidence which is now offered of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grants-in-aid may be given; and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction. Our Governor-general in council has declared, in a communication to the government of Bengal, that the government ought to give to native female education its cordial support. In this we heartily concur."



HINDOO GIRLS.

In May, 1857, another aggressive advance was made by Dr. Duff. This was the opening of a school for high-caste girls. The movement was strongly opposed by the conservative element of the population, and some bitter persecution resulted. The girls had to be brought to the school in conveyances. The school was conducted in the house of a Brahmin, who kindly gave it for the purpose, and thereby drew upon himself the anathemas and persecution of his more bigoted fellow-Brahmins. But the school continued to prosper, and at the end of the first year had sixty-two pupils. The first convert, Mrs. Chatterjya, was afterward made superintendent of the mission.

#### THE WELSH MISSION.

In 1841 the Welsh Calvinistic Methodists established a mission on the northeastern frontier of Bengal, at the border of the province of Assam. The first station was at the village of Chirrapoonjee, on the Khasia hills. The ignorance and degradation of the people were almost inconceivable. Rev. T. Jones, the first missionary at that station wrote of the province, that "it was impossible to find a field more full of misery, nor yet one more full of promise." He lived to see that his hope of the future of these people was no delusion. At that time the language was unwritten; education was a thing altogether unknown. But the language was soon mastered by the enterprising workers in this field; schools were established, and various useful books have since been translated. Among the books are a number of school books and tracts, and from two to several editions of the Bible, "Pilgrim's Progress," "Hymn Book," "Confession of Faith," "Dr. Watts' New Testament History," "Collection of Prayers," and "Anglo-Khasia Dictionary."

In 1880 the report showed twenty-four churches in this mission; 1,400 communicants or candidates for baptism, and almost 3,000 people who openly professed the Christian faith. There were also eighty schools, containing nearly 3,000 pupils, 650 of whom were girls.

To the west of Bengal is an immense tract of wild and broken country; some of it very mountainous. The people are as wild as the country. They are among what are called hill tribes, and are very much more independent than the Hindoos of the lowlands. The chief city of this district is Fanchee, 350 miles northwest of Calcutta. There are four different tribes in this district. They are known as the Kols, Santals, Mundas and Urans. Like all the other hill tribes of India, they are not so firmly attached to their national observances and prejudices as the people in the more densely populated plain regions. But there are among those wealthy land owners, who are not so easily reached as the



lower classes, and who were, for a long season, bitterly opposed to Christianity. They often gave the infant Church much trouble.

#### GOSSNER'S MISSION.

This region was entered in 1846 by the *Berlin Evangelical Society*, better known by the name of *Pastor Gossner's Society*, or simply, *Gossner's Mission*. During the first four years of the work no visible success was achieved. But the tide turned in 1850, when four Urans were baptized at once. Within the next six years 400 were baptized, while over 1,000 had associated themselves with the Christian community. These converts were from fifty villages in different parts of the province.

The Moravians have a deserved reputation for choosing the most difficult fields of labor. Their choice of work in India was no exception to their rule. They undertook a mission among the Buddhists in the Himalayas.

In 1859 the Moravians desired to establish a mission in the bleak mountain districts of Thibet and Mongolia. This the Chinese would not allow. Accordingly they retired to northern India, and endeavored to obtain a foothold in the province of Ladak, formerly belonging to Thibet. But they were refused entrance by the native governor. They then, in 1856, established themselves at Kyelang, in the province of Lahoul. This province consists of three valleys, or rather, mountain gorges, for the lowest is 10,000 feet above the sea level, and the intervening mountains tower up to a height of 20,000 feet, and are covered with perpetual snow. A few years later the operations were extended to the town of Poo, in the province of Kunawar. In these regions these brave and hardy men were almost completely isolated, and could hold little or no communication with missionaries in other parts of the field. This field was an exceedingly unpromising one. Their post-office was Kotghur, thirteen days' journey distant, and their nearest European neighbor was the church missionary there. Twenty-three years of arduous labor was spent in Lahoul before a single convert was baptized. A few were gathered in in Ladak and Kunawar, and were established as a church at Kyelang. But fifteen converts were made in these provinces in the same twenty-three years.

Beyond the Indus, a mission was established at Peshawur, the British military out-post, in 1855. This is in the Afghan border, and the work there is very largely among the wild Afghans. The Church Missionary Society first planted the standard of the cross in that region. The first missionary was a very eccentric, converted Jew, from Armenia. He was a bold, fearless man, and though he made Peshawur his headquarters,

he travelled over vast regions of Central Asia, preaching the Gospel everywhere.

We have thus far noticed the progress of the mission work in northern and eastern India. Let us now look at the work in the southern and western portions of the peninsula. We have seen what was accom-



VIEW IN THE HIMALAYAS.

plished by the early Danish missionaries, whose operations were confined chiefly to those quarters. After the death of Schwartz, work in that district diminished in vigor for a time. Renewed interest followed the sending out, in 1805, of two missionaries of the London Missionary

Society. These established themselves at Madras, and were joined a few years later by Richard Knill. In 1815 the Church Missionary Society entered the city, and in 1816 the Wesleyans followed. The work of the Danes, which had been taken in charge by the Society for the Promotion of Christian Knowledge, was cared for a while longer by that society, but was finally turned over, in 1825, to the Society for the Propagation of the Gospel. The most fruitful field in this region is that of the Tinnevely district, where the Danes had so well prepared the way.

#### THE SCUDDERS IN SOUTH INDIA.

In 1819 the American Board sent out Rev. Dr. John Scudder, first to Ceylon, then to the district of Arcot, west of Madras. The population of this district speak the Tamil language. Dr. Scudder belonged to the Reformed Church in America. He labored in this field for about thirty years. He had three sons who became distinguished for their usefulness in the missionary field. They, on completing "their classical and theological education," purposed coming to him to share his work. He and they desired to cultivate a field among the Tamils hitherto neglected, and to be allowed to conduct a mission of their own. But the American Board could not spare Dr. Scudder from the Madras mission, and the sons, therefore, were authorized to occupy the North and South Arcot districts. The Arcot mission was fully established in 1854, and has since been the special field of the Reformed Church. In that year Dr. Scudder died at the Cape of Good Hope, while on a journey for the benefit of his health. Two more of his sons joined the mission in 1854, and a few years later two more came to the work. Thus the Scudder family came to be a missionary family, without a parallel in the history of missions. Other laborers have been associated with the Scudders, but the latter have been the most prominent members of the mission. When the Arcot Mission was first organized, among a population of 3,000,000, "scarcely a man was to be found, except those who within two years had listened to the preaching of the Scudders, who had even heard of the name of Jesus Christ, or had a single correct idea of God, or of man's duty to his fellows." But the indefatigable laborers, in the next twenty-five years, gathered in a native Christian population of about 6,000, about 1,300 of whom were communicants, and had at the end of that time 1,000 scholars in their various schools.

The rousing appeals of Dr. Duff, of whom we have spoken before, stirred up the Scottish Free Church, and as the result a Society called the *Mission of the Free Church of Scotland*, was formed. This body determined at once to begin work in India, and accordingly sent their



first missionary, John Anderson, to Madras, in 1807. His labors were attended with distinguished success. He established an institution for the education of the natives. In a short time he had several hundred pupils under his care, and they chiefly from the most intelligent of the people. Education was eagerly sought after by the people, but they were strongly opposed to the propagation of Christianity. Hindoo Society is very staid and conservative, and is not in a hurry to adopt any innovations. But the leaven began to spread through the lump at a rate which alarmed the Brahmin sages. In 1841 three of the ablest young men in the school were baptized. All Madras was aroused. The spread of Christianity must be stopped. In order to check the progress of the new religion, almost all the pupils were withdrawn from the institution. 400 left almost in a body; only thirty or forty remained. Similar cases occurred at different times, but all in vain, the new religion had come to stay, and its advocates were not to be silenced. It has continued to flourish, and extended its borders on every side, till it numbers its converts by the hundreds. Among them are some who have been remarkably useful as ministers. Mr. Anderson tells us that in the case of two young men, Mr. Rajahgopaul and Mr. Venkataramiah, when the Hindoo community learned they had applied for baptism, that their relatives and friends gathered around them and besought them for two hours to abandon their intention. "Their appeal to the youths and myself were more trying to flesh and blood than anything I ever before witnessed, and their look of despair and their silence when the young men remained firm, might have moved a heart of stone to pity them." Mr. Anderson remained at his post for seventeen years, dying March 25th, 1855. He left the work to his two energetic colleagues, Robert Johnston and John Braidwood, who had come to India shortly after himself, and had been for a number of years his associates in the work.

#### BRAIDWOOD'S WORK.

Mr. Braidwood and his wife had arrived in 1841. Mrs. Braidwood at once opened a girls' school. The necessity for female education had made itself felt by the early Danish missionaries; but they had no practicable means for attaining that end. They had established boarding and day schools for the children of their converts, and of non-Hindoo races. This work had been kept up during the ten years preceeding Braidwood's arrival by the London, Church, and Wesleyan societies, and a number of American societies. But Hindoo women, properly speaking, had never been reached. Mr. Anderson had proposed the establishment of a school for girls, immediately after his arrival; but the idea was pro-

nounced chimerical. Nothing daunted, he awaited his time; and four years afterwards he saw his pet project in working order. Mrs. Braidwood opened a caste girls' school on her premises in the suburbs of Madras. The first day she had but five pupils. At the end of six months she had but twenty-five. Shortly afterwards Mr. and Mrs. Braidwood removed to Blacktown. Their scholars were thus dispersed. For a considerable time all efforts to start a school in that part of the city ended in total failure. "No one in the Hindoo community ventured to bring or send a girl to school. A gentleman offered to give as much as a rupee to each girl that attended school. But neither this money nor all the influence which the missionaries and their friends put forth on the



LOW-CASTE HINDOOS.

community could secure the attendance of a single girl." But this only proved to be the dark hour before the dawn. In 1843 renewed efforts were made, and met with a little success. Another school was established at Triplicane at the same time. They grew rapidly, and at the end of the first year there were 253 Hindoo girls in the two schools. At the end of the second year there were 405. Still, the greater number of these were low-caste girls. But the work was fairly inaugurated, and afterwards led to the formation of other schools for girls in the city, and also at Bangalore, Cuddalore, and elsewhere in the Bombay Presidency. It was a great and general movement, for after the first, the

natives themselves took up the work. The native mind was at last aroused to the duty of educating the women, but they were still careful to avoid Christian instruction. But the step taken was one in the right direction. By 1855 there were six girls' day schools in Madras alone, besides those in other parts of the presidency.

Mr. Braidwood endeavored to open a Chetty girls' school at Madras, but failed, as the Chetties, being high-caste, were so strongly attached to their gross superstitions that nothing could be done with them. The attempt was renewed thirty years afterwards by Mr. Rajahgopaul, a native preacher whom we have before mentioned, and under his direction the attempt was successful, despite all efforts to break up the school.

Let us now look at the work in the Bombay Presidency. The city of Bombay itself is remarkable for the fact that almost every Asiatic nationality is represented there. A traveller in Asia may find there natives from almost every province he wishes to visit. It is, therefore, the more important on this account, as being better conditioned to be made a center of operations for the promulgation of Christianity in Asia than any other city. It is also remarkable as being the residence of the Parsees, a remnant of the ancient fire-worshippers.

Women in Bombay have much more freedom than elsewhere in India, and may be seen in great numbers on the streets, some walking, others in their carriages, and often in company with their families. It is not so remarkable, then, that female education should be thought of more favorably here than elsewhere, and that it should find ready advocates among the native population, especially among the Parsees. There is much more liberality of opinion among the people at large. A girl who, anywhere else in India, would have to be taught in a zenana, would not hesitate to attend the day school in Bombay.

#### NOTT AND HALL AT BOMBAY.

In 1813 Messrs. Samuel Nott and Gordon Hall, two of the first missionaries sent out by the American Board, came to Bombay. Adoniram Judson, Luther Rice and Samuel Newell had come to Calcutta in 1812 to found a mission there. Messrs. Nott and Hall, their companions, arrived a few days later. Three British subjects arrived at the same time and for the same purpose. But India was, at that date, practically closed to missionaries. The government made arrangements at once to send them all out of the country. Judson, Newell and Rice succeeded in boarding a vessel bound for the Mauritius. One of the English missionaries escaped to Java and founded a mission there. One was allowed to remain, as he was preparing a font of types. But the third, in spite



of every intercession, was sent back to England. Messrs. Nott and Hall, being secretly aided by European residents, escaped on a vessel bound for Bombay. They arrived in that city on the 11th of February, 1813. No sooner was their arrival made known, than the governor, Sir Evan Nepean, peremptorily ordered them to leave. Mr. Hall earnestly remonstrated with the governor by means of memorials which he drew up. The result was the revoking of the order. The missionaries at once began their work.

Gordon Hall was a remarkable illustration of missionary zeal and consecration. The idea of missionary work entered his mind when he was quite young. He was one of the four young men at Andover who were directly instrumental in arousing the church to the necessity of foreign missions.

In 1813 a Bible Society was organized at Bombay. Its efforts were devoted to circulating the Bible among the natives of the Bombay presidency and along the Malabar coast. Messrs. Hall and Nott opened schools for the children. Within five years from their arrival they had established twenty-five schools and had 1,400 pupils of both sexes. They established a mission press, and issued a number of religious works. They spent some time in tours throughout the country. Hall died of cholera, in Dhoorle D'hapoor, 100 miles east of Bombay, on the 20th of March, 1826, but the work went on under the supervision of Mr. Nott.

In 1818 the *Church Missionary Society* followed the lead of the American Board, and established a mission at Bombay. It afterward extended its operations to Kurrachee, Nasik, and other places in the surrounding territory. It established an industrial colony at Sharanpore, for the purpose of providing members of the Christian community with employment, and training them in various useful occupations. It has been a means of great usefulness, as have also the schools at Nasik, and elsewhere.

#### WORK AMONG THE MAHRATTAS.

In 1822 the *Scottish Missionary Society* entered the field. Rev. Donald Mitchell was the first missionary. He at once established a station at Bankoot, sixty miles south of Bombay, in the southern Kon Kan province. He was followed in the same year by Rev. James Mitchell, John Cooper, Alexander Crawford, and John Stephenson, and their wives. The missionaries wished to establish a station among the wild and restless Mahrattas, who had given their Moslem foes so much trouble in the 18th century. But the government refused to allow them to enter the territory; through fear of causing a fresh outbreak among the Mahrattas, who would be only too glad for any pretext for a general

rebellion. A few years later the permission was granted and the missionaries established themselves at Poona, the capital of the Mahratta country. From the time of their arrival in India, these missionaries interested themselves in the cause of female education. As there was such a large Parsee element, untrammelled by caste, mingled with the population, they expected the task would not be so difficult. But they found it was not so easy as they had expected. Still, they opened schools for both sexes in the towns of Hurnee and Kon Kan. At the end of the first year they had 1,152 scholars, thirty-five of whom were girls. At the end of three years they had 2,619 boys in sixty-eight schools, and in ten girls' schools, 326 girls. These last schools were established in the last six months of the three years, as the prejudice of the natives had been so strong it was not possible to do so sooner.

The mission was greatly strengthened in 1827, by the arrival of Robert Nesbit, who attained great eminence as a preacher in connection with the mission work. His faculty for acquiring a ready command of the native language was remarkable. Of his proficiency in the Marathi language a Brahmin once said, that if Mr. Nesbit spoke from behind a screen, people could not tell but what it was a native who spoke. He labored in India for twenty-eight years, dying in 1855. Few men were ever so beloved by the natives. Christians and heathen wept together over his grave. He left a greater impression on the work in Southern India, than any other man, save the distinguished Dr. John Wilson.

JOHN WILSON arrived at Hurnee early in 1829. He and his wife at once began the study of the language, and in the latter part of the year they removed to Bombay. They were greatly impressed with the necessity of female education, and were resolved to make every effort to promote it. Mrs. Wilson began operations before the end of the year, and soon had six schools with 120 pupils. By the end of the next year the number of pupils had increased to 175. The noble woman was not spared to see any great results from the work she had begun; she died in 1835. Few men have shown such varied talents and been so useful as John Wilson. He is by far the most prominent nineteenth century figure in Southern India. His extensive Oriental knowledge, his great powers as a linguist, in which direction he was excelled by Carey only, and his extensive and thorough knowledge of the heathen religions of the East, his deep piety and earnestness, his vast influence over the natives, all combined to give him a power for good, which few men have possessed. He may be justly ranked as one of the four missionaries whose usefulness in India has been especially pre-eminent. His numerous and important published works gave him great honor in the European world. He died



PARSEE CHRISTIANS BESIEGED BY AN INFURIATED MOB.

in 1875, after a missionary career of forty-six years. He and three others transferred in 1835 to the Church of Scotland's mission, and re-organized and enlarged the school at Bombay, which was thenceforth known as the General Assembly's Institution. Dr. J. M. Mitchell was one of the useful men connected with this institution, especially in the work of translation. The institution was well patronized by the Parsees until 1839. In that year three Parsee youths professed conversion to the Christian faith, and asked for baptism. This infuriated their friends and neighbors. Two of them, Hormasdj Pestonji



and Dhanjibhai Nauroji, took refuge in the mission house, which was besieged for hours by an infuriated mob. The tumult became so great that the government ordered the soldiery to be ready to march at a moment's notice. The mob, finding themselves foiled in this manner, then had recourse to legal proceedings, in order to get possession of the young men. But in this they failed also. Two of the young men remained firm, and were shortly afterwards baptized. One became a prominent laborer in the Baptist mission. The other became a minister of the Free Church of Scotland, and gained the esteem of the citizens of Bombay, during the long period of his pastorate in that city. The third young man, who fell into the hands of the infuriated populace, was never again seen by the missionaries. The patience and faith of the latter were sorely tried in these troublous times, for in consequence of these disturbances five-sixths of their pupils left, and for many years no Parsee ever entered their schools.

#### VARIOUS SOCIETIES JOIN IN THE WORK.

In 1831 the American Board established a mission at Ahmednuggur, 175 miles northeast of Bombay. Here, as in other parts of India, the Board gave especial attention to the work among native females through the means of Bible women. By means of extensive evangelistic work they have extended their operations over a considerable tract of the interior territory. After about twelve years labor a weekly newspaper was established, and has been in circulation ever since. A theological seminary for the training of native ministers was established at Ahmednuggur, and also medical dispensaries at Sholapore and Bombay.

In 1834 the Basel Society sent out Hebieh, Greiner, and Lehner, to the districts south of Bombay. The first station occupied was Mangalore. Hebieh was the chief figure in this mission for twenty-six years. The most important fields occupied by this society are the districts of Malabar, Canara-Coorg, Nilagiri, and South Mahratta. The industrial department was made an important feature of this mission. Monthly journals in two or three dialects were established by the missionaries. The mission, on the whole, has been one of the most successful in India.

In 1841, the Irish Presbyterian Church, at the suggestion of Dr. Wilson, entered the provinces of Guzerat and Kattyawar, northwest of Bombay. The first station was at Rajkote. Five years later the London Society turned over to this mission its work in the city of Surat, which has a population of 107,000. This city, which is a Parsee stronghold, had been occupied by the London Society in 1809. A lady had shortly before left a large legacy to the Irish Presbyterian mission, and the action of the London Society opened the way for the establishment of

good educational institutions. Other stations were turned over to this society by the London Society about twelve or fifteen years later. Native Christian settlements were established for the purpose of affording the converts a place of refuge from the persecution of their heathen neighbors. These settlements were made useful as industrial establishments, and large tracts of ground were rented from the government for the use of the natives. Thus the converts are readily made self-supporting. The mission has effected a great revolution in the ideas of the natives, and at the present day is even doing a good work among the Mohammedans. When Rev. Robert Montgomery, one of the pioneers of this mission, first attempted to preach in Surat, he was stoned away. But so changed were the people through his influence, and that of the other missionaries, that when he died, in November, 1880, "every native newspaper in the city had an affectionate paragraph to his memory, and the expressions of hearty sorrow came from all classes."

## CHAPTER X.

### THE SEPOY REBELLION.

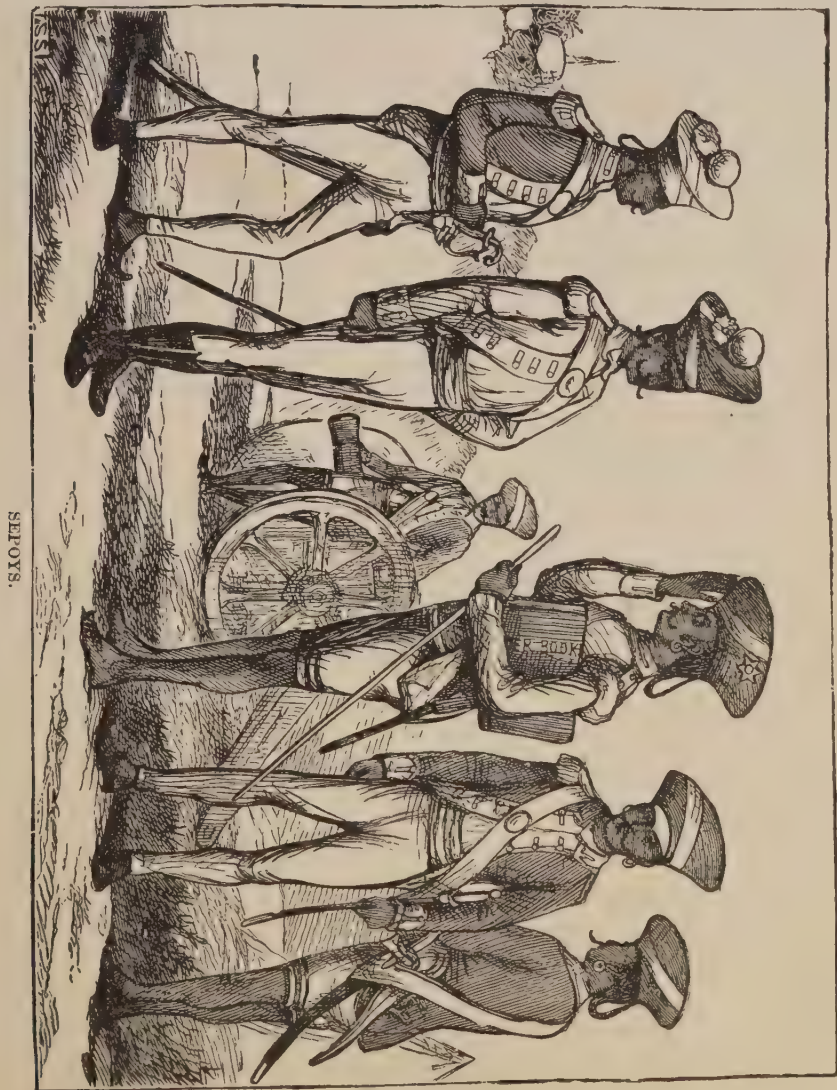


THE word "Sepoy" is a corruption of the Indian word *Sipahi*—a soldier. The East India Company had hired many native soldiers, and organized by this means a strong military force. The Sepoys hired as police, held garrisons in the most important stations, mounted guard over the treasuries and magazines, were about the English officials in the cities, and served as retainers to the native Rajahs and Nawabs, who owned allegiance to the government of the honorable Company. The number of Sepoys in service in 1857, when the great rebellion broke out, was not less than 500,000. They were chiefly under the command of Mohammedan officers.

The policy of the East India Company had been sinister throughout, oppressive and treacherous, looking solely to the acquisition of wealth and power. Two of the Governor-generals deserve to be mentioned by name as honorable exceptions to the character of the majority.

The Marquis Wellesley, in 1802, secured the passage of a law prohibiting the offering of children to idols, declaring it to be murder, and punishable with death. He thus struck a blow at the fearful and widely prevalent sin of infanticide, and it began slowly to decline.

Lord William Bentinck, made Governor-general in 1827, prohibited the rite of *Suttee*, and thus snatched thousands of widows from the funeral pyres.



But both of these men met the strongest opposition to their humane measures, and that, too, from Englishmen, who held high stations, and bore the Christian name.



## CORRUPTION OF THE GOVERNMENT.

The plan of the government was generally to tolerate any abomination among the natives and to give it shelter if they could thereby obtain tribute in return for their patronage and protection. As set over against the conduct of such men as Wellesley and Bentineck, we may mention that Lord Clive personally attended a heathen festival at Conjeveram, and presented an ornament to the idol, worth \$1,850. Lord Auckland, another Governor-general, gave \$1,000 at the Muttra Shrine, and received the praises of the natives for his piety. Lord Ellenborough, to secure the favor of the people, had the gates of the temple of Somnath carried eight hundred miles and set up with great military parade. Lord Dalhousie made an offering to one of the idols of \$2,500. These were all mere hypocritical tricks to gain the favor of the people.

We have referred to the opposition of the Company to missionary work among the natives. The vices and idolatries of the poor Hindoos made them easier prey. They feared, also, no doubt, to arouse the native prejudice and opposition by anything which seemed to propose a change of their institutions or religion.

These schemes did not avail. Prejudices grew the more as the compromising policy of the Company was detected. Many of the native princes, as well as the religious teachers, the Brahmins and Fakirs, thought they saw in the Sepoy army a disciplined native force before which the English would be helpless if it were turned against them. Suspicion was diligently and systematically fostered, and disaffection was widespread before it revealed itself by the least act of disloyalty. The fuel was made ready to be kindled into a flame by the smallest circumstance.

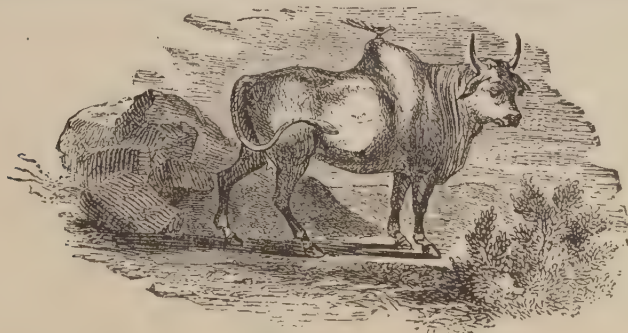
## THE GREASED CARTRIDGES.

In the month of January, 1857, a native of low caste, employed in the arsenal at Dumdum, asked a Brahmin Sepoy to let him drink some water out of his cup. The Sepoy refused because the cup would be defiled by the touch of one of lower caste than himself. "You are very particular about your caste to-day;" replied the other, "but you don't mind biting cartridges that are made up of animal fat." The Brahmin asked the man what he meant, and was told that the cartridges which he was using for his Enfield rifle were made up of pig's grease or cow's tallow. The announcement quickly went through the whole regiment and produced intense excitement. It was alike calculated to arouse the common Hindoo soldier, and his Mohammedan officer, for the Hindoo worshipped the cow as a god, and the Mohammedan hated the pig as the devil. The soldiers were led to believe that the greased cartridge was a secret device

of the English government to lead them, unwittingly, to break their caste, and so to commit the greatest of all sins and incur the greatest of all calamities.

The excitement spread to other military stations. The first open act of rebellion was the refusal of the Nineteenth Native Infantry, at Berhampore, to use the new cartridges. They were disarmed and disbanded, and, as the result of such indiscreet action, the government turned loose so many messengers who traveled to every station in northern India, to tell their grievances, and circulate their story of the greased cartridges.

On the 29th of March, Mungul Pandey, of the Thirty-Fourth Native Infantry, stationed at Barrackpore, being intoxicated, indulged in riotous conduct and seditious speeches. Two English officers attempted to seize and disarm him, and called upon the quarter-guard to turn out and do their duty. But the guard stood, sullen spectators of the fray, while the two officers were severely wounded by the maddened Sepoy. Both



THE COW-GOD.

Mungul Pandey and the native officers of the guard, who had refused to obey orders, were tried, convicted and hanged, and on the 6th of May, that wing of the regiment was disbanded and thrown out of service.

On the 3d of May, the Seventh Oude Irregular Infantry refused to receive the cartridges sent them, and when efforts were made to coerce them they threw down their arms and fled.

#### FIRST OUTBREAK.

Ninety men of the 3d Light Cavalry, at Meerut, were ordered out to practice with the new rifles, but only five would make use of the cartridges. The eighty-five malcontents were, therefore, brought before a court-martial, and condemned to imprisonment for ten years with hard labor. Their sentences were read out on parade, on the 9th of May, and the offenders marched off to jail. On the following evening, while the Europeans were at divine service, the men of the 11th and 20th regi-

ments of native infantry assembled tumultuously upon the parade ground and soon after set fire to the European bungalows, or dwelling houses, and commenced an indiscriminate massacre of all the Christians they encountered, without sparing either age or sex. The number murdered was about thirty. Mr. Greathead, the commissioner, and his wife, were saved by the fidelity of their servants. On all sides shot up into the heavens pinnacles of waving fire; the crackling and roar of the conflagration mingling with the shouts of the mutineers, who, after completing the massacre, retreated to Delhi.

"They entered Delhi," says Brainard, "on the morning of the 11th of May, before the gates could be closed against them, and commenced the work of destruction. They were soon joined by the Sepoys stationed there in murdering the European inhabitants. No mercy was shown. Delicate women were stripped to the skin, turned naked into the streets, beaten with bamboos, pelted with filth, and abandoned to the vile lusts of blood-stained miscreants, until death or madness terminated their unutterable woe."

#### A BRAVE DEFENSE.

There were but nine English soldiers in Delhi, and they guarded the magazine, under Lieutenant Willoughby. The defense which these men made on that dreadful day is deserving of eternal remembrance. It was of the utmost importance to the Sepoys to capture the magazine; it was of equal importance to the English to prevent its capture. There were European soldiers within one mile of Meerut, while the Sepoys were burning and murdering there the day before. These, it was hoped, might pursue them to Delhi. Willoughby had eight men under his command. They were Lieutenants Forrest and Raynor; Conductors Buckley, Shaw, Scully and Crow; Sergeants Edwards and Stewart. These brave men placed their guns in position and prepared for the worst by laying a train to blow up the magazine at the last moment. The uproar of battle resounded through the city and steadily approached the garrison. But these nine men hoped for the coming of the English troops from Meerut. Soon the magazine was besieged. The Sepoys brought ladders and climbed upon the walls. They pressed forward from every side. Nine men against thousands could maintain but a brief struggle. "One of the bastions," says Butler, "commanded a view of the country toward Meerut. A long reach of the road could be seen from it. There Willoughby took his position. Conductor Scully had volunteered to fire the train should the last emergency come. There he stood with his lighted port-fire in his hand watching every movement of his chief. Seeing all was lost, and chafing with impatience in presence of the raging foes



SIEGE OF DELHI.



around upon the walls, he would now and then cry out, 'Shall I fire her, sir?' But the lieutenant, who still hoped for the sight of help from Meerut, would reply, 'Not yet, Scully, not yet.' The despairing man would again look along the road and sigh, while Scully watched for the signal.

"Lieutenant Forrest, with the other six, worked the guns. The gallant little band had never once thought of betraying their trust by capitulation. There were a few native soldiers within, whom the gunners had to watch while they made their gallant defense, but the villains contrived to hide the priming pouches and then, climbing over the wall, joined the assailing host. The besiegers, from close quarters, poured in a deadly fire of musketry, and the besieged returned it with sweeping showers of grape. At length Buckley and Forrest were struck almost simultaneously and severely wounded. Further defense was useless. No help from Meerut. Lieutenant Willoughby saw that the supreme moment had arrived. He lifted his hat, which was the signal, and Conductor Scully instantly fired the trains, and, with an explosion that shook all Delhi, up went the magazine into the air, and its vast resources were annihilated. From five hundred to one thousand Sepoys on the walls were killed, and everything around destroyed. Willoughby, Forrest and Buckley, though wounded, actually escaped death, and managed to crawl from beneath the smoking ruins under cover of night and retreated through the sally-port on the river face, and Forrest and Buckley lived to tell the story of their great deed. Lieutenant Willoughby himself was killed in a village close to Delhi. No trace of Scully or the rest was ever found."

#### GENERAL UPRISING.

The rebellion spread with great rapidity. "On the 18th of May, at Ferozepore, the 45th and 57th N. I. mutinied, and attacked and dispersed, by artillery, two other regiments. May 14th, at Meean Meer, the 16th, 26th, 49th N. I., and 8th L. C., were disarmed. May 23d, at Peshawur, the 21st, 24th, 27th, and 1st N. I., and the 5th L. C., were disarmed. May 23d, at Allyghur and Mynpoorie, the 9th N. I. mutinied, opened the jail, and went to Delhi. On the same day the 5th N. I. mutinied at Umballah. May 25th, at Madaun, the 55th N. I. mutinied. May 29th, at Musserabad, the 15th and 30th N. I., with a company of Gwalior Artillery mutinied, and went to Delhi. May 31st the troops at Lucknow mutinied, and fled toward Seetapore, but were pursued and dispersed by Sir Henry Lawrence. The same day the Sepoys at Bareilly mutinied and turned out of prison three thousand prisoners. Thus the movement went on, until everywhere the work of burning and massacre was begun.

From station to station the revolt spread until, by the 10th of June, all North India from the mouth of the Ganges to the Indus was in a flame.

The Sepoys had watched their chance for uprising. They had seized upon a time when almost all the English soldiers were absent from the country.

The European army numbered just 45,522. But 21,156 of these were at Madras and Bombay, in the south, leaving just 24,366 for the east, center and west. Two-thirds of these were on the Western frontier and in Burmah. In the entire valley of the Ganges there were only two half regiments, one with Sir Henry Lawrence, at Lucknow, and the other at Cawnpore.

The means of inter-communication or conveyance were very poor. There was but one made road in India, the Grand Trunk, from Calcutta to the Punjab.

The mutinous Sepoys began to rendezvous at Delhi and Lucknow, expecting to crush the little band under Sir Henry Lawrence, at the latter place, and the little force at Cawnpore, forty-three miles distant, under command of Sir Hugh Wheeler. Delhi was seized as the Capital of the government, which was to be established, and Mohammed Suraj-oo-deen Shah Gezee was proclaimed King. Mohammed had a nominal sovereignty and a royal income under the government of the honorable Company. This rebellion exalted him for about four months to fall with no fame, except to be known to history as the "last of the Moguls."

On the 8th of June the little band of English soldiers, at Meerut, for whose coming the gallant Willoughby had hoped in vain in his desperate defense of the magazine, united with the soldiers from Umballa, under command of Sir Henry Barnard, advanced to Delhi, and strongly fortifying their position, constituted the nucleus of an army, before which the city was doomed to fall.

The chief struggles of the brief, but terrible, conflict came at Cawnpore, Lucknow and Delhi. It is not needful to our purpose to detail the history of the massacres, at many unprotected stations, such as Bareilly, Neemuch, Azimgurh, Sultanpore, Jhansee and a multitude of others, as we purpose only to show the bearing of the struggle and its results upon the further progress of Christianity.

#### CAWNPORE—THE NANA SAHIB.

Close to the city of Cawnpore was the palace of Bithoor, where resided the Nana Sahib, the adopted son of Bajee Rao, the Peishwa of Poonah, the last monarch of the Mahrattas. The government refused to recognize his title to royal dignity but allowed him to inherit the estate



of Bajee Rao, and his yearly allowance of \$400,000. Nana Sahib was ambitious and had vainly striven to secure from the government recognition of royalty. Yet he affected great courteousness and kindness to the

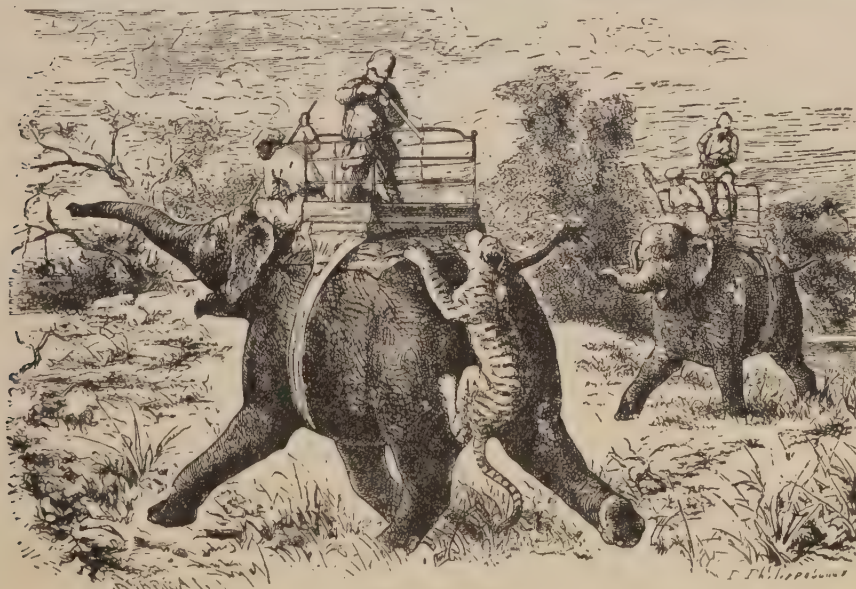


CAWNPORE.

English at Cawnpore, and gave them splendid entertainments at his palace. "He had a nod," says Butler, "and a kind word for every Englishman in the station, hunting parties and jewelry for the men, and

picnics and cashmere shawls for the ladies. If a subaltern's wife required a change of air the Maharajah's carriage was at the service of the young couple, and the European apartments at Bithoor were put in order to receive them. If a civilian had overworked himself in court, he had but to speak the word, and the Maharajah's elephants were sent to the Oude jungles for him to go tiger hunting; but none the less did he ever for a moment forget the grudge he bore to the English people."

Sir Hugh Wheeler was in command at Cawnpore. He had four Sepoy regiments and three hundred English soldiers. The wives and children of the officers at Lucknow were at Cawnpore, and other women and children who had fled there for shelter from the nearest stations.



TIGER HUNTING.

The whole number was about five hundred and sixty. There were also about a hundred and forty European civilians in the city.

The news of the massacre in adjacent stations had caused Sir Hugh Wheeler to make some preparation for an outbreak, although he still trusted his Sepoy regiments and the friendship of the Nana Sahib. He took position in two low barracks in the open ground and threw up around them a mud wall.

On the night of June 6th the Sepoy cavalry mutinied and left the city, taking two horses each. The 1st N. I. left before day, and in the morning between eight and nine o'clock the 58th N. I. also left the city, taking all the ammunition they could carry.

It was the purpose of the mutineers to proceed at once to Delhi, and they made a day's journey in that direction, encamping at Kullianpore. But the Nana Sahib intercepted them and turned them back to Cawnpore, with the purpose of murdering all the Europeans in the station. Early the next morning the Nana announced his purpose to attack the city at once. At the news all the Europeans fled to the barracks. No time could be taken to carry anything with them, either provisions or clothing. The barracks were designed for only two hundred soldiers, yet into this close and miserable quarter more than one thousand persons, the greater number of whom were women and children, were crowded, in the hottest season of the year. The defense around this place was a mud wall four feet high, three feet thick at the base, and twelve inches at the top.

#### THE SIEGE BEGUN.

The Nana opened the attack with two guns from the northwest, and with musketry from all directions. The number of guns was increased daily until on the 11th there were playing unremittingly, day and night, three mortars, two twenty-four-pounders, three eighteen-pounders, one or two twelve pounders, as many nine-pounders, and one six-pounder. For twenty-two days the little company of Europeans made a gallant defense. Without sufficient provisions for a single week, without shelter almost, in the heat of midsummer, men, women and children were crowded together, exposed to the iron hail of death. The struggle was desperate, for the Europeans could only expect indiscriminate massacre if they were forced at last to surrender. Crowded together as they were, the women and children were scarcely less exposed to the shot of the enemy than the gunners themselves. But as days passed, amid constant wounds and death, the women learned to endure in silence and face with desperate firmness the end of the struggle. They gave their stockings for cartridges, did what they could for the wounded, and almost stripped themselves bare of clothing to bandage the wounds of fathers and husbands and brothers.

One of the barracks had a thatched roof. On the night of the 8th the enemy succeeded in setting this on fire, and by the light which it gave they poured in their shot upon the men and women struggling to remove the wounded and the provisions. From this time forward the sufferings of the women were terrible. With the heat of the sun from one hundred and twenty to one hundred and thirty degrees by day, they crouched along the shelter of the mud wall. Two wells were in the enclosure. Into one of these they were forced to throw the dead, for there was no place and no time to bury them. The other well was exposed to the



enemy's fire, so that it was at the greatest peril of life that one could draw water from it, for it was necessary to draw up the bucket from a depth of sixty feet. Famine and disease were soon leagued with the murderous Sepoys against the Christian band.

#### FEROCIOUS ASSAULT—THE NANA'S TREACHERY.

The 23d of June was the hundredth anniversary of the battle of Plassey. Nana Sahib had given out that on that day the final assault should be made on the barracks, and that that anniversary, a century from its establishment, should witness the utter overthrow of the English power. Early in the morning of that day the Nana's forces were advanced on all sides. But the effort to carry the barracks by assault was vain. The conflict was desperate, but brief. At every point the assailants were driven back with heavy loss. It became apparent to Nana Sahib that the English could only be conquered by famine. But he had heard that a band under General Havelock was marching to the rescue from Benares, and he feared delay. In this situation, the monster resolved to secure by treachery what he could not obtain by arms. He suspended the bombardment and offered negotiations. The Nana offered to accept a surrender and to furnish boats and provisions and send the whole company to Allahabad. The terms of capitulation were signed.

On the 27th of June all was ready for the removal of the Europeans from Cawnpore. The boats were ready and provisioned. The soldiers, with the women and children, were marched out of the barracks at eleven o'clock in the morning. They marched down to the river. The boats were there, but instead of floating, were drawn up upon the sand. But the English began to lift the ladies and children into them. Suddenly there was the blast of a bugle, and the Sepoys rushed upon the disarmed and helpless band. The boats were instantly fired. A masked battery began to sweep with grape the narrow ravine into which the English were crowded. Five hundred marksmen sprang from concealment among the trees and poured in upon them their deadly fire. Only four persons escaped, two officers and two privates.

One boat, with its pitiable freight, succeeded in pushing off. A native, and an eye-witness, thus relates the fate of those who were in this boat: "Some little way down the boat got stuck on the shore. The infantry and guns came up and opened fire. The Sahibs returned the fire with their rifles from the boat and wounded several of the Sepoys on the bank, who, therefore, drew off towards evening. At night came a great rush of water in the river which floated off the Sahib's boat, and they passed down the river; but owing to the storm and the

dark night they only proceeded three or four koss. In the meantime intelligence of the Sahib's defense had reached the Nana, and he sent off that night three more companies, and surrounded the Sahib's boats, and so took them and brought them back to Cawnpore. There came out of



THE NANA SAHIB.

that boat sixty Sahibs and twenty-five mem Sahibs (ladies) and four children. The Nana then ordered the mem Sahibs to be separated from the Sahibs to be shot. The Sahibs were seated on the ground and two companies placed themselves over against them, with their muskets ready

MASSACRE AT CANNING.





to fire. Then said one of the mem Sahibs—the doctor's wife: "I will not leave my husband; if he must die I will die with him." So she ran and sat down behind her husband and clasped him around the waist. Directly she said this the other mem Sahibs said, "We will also die with our husbands." Then their husbands said, 'Go back;' but they would not. Whereupon the Nana ordered his soldiers and they, going in, pulled them forcibly away, seizing them by the arm; but they could not pull away the doctor's wife, who there remained. Then just as the Sepoys were going to fire, the padre (chaplain) called out to the Nana, and requested to read prayers before they died. The Nana granted it. The padre's hands were unloosened so far as to enable him to take a small book out of his pocket, from which he read. After the padre had read a few prayers he shut the book, and the Sahibs shook hands all round. Then the Sepoys fired. One Sahib fell one way, one another, as they sat; but they were not dead, only wounded; so they went in and finished them off with swords."

#### THE HOUSE OF THE MASSACRE.

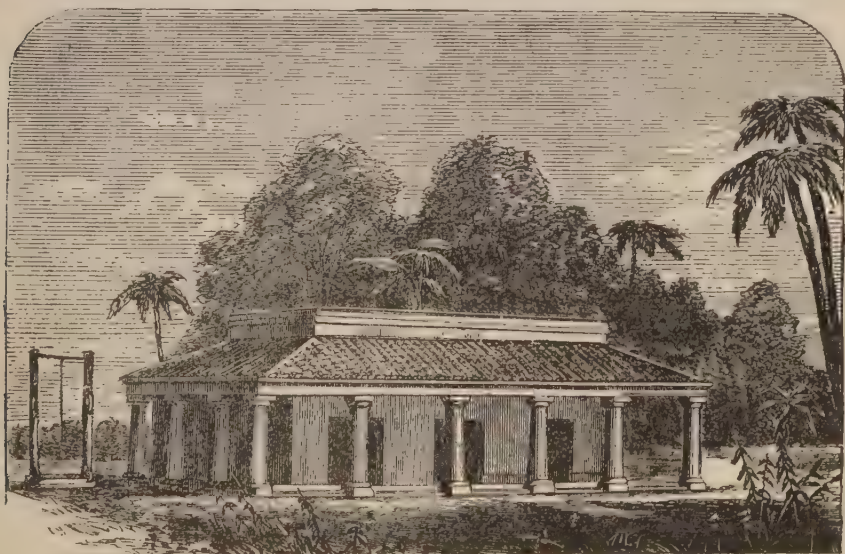
From the terrible scene of carnage at the river the women who escaped were led back to the town and confined in a small, one-story house, soon to become one of the saddest memorials of history, and known as the "House of the Massacre." Here the ladies from the boat, mentioned in the story just given, joined them the following day. The house consisted of two rooms, each twenty by ten, and five windowless closets. Two hundred and one ladies and children and five men were here confined for nineteen days in the mid-summer heat, and awaiting their fate, which imagination could not depict in colors too terrible.

On the 15th of July General Havelock was within a day's march of Cawnpore. The Nana knew well the peril of a battle with trained English soldiers, and especially with soldiers fired with the spirit [of vengeance, as were those. But it seemed best to trust his great superiority of numbers and meet Havelock on the open field. But to turn triumph into mourning, should the English take the city, he ordered the murder of the ladies.

It was near sunset on the evening of the 15th of June. The Sepoys, hardened by the previous horrors, were still unwilling to execute the order. The widows of Bajee Rao, the Nana's stepmothers earnestly remonstrated against the horrid purpose. It was no use. "The Nana," says Butler, "found his agents. Five men—some of whom were butchers by profession—undertook the work for him. With their knives and swords they entered, and the door was fastened behind them. The screams and

scuffling within told those without that the journeymen were executing their master's will. The evidence shows that it took them exactly an hour and a half to finish it; they then came out again, having earned their hire. They were paid, it is said, fifty cents for each lady, or one hundred and three dollars for the whole, and were dismissed." The door was then locked for the night.

On the next morning, when the door was opened, it was found that a dozen women or more had escaped death by falling down in the corners, until covered up with the dead bodies of their wretched sisters. At sight of the butchers they fled as by one accord and leaped into a well within the enclosure. Scavengers were called in, and by the heels and the hair



HOUSE OF THE MASSACRE.

of the head, they dragged the poor, pale corpses of the once beautiful ladies and tumbled them also into the well. When the Nana went forth on the morning of the 16th, to meet Havelock's desperate and gallant band, not a living European remained at Cawnpore.

#### DEFEAT OF THE NANA.

The conflict of that day was terrible, but brief. The Nana had now to meet, not a band of women and children, nor sick and starving soldiers. They were veteran troops, under a most skilful and brave commander, a band that would have no thought in that terrible crisis, but victory or death. The Nana's numbers were greatly superior, and he led them in person, well knowing what concerns hung on the issue of that day. He

charged the even advancing line of red uniforms and sparkling steel, with desperate fury. With clenched teeth and unfaltering step Havelock's men advanced. The shot of the Sepoy grew random and reckless. Panic ensued and the Nana Sahib turned to precipitate flight. "He reached Cawnpore at night-fall, on a chestnut horse drenched in perspiration and with bleeding flanks. He made no pause, but sped on to his palace at Bithoor, mounted his harem upon his fleetest steeds, gathered such treasures as he could, and, with such of his kindred and servants as would follow, fled toward Lucknow.

"On the 17th of July, at daybreak, the English army reached Cawnpore. They passed the walls of the roofless barracks pitted with shot and blackened with flame, and came to the 'Ladies' House,' and as they stood, sobbing, at the door, they saw what it were well could the outraged earth have hidden—the inner apartment was almost ankle deep in blood! The plaster, all around, was scarred with sword-cuts—not high up, as where men had fought, but *low down, and around the corners*, as if a creature had crouched there to avoid the blows. Fragments of dresses, large locks of hair, broken combs, with three or four Bibles and Prayer-Books, and children's little shoes, were scattered round. Alas! it was thirty-six hours too late! The well beside the house held all that they had marched and fought so hard to save."

Havelock's soldiers filled up the well, leveled the earth above it; placed over it a rude monument of wood, and cut in the wood with their knives, "*I believe in the resurrection of the body.*"

The ground above this well is now a fair garden, kept with care as a sacred spot. The well, itself, is enclosed by a beautiful gothic shrine, and surmounted by a marble statue of the angel of resurrection, from the chisel of Marochetti. At the angel's feet, around the rim of the stone covering the well's mouth, is this inscription:

"SACRED TO THE PERPETUAL MEMORY OF A GREAT COMPANY OF CHRISTIAN PEOPLE, CHIEFLY WOMEN AND CHILDREN, CRUELLY MASSACRED NEAR THIS SPOT, BY THE REBEL, NANA SAHIB, AND THROWN, THE DYING WITH THE DEAD, INTO THE WELL BE-  
NEATH, ON THE XVTH DAY OF JULY,  
MDCCCLVII."

On the door outside of the enclosure are graven the words from the one hundred and forty-fifth Psalm,

"Our bones are scattered at the grave's mouth as when one cutteth and cleaveth wood upon the earth."

What the English soldiers witnessed at Cawnpore suggested the fate





MEMORIAL WELL AT CAWNPORE.

impending over Lucknow, forty-three miles distant. One day the weary band rested. The day following they marched to Bithoor. But the Nana had already put the Ganges between him and his foes. His purpose was to harass Havelock's march toward Lucknow until the Europeans there should meet the fate of those at Cawnpore. The English took sixteen guns, and a number of elephants and camels at Bithoor, blew up the magazine and returned. The Nana quickly collected twelve thousand men. There was but one road to Lucknow, and the Sepoys occupied every point of defense along the way. The rains were falling rapidly; nevertheless, the English commander began his march. He crossed the Ganges on the 21st with fifteen hundred men, many of them too sick and faint for service. He met two strong bands of the enemy and gained two victories that day. But the little progress made at such cost led Havelock, who had lost many of his best officers, to resolve to fall back near Cawnpore and wait reinforcements.

At Lucknow Sir Henry Lawrence, who was a brave Christian soldier of thirty years' experience in India, had just been made the Governor of Oude, lately annexed to British India. Sir Henry saw the impending peril from the moment the rebellion began. On the 31st of May, a day appointed for the uprising, the Sepoys seized every station and city in the kingdom of Oude, except Lucknow. The Governor occupied the "Residency," and spared no effort to fortify and provision it and to lay up ample stores of ammunition. He collected into this fortified place all the European civilians of the city, with a few picked native soldiers, upon whose fidelity he thought he could rely. An old fort, "Muehee Bawun," a third of a mile west of the Residency, was also fortified. Meantime the little band of English heard nothing from any quarter but the triumph of the Sepoys and the murder of the English.

#### DISASTER OF CHINHUT.

On the 29th of June Sir Henry became aware that the city was about to be invested for a siege. He feared the result, and resolved by a bold stroke to terrify and scatter the approaching army. He took with him a part of his force, six hundred and thirty-six men and eleven guns, and advanced to meet the enemy. At Chinhut, seven miles from the city, he came upon the enemy fifteen thousand strong, with six batteries, and thoroughly prepared for fight. He had no idea of encountering such a force. The surprise which the general had planned for the enemy was turned into a surprise of his own army. The rebels promptly opened upon the little band. Their cavalry outflanked them, and it seemed for a while as if not a man could escape to the city. But the gallant band

turned half face about and charged with the bayonet, and so checked the advancing Sepoys. But so terrible was the struggle that only about two hundred and thirty-four escaped to the Residency, leaving behind them most of their guns.

This sad event spread a deep gloom over the mind of Sir Henry Lawrence, but he set himself to fortify his position for a desperate struggle. Meantime the city was besieged by an army that constantly increased until it finally numbered fifty thousand.

#### THE SIEGE BEGUN—DEATH OF SIR HENRY.

The situation in which affairs now stood was: Sir Henry Lawrence besieged at Lucknow, Havelock awaiting reinforcements at Cawnpore, and an English army besieging Delhi, more than four hundred miles distant; but of the state of Delhi or the presence of an English army there, there could be no knowledge at the other two cities.

While Havelock waited at Cawnpore he made various efforts to send messages to Lucknow. The messengers were hired natives, who bore, in Greek, concealed in a quill, the announcement that an English force was at Cawnpore, and would soon march to their relief. Three of these messages were received at Lucknow and two answers safely returned.

But the month of July passed, and General Havelock was not

ready to march. At Lucknow terror and misery increased from day to day. The provisions dwindled until a bottle of wine sold for \$35 in gold, or its equivalent in Indian coin, a ham for \$37, a bottle of honey for \$22, a cake of chocolate for \$15, and an old flannel shirt, well worn by a soldier who had digged to countermine the enemy, sold for \$22.

On the 4th of July the saddest event of the siege occurred. Sir Henry Lawrence was struck by a shell that carried away his thigh. He died in two days. He had heard of the fate of the ladies at Cawnpore. His



GENERAL HAVELOCK.



last charge to his officers was, "Save the ladies; never surrender."

It is said that ladies hearing of the woeful fate, the outrage and murder of their sisters in other stations, pledged their husbands not to let them fall alive into the hands of the Sepoys. This same thing was done by ladies elsewhere. At Jhansee a wife had extracted the promise from her husband to save her from the most dreaded of all horrors, and when the crisis came, and the Sepoys rushed forward for their victims, she sprang to her husband, saying "Now, Charley, now—your promise." He kissed her, and instantly put the pistol to her head, then turning like a fury upon his foes, sold his life as dearly as possible.

#### ON TO LUCKNOW.

Havelock began his march to Lucknow on the 4th of August, with fourteen hundred sound and well equipped soldiers. But now the country on either side the road was almost a lake of water, and the Sepoys were waiting at every available point of defense. His first day's march was fought out with loss. But to increase the difficulties, the cholera broke out in the army, and in that malarious country threatened almost to annihilate the brave band. The General led his troops to Munghowur, the most elevated position he could secure, and awaited the ravages of the foe that he could not resist.

He wrote to his wife, "I have everywhere beaten my foes, but things are in a most perilous state. If we succeed in restoring anything, it will be by God's special and extraordinary mercy. I must now write as one whom you may see no more, for the chances of war are heavy at this crisis. Thank God for my hope in the Savior. We shall meet in heaven."

Havelock lay at Munghowur ten days or more. There was no hope in a further advance. Twenty thousand Sepoys disputed his progress. There was nothing to do but fall back again upon Cawnpore. He recrossed the Ganges on the 13th, but Nana Sahib had crossed before him, and undertook to cut him off. A hard-fought battle was the result, and another great defeat of the Nana's army.

Reinforcements came at last. Lieutenant-General Sir James Outram, with two thousand men from Calcutta, arrived at Cawnpore, September 15th. Outram was Havelock's superior in office, but he so admired the noble struggle which that gallant officer had made, that he at once placed him in command and took his station as a subordinate, issuing on the 16th the following order:

"The important duty of first relieving Lucknow has been intrusted to Major-General Havelock, and General Outram feels that it is due to

this distinguished officer, and the strenuous and noble exertions which he has already made to effect that object, that to him should accrue the honor of the achievement. General Outram is confident that the great end for which General Havelock and his brave troops have so long and gloriously fought, will now, under the blessing of Providence, be accomplished. The General, therefore, in gratitude for and admiration of the



RUINS OF THE RESIDENCY.

brilliant deeds in arms achieved by General Havelock and his gallant troops, will cheerfully waive his rank on the occasion, and will accompany the force to Lucknow in his civil capacity as Chief Commissioner of Oude, tendering his military services to General Havelock as a volunteer."

On the 20th of September General Havelock set out for the third time for the relief of Lucknow. He sent a messenger to bear the words that he was coming and would reach the city in three or four days. The message was borne safely and was delivered on the 22d.

Havelock fought two battles on his march, and on the 23d was five miles from Lucknow, and could hear the cannonading around the Residency. He fired a royal salute from his guns in the hope that the besieged might hear and understand that help was near. The next day began that ever-memorable struggle, Havelock's march through the city of Lucknow to the Residency. The distance was but two miles but it took two days to accomplish it. Every step of the way had to be fought against an army of Sepoys outnumbering the English twenty to one. They had cut deep trenches across the streets and barricaded the house, and poured their shot from coverts on either side, and from the roofs above. At every turn cannon were mounted to sweep the streets with canister and grape, and at every street crossing a storm of musketry assailed them. The first day's march brought them to the Kaiser Bagh, the king's palace garden, where they stopped for the night.

Early the next day the march to the Residency was resumed. One of the English officers says: "About eleven o'clock A. M. the people in the Residency could distinctly perceive an increased agitation in the center of the city, with the sound of musketry and the smoke of guns. All the garrison was upon the alert and the excitement among many of the officers and soldiers was painful to witness. About half-past one P. M. they could see many of the people of the city leaving it on the north side, across the bridges, with bundles of clothing on their heads. Still their deliverers were not yet visible.

#### SAVED.

"At four P. M. a report spread that some of them could be seen, but for a full hour later nothing definite could be made out. At five o'clock volleys of musketry, rapidly growing louder and nearer, were heard, and soon the peculiar ring of the Minie ball over their heads told them their friends could be only a gunshot from them now. They could see the Sepoys firing heavily upon them from the tops of the houses, but the smoke concealed them. Five minutes later the English troops emerged where they could actually be seen fighting their way up the street, and though some fell at every step, nothing could withstand the headlong gallantry of the men. The 78th Highlanders were in front, led by General Havelock. Once fairly seen, all doubts and fears regarding them were ended and then the garrison's long pent-up feeling of anxiety and suspense



RELIEF AT LUCKNOW.



burst forth in a succession of deafening cheers. From every pit, trench and battery, from behind the sand-bags piled on shattered houses, from every post still held by a few gallant spirits, rose cheer on cheer, and even from the hospital, many of the wounded crawled forth to join the glad shout of welcome to those who had so bravely come to their assistance.

“Such was the joy of veteran soldiers when, after months of terrible conflict and suffering, and the dread of a universal massacre, at the last they saw their deliverers.

“But the scene when the women came forth to meet Havelock, and the Highlanders when they reached the Residency, cannot be described. How the ladies embraced these gallant men! How the rough soldiers, covered with mud and black with powder, caught up and kissed the little children, and how all shook hands and wept and rejoiced that they were saved.”

The Sepoys had prepared six mines to blow up the Residency, and it was reported by General Outram that in forty-eight hours help would probably have come too late.

But Havelock's coming by no means ended the siege of Lucknow. His forces joined with those already in the Residency relieved the fear of any immediate danger. But there was nothing to do but to remain and defend themselves against the besiegers. The number of Sepoys increased until by the last of September it was estimated to have reached a hundred thousand. Havelock, himself, had now to await relief.

Relief had been sent from England, and Sir Colin Campbell, with the first five thousand men who arrived at Calcutta, marched with all haste for Lucknow. He reached the city on the 16th of November. His march through the city to the Residency was perilous as Havelock's had been. He was three days in accomplishing it. As soon as the Residency was reached, the place was evacuated.

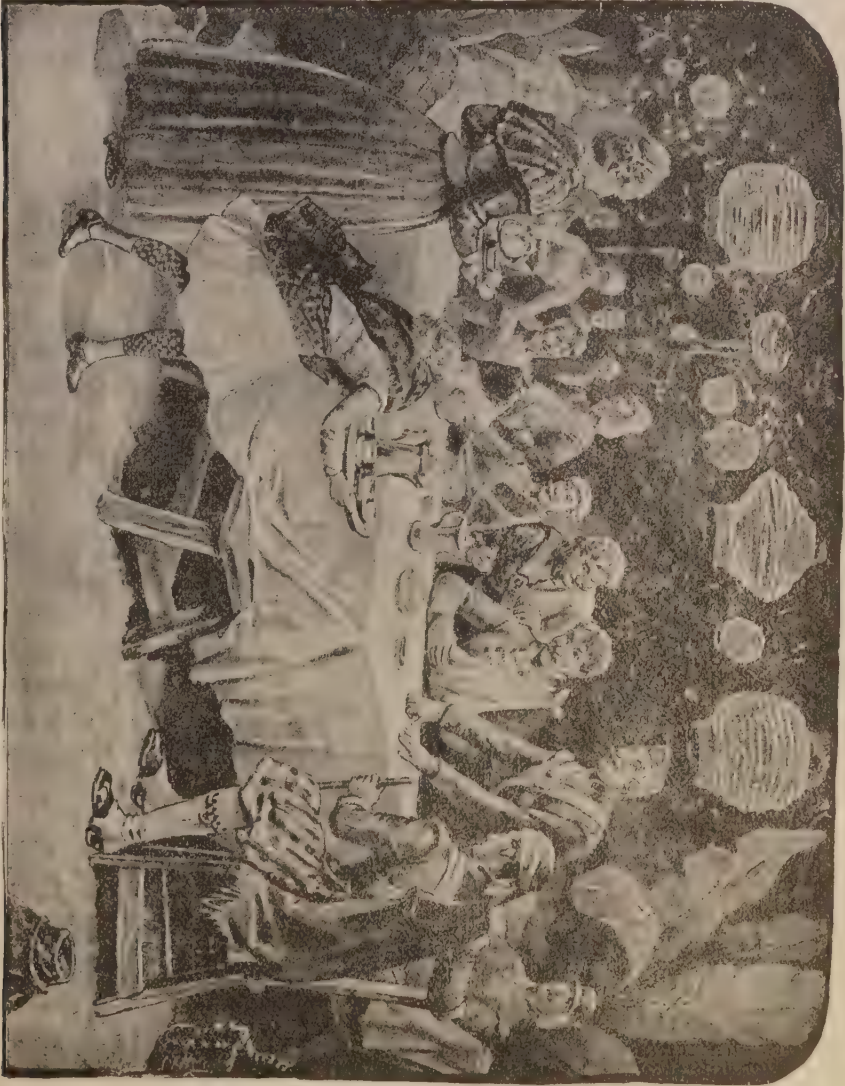
#### MIDNIGHT RETREAT.

The strength of the English army had encamped at Dilkosha Park, five miles away. The garrison must be led out secretly to join them. The business was entrusted to Havelock, and perfectly executed. No suspicion was excited among the Sepoys that any change was going on. The lights of the Residency were kept burning and the enemy was directing his desultory night fire against it as usual, when, at midnight, on the 22d of November, the four hundred and seventy-nine women and children and the soldiers who had been so long shut up in this quarter, were led out and passed through the city. And when the morning



sun arose they found themselves in the fresh and green park, among their friends, and not one of their number missing. Preparations had been made for them and the clear sunlight, the green fields, clean table cloths,

THE RESCUED GARRISON TAKING BREAKFAST WITH THEIR FRIENDS.



and nice bread and butter and milk for breakfast, made the ladies feel that full relief had come at last.

But there was one circumstance to create sadness in the general joy. General Havelock had, that morning, to be lifted from his horse and



laid upon a litter. He now lay in his tent, dying. His son sat by him, reading to him from the word of God. He had just learned how the Queen had heard of his illustrious service, and made him a Baronet with a pension of £1,000 a year. He felt that God had been gracious to him, and said, "I die happy and contented." On the 24th he passed away.

#### SIEGE AND CAPTURE OF DELHI.

The little English army had steadfastly held its ground before Delhi from the early part of the rebellion. About the middle of August Brigadier Nicholson arrived with one thousand European troops and fourteen hundred Sikhs. This raised the strength of the besieging army to nine thousand seven hundred men, of whom four thousand six hundred were English.

September 4th, a heavy siege train from Ferozepore arrived with thirty to forty guns, mortars, and howitzers, and large supplies of ammunition. On the 6th came two hundred rifles and one hundred artillery-men from Meerut, and forty-five troopers of the 9th Lancers. On the 7th arrived the 4th Punjaub Infantry; on the 8th the Jheerd Rajah's levies and the Cashmerian Dograhs.

On the 11th nine 24 pounders opened upon the Cashmere bastion, ten other batteries were soon moved forwards, and on the evening of the 13th two breaches were made near the Cashmere and water bastions.

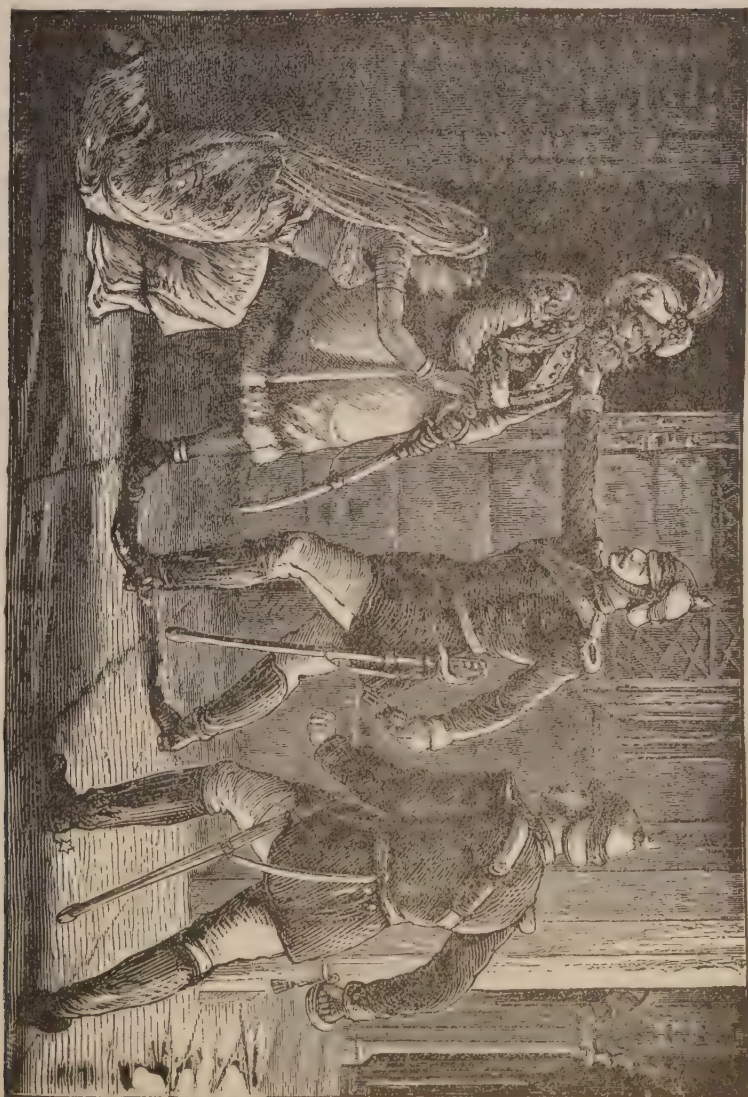
At day break, on the 14th, the troops moved to the assault. At some points the native soldiers were repulsed, but the English troops were uniformly successful, and before night were in possession of the whole line of the enemy's fortifications, from the water bastion to the Caboul gate. The following day was occupied in securing this position and in battering the magazine, in which a breach was made by evening. On the following day the Jumma Musjid was carried by storm and two hundred and sixty pieces of artillery captured, and by the evening of the 20th the capture of the city was complete. The King and his sons fled to Homayoun's tomb, but were discovered and seized.

The two sons and the grandson of the Emperor were executed. The Emperor himself, now between eighty-five and ninety years of age, was put upon trial for treason. Nineteen days the trial proceeded in the great Dewanee Khass. Mohammed Suraj-oo-deen Shah Gezee was adjudged a traitor and sentenced to banishment. His favorite wife Zeenat Mahal accompanied him. He died at Rangoon in 1861, the last heir of Tamerlane and the last of the Moguls. Thus vanished forever from the earth the last vestige of a power which had flourished for eight hundred years.

In the Dewanee Khass, the Hall of Audience, unrivaled in its magnifi-

cence in those days when the "gorgeous East showered on her kings barbaric pearls and gold," the Feringhee Conqueror drained the cup to the health of Queen Victoria, and the triumphant English army shouted, "God save the Queen."

ARREST OF THE KING OF DELHI.



Dr. Butler, the Methodist missionary, writes: "On Christmas day, 1857, I attended Christian worship in the Dewanee Khass, the first ever celebrated there. A crowded audience made its halls resound with the

unwonted strains of Christian hymns; and there that day, the Gospel was preached, and prayer offered in that blessed Name so long blasphemed beneath that roof. As I stood among that throng, and remembered where I was, and what had been said and done, and what was then transpiring, I realized that I was beholding one of the most wondrous victories ever consummated by the glorious Son of God over the enemies of himself and his holy religion. They had distinctly joined issue with him upon this very ground; and here he was in his Almighty providence, victorious in the utter overthrow of the wealthiest, most powerful and implacable foes of his divinity and atonement."

The fall of Delhi broke the strength of the rebellion. A sufficient force had arrived from England to enable the government to assume the offensive. The cities which the Sepoys had taken one by one surrendered to the English armies.

It is needless to follow the Nana. A few weeks later found him with a little handful of his household, wandering in the jungles of Oude, a fugitive from British vengeance. None of the band ever returned. Famine, fever and suicide ended them. We quote again the graphic language of Butler. "The Nana Sahib wore that great ruby, which was so noted for its size and brilliancy. The priests had told him that it was an amulet, which secured to him a charmed life. He trusted in it, no doubt, to the very last. It was probably in his turban when he wandered up that deep ravine to die alone; and if so, there it lies today, for no human hand will ever penetrate these pestilential jungles to gather it. The eagles of the Himalayas alone, as they look down from their lofty height for their prey, are the only creatures that will ever see the burning rays of that ruby, as it shines amid the rags of the vagrant who perished there long years ago."

After the rebellion was put down England considered it no longer to her interest or for the good of India that political and territorial power should be granted the East India Company. Therefore, on the 2d day of August, 1858, the Company was declared extinct; and on the 1st of November a proclamation was made throughout India that her Majesty offered a free pardon to all who had participated in the rebellion, save such as might be convicted of wanton murder.

#### A NEW ERA.

The formal annexation of India to the British crown was the beginning of a brighter era in the history of the Christian missionary in that country. The East India Company had always been in spirit opposed to the work. They had united with the natives in oppressing the native



converts. To obtain the favor of the heathen, people they had preferred them to Christians in all places of emolument and trust. A converted Hindoo was an outcast among his own people, and could hardly obtain any place in the Company's service above that of a slave.

But during the rebellion the native Christians had, without exception, stood firm in their allegiance to the English government. As soon, therefore, as the war was over, and the Honorable Company abolished, and officers set over affairs in India who justly represented the government of Queen Victoria, there was no more pandering to native prejudice. The native Christians, who were capable, were everywhere in demand for honorable and lucrative positions.

The institution of caste was also discountenanced as far as could be done. The customs of the English nation were everywhere fostered, and all encouragement given to influences calculated to remold the religious faith of the people after that of their English rulers.

The natives themselves confessed the beneficent sway of a Christian race, and owned that their conquerors were their benefactors. The ambitious and aspiring among them began to look to the English civilization and religion as destined to rule the country in the future, and to seek to conform to them as the open path to influence. In short, since 1858, in no heathen country in the world has Christianity had so many influences to recommend and advance it as in India, and in none has it made more rapid progress.

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## CHAPTER XI.

### METHODIST MISSIONS—DR. BUTLER'S EXPERIENCE.



THROUGH the rebellion the missionaries of the various churches suffered greatly, and not a few were put to death. We cannot detain the reader to give accounts of these severally. A history of the opening of the Methodist mission will conduct us through the perils incident to that brief but terrible struggle, and while it continues the forward movement of our history and shows how the work developed, will also serve to illustrate the common experience of other missionaries.

The Methodist Episcopal Church began work in India just before the

breaking out of the Sepoy rebellion, the history of which we have sketched in the preceding chapter.

Rev. William Butler, D. D., with his wife and two younger children, sailed from Boston on the 9th of April, 1856. He was directed to proceed first to England, and learn from the secretaries of the English Missionary Societies where he might locate a mission of his church, without interference with the work of others. After due inquiry, Rohilcund, in the kingdom of Oude, was chosen.

It lies between the 25th and 30th parallels of north latitude. It is chiefly in the plain of the Ganges, though it crosses the Terai, and embraces a part of the lower spurs of the great chain of mountains on the north. It extends four hundred miles from east to west, and one hundred and fifty miles from north to south.

Mr. Butler landed in Calcutta on the 23d of September, and received a most cordial welcome from that place. Dr. Duff, especially, expressed his gratitude that the Lord was sending more laborers into the great harvest of India. From Calcutta Mr. Butler proceeded to Agra, thence to Lucknow, and from that place to Bareilly, having secured from the American Presbyterian Church, at Allahabad, the assistance of a native convert named Joel. Joel and his wife, Emma, were both very faithful and devoted Christians, and proved worthy laborers in the missionary field. The little company arrived at Bareilly in January, 1857, and began their work just ten weeks before the great rebellion broke out. Mr. Butler thus describes the order of their labors: "On the Sabbath we had two services—at 11 o'clock, in the Hindostanee language, conducted by Joel, at which our family and a few natives attended; after this service we had our class-meeting, led by myself, six persons (Mrs. B., Joel and his wife, and Isaac and Mariah) being present, Joel translating for me what had to be said in Hindostanee. In the afternoon I held a little English service, at which a few of the officers and civilians attended. On Sunday evening, also, we had a Hindostanee service, and an English one on Thursday."

For a few weeks our missionary was lost in his new employment, unconscious of the dangers that gathered around him. But the murder of all the Europeans at Meerut, the capture of Delhi, and the massacre which followed, and the news of the general uprising, fully aroused him to the peril of his situation. Under direction of an English officer, Mr. Butler and his family sought refuge at Nynce-Tal, about the middle of May, leaving Joel in possession of his house at Bareilly.

A sketch of the journey to Nynce-Tal will illustrate the mode of traveling in India, as well as the perils to which the missionary was exposed.

## IN PERILS AMONG THE HEATHEN.

"We reached the Terai—a belt of deep jungle, about twenty miles wide, around the Himalayas, reeking with malaria, and the haunt of tigers and elephants. The rank vegetation stood in places like high walls on either side.

"At midnight we reached that part of it, where the bearers are changed.

"The other palanquins had their full complement of men; but, of the twenty-nine bearers for whom I paid, I could only find nine men and one torch-bearer; and this, too, in such a place! Darkness and tigers were around us. The other palanquins were starting, one after another, each with its torch, to frighten away the beasts, the bearers taking advantage of the rush to extort heavy '*backsheesh*.'

"All but two had gone off, and there we were with three doolies and only men enough for one, and no village where we could obtain them, nearer than twelve miles.

"What to do I knew not—I shall never forget that hour. At length I saw there was but one thing to be done; I took the two children and put them into the dooly with Mrs. Butler; a bullock-hackery laden with furniture, was about a quarter of a mile ahead, with its light fading in the distance; desperation made me energetic; at the risk of being pounced upon, I ran after the hackrey, and by main force drove round the four bullocks and led them back, sorely against the will of the five men in charge of it. But I insisted that they must take Ann, our servant, and me, with what little baggage we had with us. I put her and the luggage up, the driver grumbling all the while about his heavy load and the delay; I then turned around to see Mrs. Butler off, but her bearers did not stir. I feared they were about to spoil all. They were exhausted by extra work, and might have even fairly refused to carry two children with a lady; and to have taken either of them on the hackery was impossible. I dreaded the bearers would not go. Delay seemed ruinous to the only plan by which I could get them on at all.

"If the men refused the burden and left, they would take with them, for their own protection, the only torch there was, which belonged to them, and we should have been left in darkness, exposed to the tigers and the deadly malaria. Mrs. C. and Miss Y.'s bearers had laid them down, and were clamoring for larger '*backsheesh*;' my men looked on. The hackery-driver turned his bullocks around, and, out of all patience, was actually putting his team in motion. But, in spite of urging, there stood my men. It was an awful moment. For a few minutes my agony was unutterable; I thought I had done all I could, and now everything was on the brink of failure. I saw how 'vain' was 'the help of man,' and I turned aside



into the dark jungle, took off my hat, and lifted my heart to God. If ever I prayed, I prayed then. I besought God in mercy to influence the hearts of these men, and decide for me in that solemn hour. I reminded him of the mercies that had hitherto followed us, and implored his interference in this emergency. My prayer did not last two minutes, but how much I prayed in that time; I put on my hat, returned to the light, and looked; I spoke not. I saw my men at once bend to the dooley; it rose,



PERILS OF DR. BUTLER.

and off they went instantly, and they never stopped a moment, except kindly to push little Eddie in, when, in his sleep, he rolled so that his feet hung out.

“Having seen them off, I turned around, and there were two dooleys. I could do nothing with them, so left them for the tigers to amuse themselves with, if they chose, as soon as the light was withdrawn. I ran after

the hackery and climbed up on the top of the load, and gave way to my own reflections. I had known what it was to be 'in perils by the heathen,' and now I had had an idea of what it was to be in 'perils in the wilderness.' But the feeling of divine mercy and care rose above all.

"The road was straight, and what a joy it was to see the dooly-light grow dim in the distance, as the bearers hurried forward with their precious burden. We moved on slowly after them, owing to the rugged road, the swaying furniture, and the wretched vehicle; but we were too grateful for having escaped passing the night in the miasma and danger of the jungles to complain, though every movement swung us about till our bones ached.

"We were ten hours going those fifteen miles. At last day broke, and our torch-bearer was dismissed. Hungry and thirsty our souls fainted in us, indeed. But at last we reached Katgodan, and found the mother and babes all safe. They had slept soundly the whole distance, and at day-break were laid safely down at the door of the travelers' bungalow. It was twenty-two hours of traveling and exposure since we had tasted food, and when it was served up, it was indeed welcome."

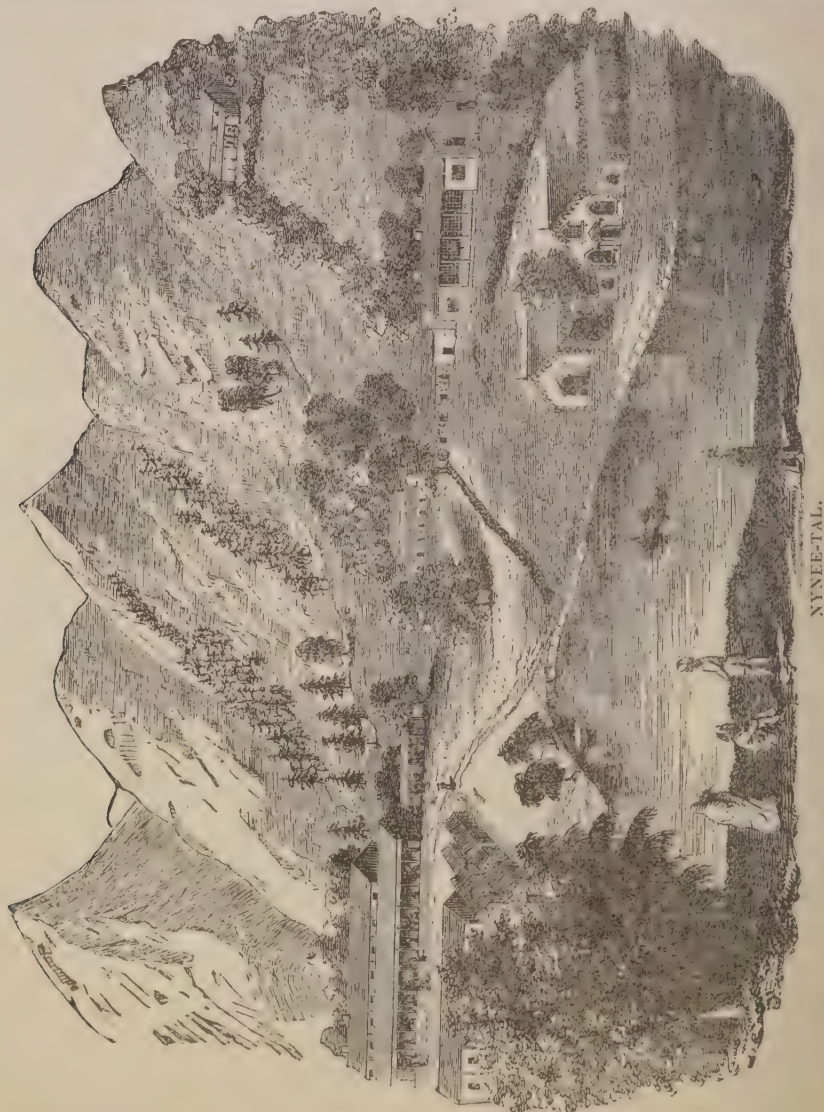
#### AT NYNÉE-TAL.

The next day they reached Nynce-Tal, a sanitary resort upon the side of the Himalayas, 7,000 feet above the plain below, nestled by the shore of a beautiful lake, commanding a vast prospect of the South, while behind it, the great mountain range rose to a height of 21,000 feet above the mountain gorge in which it stood. It was a grateful retreat for the missionary. Mr. Butler found here a little house of four rooms, furnished, and promptly rented it for \$225 for "the season." Dr. Butler wrote immediately to Dr. Durbin of the Missionary Board, "What awaits us, we know not; but should anything happen to us, tell our beloved Church that we had prepared ourselves through grace for all results, and that our last thoughts were given to our mission, in the confident hope that the Methodist Episcopal Church would do her part faithfully in redeeming India. Beyond this we have no anxiety, except for our poor children. Doctor, you will think of them if I fall! We need now, O how much! the prayers of God's people."

#### VICTIMS OF THE REBELLION.

On the 31st of May the Sepoys at Bareilly, mutinied and murdered all the Europeans whom they could lay hands on. Joel, who was left in charge of Mr. Butler's house, escaped. The house and its contents of library and furniture were burned. Even the few weeks' labor of Mr. Butler at Bareilly had not been without fruit. His first native convert was a

young woman named Mariah. She perished on that terrible 31st of May. It was the Sabbath and Joel had just preached to a little congregation from the text, "Fear not, little flock, for it is your Father's good



pleasure to give you the kingdom" (Luke, xii-32). They were engaged in the closing prayer when startled by the outbreak. In a letter written afterward to Mr. Butler relating the scenes of that Sabbath at Bareilly,



Joel says, "I saw Mariah running through the trees, but before any of us could reach her, a Sowar (mounted Sepoy), caught sight of her and turned, and with his tulwar he struck her head off." The company that escaped to Nynee-Tal consisted of eighty-seven men and one hundred and thirteen ladies and children.

The position was strongly fortified by nature, and the eleven miles of precipitous road which led down to the plain was, in some places, only wide enough for two men to pass between the crag and the cliff, so that a few men could defend the passes against a strong force. In this mountain refuge Mr. Butler remained until the fall of Delhi. It was a most fortunate escape, for the missionaries were especially marked by the Sepoys as objects of vengeance.

Mr. Butler says, "Of the missionaries of various societies, within the circle around our frontier, the following suffered a cruel death at the hands of the Sepoys, in the cities named:

Rev. W. H. and Mrs. Haycock, and Rev. H. and Mrs. Cockey, at Cawnpore; of the English Gospel Propagation Society.

Rev. J. E. and Mrs. Freeman, Rev. D. E. and Mrs. Campbell, Rev. A. O. and Mrs. Johnson, and Rev. R. and Mrs. Macmullin, at Futtyghur, of the American Presbyterian Mission.

Rev. T. Mackay, at Delhi; Baptist Missionary Society.

Rev. A. R. Hubbard, and Rev. D. Sandys, at Delhi; English Gospel Propagation Society.

Rev. R. and Mrs. Hunter, at Sealcote; Scotch Kirk.

Rev. J. Maccallum, at Shahjehampore; Clergy Society."

"The mission property destroyed was estimated at the value of \$344,400. Of this heavy loss, by far the greater portion fell upon the English Church Missionary Society, and the American Presbyterians. The former lost \$160,000 and the latter \$130,000."

#### SAFELY SHELTERED.

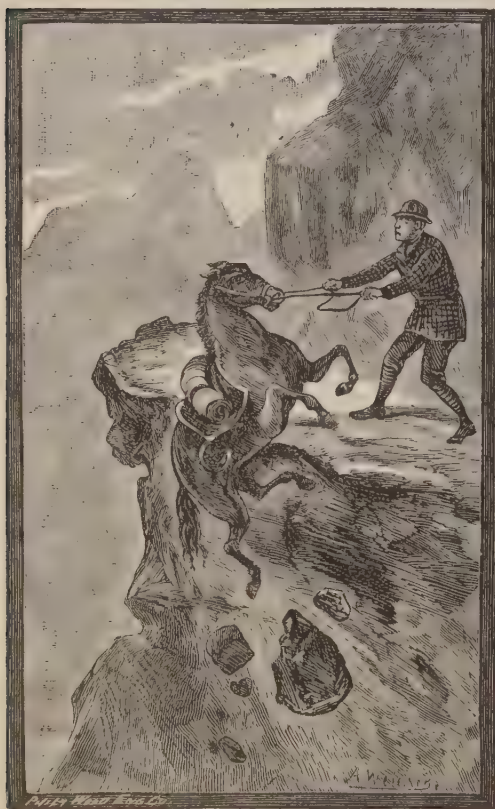
The little band of Europeans and our American missionary, safely sheltered in their mountain fastness at Nynee-Tal, remained as if under the hollow of God's hand until the 4th of August, when orders were given to convey the women and children immediately to Almorah, thirty miles back into the Himalayas. A strong force was advancing to attack Nynee-Tal, and was encamped upon the plain only a day's march from the foot of the mountains.

So well defended by nature was Nynee-Tal, so fortified was every pass that led to it, and so superior was European skill in the arts of war to that of the natives, that there was no great fear of the place being

captured. But it would be necessary for all the men to go down to defend the passes, and they feared to leave the ladies and children at the mercy of the Mohammedans in the Nynee-Tal bazar.

#### RETREAT TO ALMORAH.

The way to Almorah was over a mountain path from four to six feet wide, and passing often along the margin of great precipices. It



A PERILOUS SITUATION.

required three days to make the journey. The ladies were carried in a chair by four men. Gentlemen generally made the journey mounted upon one of the ponies, which, reared among the mountains, clambered the steeps almost as securely as a goat.

Mr. Butler relates his experience of this mode of travel in their hasty flight to Almorah and we transcribe a part of his story how he made the first day's journey alone, for he had remained behind to secure some provisions and clothing to be sent after his family:

"The daylight began to decline and my little pony showed symptoms of unsteadiness. The heavy rains had softened the edge of the path, and rendered it liable to give way under very moderate pressure, so that

caution was doubly necessary. At one place that looked doubtful, I dismounted, and had not gone many yards, when one of the hind feet of the pony sank, which caused him to stagger, and in a moment he went hastily over the precipice. The jerk on the reins caused one of the bit buckles to give way, which was a great mercy, as it gave me an instant in which to turn round and lay some pressure on the reins as they flew through my hand, and I was thus enabled in some degree to

arrest his downward progress before he went too far to be recovered.

“There he clung, the poor brute, with merely his nose above the edge of the precipice, and he eagerly holding on to the bank, like a man standing on a ladder. Beneath him sloped down the declivity for several hundred feet, till the mist terminated the view; what was beyond that limit I could only infer by the roar of the river beneath, which sounded very deep, indeed, so that had the poor fellow missed his hold, or taken one roll, his doom was certain. In an emergency how rapidly one can think!

“There was no help within many miles, and a few minutes would decide his fate. To get him straight up would have required twenty men’s strength. I got his head around on one side; he seemed to understand my object, and slightly shifted one foot, while I held him as fast as I dared by the rein. He then dug the other foot into the ground, and soon I had the gratification of having him right across the hill, and then, by a little manœuvering, I moved him, step by step, till I got him up. He was not much hurt, and after a little while I mounted, but had not proceeded half a mile, when he trod on another soft edge. I felt him stagger, and just had time to free my foot from the stirrup and pitch off in the mud of the road, as he went over the bank. There I hung, half-way in the path, my legs dangling over the margin. Having scrambled up I saw that he had dropped down about twelve feet on a heap of sharp stones, and on going down to him found his hind shoes torn off, and he lamed and much injured. I managed to get him up again to the path, but now, alas, he was worse than no horse at all.”

Mr. Butler relates how he labored to lead his crippled pony forward, making about a mile an hour, until after midnight he reached the bungalow, where his company were camped.

#### WITH GOD AMONG THE MOUNTAINS.

But even this distressful night among the mountains, where the solitude was awful, and the danger from the prowling tiger was not less than from the precipices, the servant of God experienced a sublime joy. The memories of his home in America, the peace and happiness of a Christian land, came upon his mind; and then he thought he was an humble agent in God’s hand to make even this dark heathen land such as that which now seemed so sacred to him. While indulging such thoughts, and when he had gained the last point for such a view, the clouds parted and the moon lit up the peaks of the great Himalayas, clad in everlasting snow, wrapped in a silver veil, and towering, ethereal and dream-like, in the awful silence. The vision seemed to him a world



above all earth's darkness and peril and pain, lighted by the glory of God; and his heart took hold anew upon the Christian's hope, and a flood of sweet and holy joy came upon him.

From his "munitions of rocks" Mr. Butler wrote to the corresponding secretary of the Methodist Missionary Board, in New York, "Believe me, this is one of the last terrible efforts of hell, to retain its relaxing grasp on beautiful India, and the issue will be salvation for her millions! Don't be discouraged for us. *If the sufferings abound, so do the consolations.* But if I am cut off (which is not improbable), *remember my mission and sustain it.* Farewell, Doctor. Again, let me beseech you, remember my mission and sustain it, FOR INDIA IS TO BE REDEEMED!"

The attempt to capture Nynce-Tal failed utterly. The English soldiers, aided by a few native Ghoorkas, fell upon the Sepoys as they were encamped at the foot of the mountain, took them by surprise, and utterly routed them, with heavy loss, while the English themselves had only one man killed and two wounded.

So the band at Nynce-Tal passed the time securely until the last of September, when the joyful news reached them of the victory which crushed the head of the rebellion.

Dr. Butler thus graphically describes the occasion:

#### THE GOSPEL FROM ENGLISH CANNON.

"I was sitting that afternoon, writing, in a very pensive mood, when the sudden roar of a cannon, from the little fort near our cottage, brought me to my feet, and a brilliant hope flashed across my heart. I snatched my hat and ran up the hill, while peal after peal thundered out, making the grand Himalayas reverberate. At last I gained the summit, and stood till I counted the royal twenty-one. I needed no one to tell me what it meant. Our commanding officer had just received the message which announced that *Delhi had fallen!*"

After the fall of Delhi the Sepoys had to be followed up through all Northern India, and the cities they had taken recaptured. Rohilkund, the field chosen for the Methodist mission, was the last portion of the country to be reoccupied by the English, and it was not until the 5th of May, 1858, that Bareilly was taken and the way opened for the missionary's return.

#### NEW RECRUITS.

While the terrible scenes of the rebellion were being transacted in India, two other Methodist missionaries, ignorant of all that was transpiring, were on the deep making the voyage to join Mr. Butler at Bareilly. Revs. Pierce and Humprey landed at Calcutta, September 21.

They heard of Mr. Butler's refuge at Nynce-Tal, and succeeded in conveying him a message to tell of their arrival. In March, following, these two missionaries with their families set out for Nynce-Tal. Mr. Butler met them at Meerut and accompanied them.

Joel, the native helper, was found after the rebellion at Allahabad. He had had an experience of manifold perils. After the capture of Bareilly, neither he nor Mr. Butler had heard from each other. It was with inexpressible joy that Joel learned how a kind Providence had sheltered the Methodist missionary, and he hastened to join him again, more than ever impressed that Christianity was the hope of India, and more consecrated than ever before to the work of teaching the faith in Christ.

#### THE SHEEP-HOUSE CHURCH.

The sheep-house chapel deserves a place among our illustrations; it was the first chapel of the Methodists in India.



SHEEP-HOUSE CHURCH.

It was a sheep-house which stood on the hill-side, at Nynce-Tal. Two or three days were occupied in fixing it up. It was cleaned out and fresh clay carried in and beaten down for a floor. Dr. Butler white-washed it. Brothers Pierce and Humpreys made the benches, and Joel leveled the ground outside. The entire cost of fitting it up was four dollars and sixty cents. It was not formally dedicated, but when it was ready for use Mr. Butler shut the door and made the Sheep-house Chapel his closet for a little season, while he fervently prayed God's blessing

upon the work, and that He might deign to record His name even in that humble place by sending His Holy Spirit in answer to the preaching of His word.

For several months the missionaries used their chapel until Colonel Ramsey, observing their zeal, and recognizing the good they were accomplishing, built them a chapel at a cost of \$2,500, all the money being given by the Colonel and his friends.

#### RETURNED TO BAREILLY.

On the 28th of August Mr. Butler returned to Bareilly. He found there only the blackened walls and the ashes of the house he had left fifteen months before. He had left a choice library, which, with his furniture, was all consumed. Some of his old friends, the officers, with whom he had made acquaintance on his first arrival, had returned safely, after their hard service, and hard-fought battles.

These encouraged Mr. Butler to begin work at once, and a subscription for the purpose was started in less than twenty-four hours. On Sunday after arriving at Bareilly, Mr. Butler was called upon to preach to the soldiers, their chaplain being sick. The drum was placed for his pulpit, and the soldiers formed in a hollow square. Mr. Butler says:

“My emotions almost overwhelmed me when I looked at my audience. For who were the men that stood around me? These were *Havelock's heroes!* The illustrious warriors who first relieved the garrison at Lucknow.”

But it seemed better to Mr. Butler to avail himself of the opportunity of planting a mission station at Lucknow, and he hastened to that city to accomplish his purpose, and there made the first purchase of mission property for his church.

#### LEADINGS OF PROVIDENCE.

In 1860 an orphanage at Lodipore for boys and one at Bareilly for girls were established. In this case, as in so many great movements, the missionaries in the field were left to follow their own judgment under the openings of Providence, without instructions from the church at home, or the advice of a missionary board.

The pay of a common laborer in India was six cents a day, and the laborer found his own house and provisions. It was impossible, under such conditions, for the poorer people to lay up any provision against a season of want. A drouth in 1860 brought famine to many of the poor of Rohileund. A large number of children, whose parents had perished, were thrown upon the care of the government. Mr. Butler's heart was drawn out toward these children, and he saw an opportunity, by a Chris-



tian act, to do a great work for the Christian cause. He resolved, if possible, to establish, at once, an orphanage and school, where the poor, distressed children might be cared for and trained for happy and useful Christian lives. The government officers encouraged the movement, and offered the children to the missionary's care. It was resolved to take one hundred boys and one hundred and fifty girls.

This step toward the education of girls was of the utmost importance. Up to this time all efforts to establish schools for girls, or to induce women to attend public worship, in Rohileund, had been almost fruitless. This fact seemed to place a barrier in the way of the missionaries, which cut them off from any hope of real success in their work, until it could be removed. There was little to be expected even from their efforts to lead the men to embrace Christianity, if the women could not be reached. The young man who became a Christian, had to give up the thought of marriage; for, as marriages are made for Hindoo girls by their parents alone, no heathen women could be expected to marry a Christian.

A change began to be made, as year after year the girls taken into the orphanage, and educated and grown up into womanhood, became intelligent Christians, and, manifestly, so far superior to their heathen sisters. These girls went forth from the schools to be married to native converts and establish Christian families as centers of civilizing and Christianizing powers.

#### NORTH INDIA CONFERENCE.

Thus William Butler established the work from which has arisen the North India Conference of the Methodist Episcopal Church. Thirty years ago the work was begun. The report of the Missionary Society of the Methodist Episcopal Church for 1886 gives for that Conference:

Value of churches, \$102,404; parsonages, \$122,443; value of orphanages, schools, hospitals and book rooms, \$156,550; 23 missionaries, 17 assistants, 32 Eurasian and European assistants; 282 native workers, 41 native ordained preachers, 129 native unordained preachers, 203 native teachers, 11 foreign teachers; 3,527 members, 3,102 probationers, 1,183 conversions during the year; one theological school with 55 students; eight high schools with 1,091 students; 559 day schools with 13,761 students. The net gain of membership in this mission was more than thirty-three per cent during the year.

#### SOUTH INDIA CONFERENCE

William Taylor, now missionary Bishop of the Methodist Episcopal Church, in Africa, began in November, 1871, to hold special religious services at Bombay. His ministry was attended with the best results. Many

conversions followed. He first organized his converts into societies and afterward received them into the Methodist Episcopal Church; but with the understanding that they were to be "*self-supporting*, and without distinction of language, caste or color." Mr. Taylor secured some native preachers. He sent to America for laborers. But he was independent of the Church Missionary Board in his work; and the ministers whom he called from the United States only received from the Board the expenses of their voyage. After their arrival they depended wholly upon the native church for support, or upon the labor of their hands. This work grew rapidly, and in a short time was organized into the South India Conference, which, in 1886 reported 1,888 members and probationers; 28 foreign missionaries, 56 native unordained preachers; 54 Sunday Schools, and 2,881 scholars; 29 churches valued at \$302,426; and 15 parsonages, at \$77,325.

#### THE FIRST LADY PHYSICIAN MISSIONARY.

To the Woman's Missionary Society of the Methodist Episcopal Church belongs the honor of having sent out the first medical lady who ever went as a missionary to the East, Miss Clara Swain.

This lady was born at Elmira, New York. She was gifted with a very sprightly mind, exhibited an earnest piety from her childhood, was well educated, and afterward graduated from the Woman's Medical College in 1869.

In response to a request from the missionaries at Bareilly for a lady physician to be sent them, Miss Swain was chosen. She arrived at Bareilly January 20th, 1870. She thus describes her first experience, and the success of her work:

"As I came out of my room the next morning after my arrival at Bareilly, I found a group of native Christian women and children sitting on the veranda, anxiously awaiting my appearance. I began my work at once among the women of the Christian village and in the families of the household servants living in the mission compound. Very soon it was voiced abroad in the city and adjacent villages that a lady doctor had come from America and would go to visit any family that might desire her services, and any sick person coming to the mission-house would receive attention and medicine free. Accordingly, men, women and children came.

"Not many weeks passed before I began to be called to attend patients in their homes.

"Within three months I attended the sick in fifteen different families in the city, five of which were high-caste families. Mrs. Thomas, or one of the native Christian women who understood English, always accom-

panied me and acted as interpreter. On March first I began teaching a class in medicine, consisting of fourteen girls from the orphanage, and three married women. In 1873, April 10th, thirteen members of the class passed their first examination in the presence of two civil surgeons and Rev. Dr. Johnson, of our mission, who granted them certificates of practice in all ordinary diseases. Not long after these girls graduated they were all married, except one, who proved to be a leper. She was sent to the Leper Asylum, in Almorah, in the Himalaya mountains, under the charge of Rev. Mr. Buddan, of the London mission. Lepers are much more comfortable in the mountain air than when subject to the heat of the plains. Most of the class married native ministers and teachers, who were sent out into the village to work. Their wives here had ample opportunity to use their medical knowledge. Some of them are doing a good work, while others make more intelligent women and mothers for having the advantage of medical knowledge.



MISS CLARA SWAIN.

#### HOW A HOSPITAL WAS SECURED.

"As my practice increased I found my room in the mission-house too small and inconvenient for our morning clinics, and the homes of the poor where I was called to attend the sick were so utterly destitute of comfort of any kind, that what little I could do for them seemed of very little use. I longed for a clean, comfortable place to offer them. Our need of a hospital each day grew more urgent, but just where we could purchase suitable grounds to build, and whether the Society could furnish the means necessary, were the two questions that needed first to be answered. The most convenient and suitable place for our buildings,



and adjoining our mission premises, was owned by a Mohammedan prince. We had supposed that the purchase of this property was impossible. We were advised, however, to see if this could not be obtained, or at least land enough for our buildings. Through the advice of Mr. Drummond, commissioner at Bareilly, Mr. Thomas decided to make personal inquiries of his highness, the Nawab, who lived in the city of Rampore, about forty miles from Bareilly.

#### MISS SWAIN'S VISIT TO THE NAWAB.

"Through his highness's prime minister we gained permission to have an interview with the prince; also a promise to lay our *duk*, or in other words, to make arrangements for our trip to Rampore, if we would notify him the day we wished to go.

"Our party consisted of Mr. and Mrs. Thomas, myself, and a native Christian gentleman, who was formerly of the Mohammedan faith, and understood something of their royal etiquette. Informing the prime minister of the day we wished to go, he had everything in readiness for us. Twenty-four horses, a grand old carriage, coachman, two grooms and outriders, were supposed to be necessary for these four humble people, who were to have their first experience with Eastern royalty. What a condescension for this King, who made his boast that no Christian missionary dared enter the city of Rampore. We left home at 5 o'clock in the morning, changing horses every six miles. As we drew near, three cavalymen came to escort us into the city. Passing through the gates, his highness' subjects made bows and *salaams*, and the children cried, 'Long life and prosperity.'

"We were driven through the main bazaar for about two miles to a house just outside the city, which is kept by his highness for the entertainment of European visitors and travelers. Here we found everything necessary for our comfort. Breakfast was awaiting us, and servants stood ready to give us any assistance we might need. Mr. and Mrs. Parker, of Moradabad, who had been apprised of our intentions, were also awaiting us.

"His highness, on receiving the news of our arrival, sent messengers to say he would not be able to see us until the next day, as he was especially engaged in his prayers. We were not sorry, as it gave us more time and preparation for our anticipated interview. For our entertainment he sent two music boxes, which played very sweetly, and his trained men to perform for us. One man lifted a camel, another performed wonderful feats in rope-walking and climbing a pole. Then came a play—a burlesque upon English officials. They were well skilled

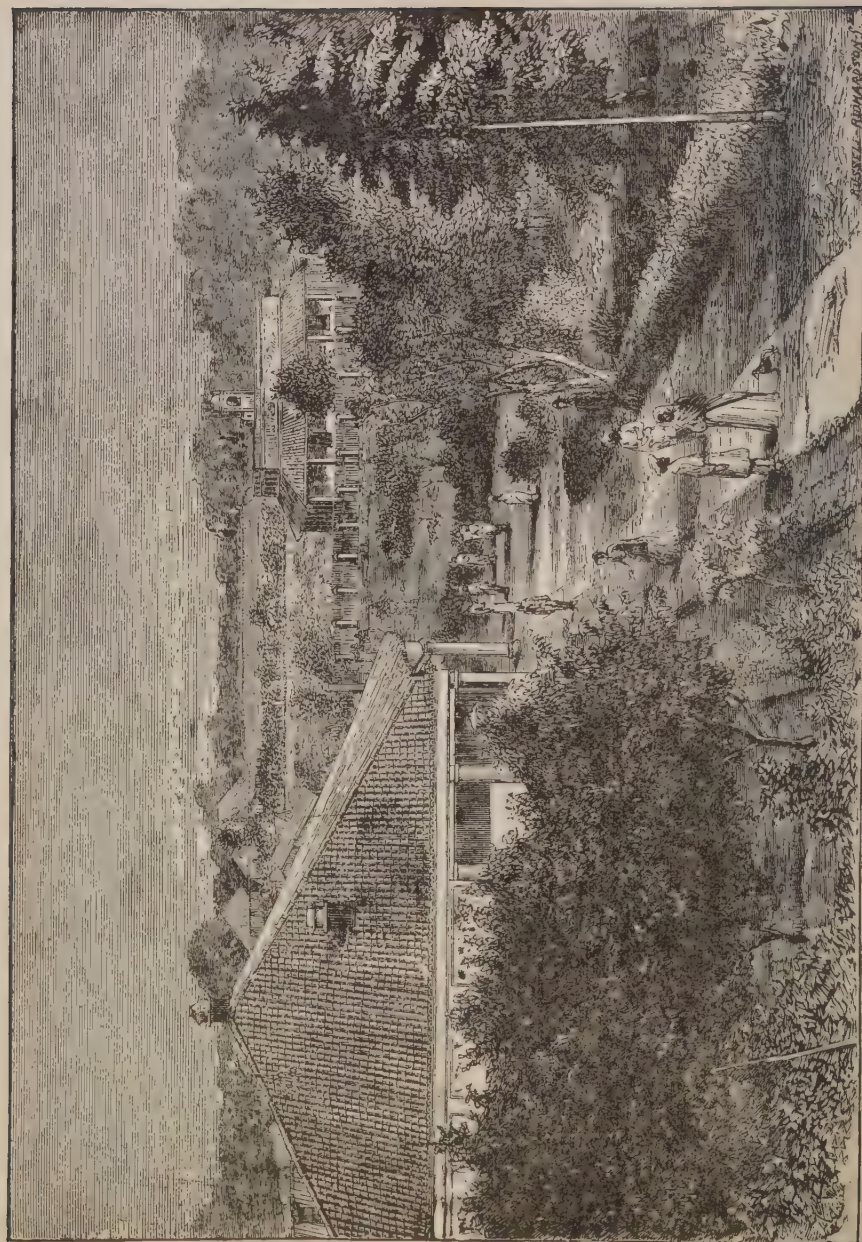
in their profession, and not only showed their power of imitation, but their keen appreciation of the foibles and defects of others. To us it was not merely a source of amusement, but afforded us a valuable lesson. After dinner two fine carriages and horses were sent by his highness to take us for an evening drive.

“The next morning, early, the carriages were sent for us. We took our seats, and were first driven to several palaces and gardens, then came at last to the royal palace. As we entered the gate five royal elephants, beautifully caparisoned, made their *salaams* to us by lifting their trunks and touching their foreheads in a very graceful manner. We were helped from the carriage and escorted into the presence of his highness. He arose and greeted us in a very friendly manner. His cordiality served to relieve our embarrassment as we took the seats which were assigned us, and entered into a friendly conversation. After a few minutes the prime minister then arose, advanced to his highness, and whispered something into his ear, to which he gave assent. The prime minister then told Mr. Thomas to make his request known. Mr. Thomas said he wished to procure, upon some terms, the estate adjoining the mission premises belonging to him in Bareilly, for the purpose of establishing a hospital for women and children. Before Mr. Thomas had time to make further statement his highness said, ‘Take it; take it; I give it with pleasure for such a purpose.’ We were not aware that it is the custom of a Mohammedan prince never to sell any real estate which formerly belonged to his father’s inheritance. If they consent to part with any of it, it is presented as a gift. Neither were we prepared for so generous a gift, and were not a little surprised when the announcement was made. We did take it with thankful hearts, not only to the Prince of Rampore, but to the great King of the universe, who, we believe, put it into his heart to give it to us.”

Upon the property thus given to the mission were erected a dispensary and hospital.

We give on the next page a picture of the Methodist Mission premises at Bareilly. The large tiled building on the left is the mission house which was Miss Swain’s place of residence, and in the rear of this building was the orphanage. The large house on the right, with a bell tower, is the school house. Bareilly is a city of one hundred and twelve thousand inhabitants.

Miss Isabella Holmes went out to India in the same ship with Miss Swain. She devoted herself to teaching, making Lucknow the center of her work. In this city she established a boarding school for girls. This school increased rapidly. The first year twenty-five students were



MISSION PREMISES AT BAREILLY.



enrolled, but eight years after, in 1879, the number was one hundred and thirty-two. As the field opened Miss Holmes extended her work. She opened a number of schools which she placed under the care of assistant missionaries. She has proven one of the most devoted women ever sent out by the church, working with great energy and judgment, and with most gratifying results.

Miss Fannie Sparks went to India in 1871 and was employed for six years in the orphanage at Bareilly; for five years as its superintendent. Then she returned home to recruit her health. While in the United States she addressed a great number of missionary meetings and her work did much to inspire an increase of zeal in the woman's work. She sailed again for India in November, 1878, and resumed charge of the orphanage at Bareilly.

The Methodist Church has since sent out many female missionaries to India. They are doing service in the schools, hospitals and zenanas, and though engaged in more quiet spheres of toil are surpassed by none in their courage, devotion or efficiency.

#### THE OUTLOOK.

The fact that all India is under the control of England, the first Christian nation of the world, is of itself a promise that the Christian faith shall soon take the place of all its old superstitions and idolatries. Missionaries are in every part of the country, and already their converts are numbered by hundreds of thousands. All things suggest to intelligent Hindoos that the future welfare of their country is identified with Christianity, and that in aiding the Christian cause they shall find the readiest path to influence under the existing government. The strong hand of English law has suppressed the bloody rites once practiced, and the heathen gods are shorn of their power. Their temples still remain and their devotees lament their dying glory. But the light of the "Sun of Righteousness" is rising on this empire of darkness.

At Calcutta still stands the Kalee Ghat—the bath of Kalee—and there is the temple and the dreadful idol. But the heathen mother may no longer offer her babe as a sacrifice to Kalee. Yet it is only the power of Christian law that restrains her, for still thousands upon thousands come to worship the bloodthirsty divinity. They offer her the lord of beasts, pour out blood in pools before her, pour warm blood upon her tongue, and wallow themselves in blood, that they may offer more acceptable prayers.

These things may still be seen in the metropolis of India. But there also, overlooking this place of heathen worship, is a beautiful and costly Christian temple, the memorial church erected to the memory of one of the purest and most devoted of missionaries to India, Bishop Reginald

Heber, and the author of that most popular of all missionary hymns, "From Greenland's Icy Mountains." There, every Sabbath day, a refined Christian congregation meet to worship the only living and true God; and, as the rich, mellow light falls upon the bust of Heber and lights up the benignant face, his lips seem still to speak to the worshippers:

Shall we whose souls are lighted  
With wisdom from on high;  
Shall we to men benighted  
The lamp of life deny?

Salvation, O! Salvation,  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.



SICK BROUGHT TO THE GANGES.

# FARTHER INDIA.

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## CHAPTER XII.

### THE LAND—THE PEOPLE—THEIR RELIGION.



FARTHER India is the general name applied to the great Indo-Chinese peninsula, lying between the Bay of Bengal and the China sea.

The area of the country is about 780,000 square miles, or seventeen times the extent of the state of New York. Its population is variously computed from 25,000,000 to 30,000,000.

The whole country is divided into the three kingdoms, Burmah, Siam and Anam. Of late years, however, the French government has obtained possessions in Anam, while Great Britain, which for some time had held a large strip of territory along the Bay of Bengal, taken from Burmah, has extended her authority over the whole Burman Empire.

### SIAM.

Siam is the largest of the three divisions. It occupies a position between Anam on the east, and Burmah on the west, and extends from the Himalaya mountains, on the north, to the Gulf of Siam, on the south. It has a sea-coast of about 800 miles. The Cambodia river flows through its entire length from north to south. There are several smaller rivers. The valleys of these rivers are wonderfully fertile, but the native methods of cultivating the soil are exceedingly rude. Bangkok, near the mouth of the Meinam river, on the Gulf of Siam, was once the most important commercial city of the East, except Canton and Calcutta, but at the present day oppressive duties and restrictions have almost destroyed its commerce.

The government of Siam is monarchical in form. The power is lodged in the hands of two kings, called respectively the First King and the Second King. Of late years the Siamese kings have been noted for their culture and education, and their readiness to adopt Western customs. In 1875 the First King announced that he would make no laws without the consent of the grandees of the kingdom; thus a monarchy, which had



been absolute and most rigorous, took a milder character, and one which gives promise of a constitutional government ere long.

The dwellings of the Siamese consist of poor huts, the sides and roofs of which are covered with leaves. But the *grandees* live in palaces, covering acres of ground, and built of white bricks, ornamented with gold, silver and glass, with gildings, carvings and pictures. Beautiful grounds with shady walks and beds of flowers surround these elegant dwellings, and there are separate apartments for the wives and servants of the nabob. The whole premises are enclosed with a high wall. Among the common people few have more than one wife, but the rich have scores and even hundreds of them. The first wife taken is always mistress of the house, and the rest are subject to her authority. The wife is seldom seen with



BANGKOK.

the husband, and then is never seen by his side, but following at some distance behind. The wife is not permitted to eat with her husband. She waits upon him as a servant while he eats, or in humblest posture waits his orders, crouching upon her knees and elbows. Social distinction is represented by numbers. The number five is given to the lowest slave; the next grade above him is number ten, and so the numbers go up. The Second King, who is, indeed, a viceroy, is number 100,000, while the First King has no number, being above all numerical representation.

An annual service of three months is paid to the chief ruler by all his subjects; besides he has many slaves, captives taken in war, criminals condemned to death, but pardoned by his clemency, and people who

under stress of poverty, have sold themselves to him; or children who have been sold by their parents. Some large towns are composed entirely of the King's slaves, and it is estimated that he owns one-third of the whole population of his kingdom.

#### SIAMESE ETIQUETTE.

The etiquette of the Siamese demands the most servile obeisance to superiors. Formerly any one going into the presence of his superior crawled into the house on his hands and knees and knocked his head against the floor. No. 5 paid homage to No. 10. The son had to approach his father in an attitude of the utmost humility. This order of things has passed away in Siam. These servile ceremonies were abolished in 1873 by the now reigning king.

The Siamese burn their dead and wear white robes for mourning. They are excessively fond of jewelry. Paint and jewels are often the only dress of the children. The women wear short hair; the men shave the head, except a tuft of hair in the crown.

As to the general character of the people, they are indolent, dishonest and ignorant, but mild, peaceable and respectful to the poor and aged.

The people of Anam are much like the Siamese in their general character, but rather inferior to them, as being even more indolent and dishonest. The general features of the two countries and of their people are so nearly the same that we need give no special attention to the Anamese; besides, there is no missionary work among them worthy of notice.

#### BURMAH—COUNTRY AND PEOPLE.

Burmah lies to the northwest of Siam. Its natural productions are abundant, but agriculture is in a low stage. Garden vegetables, fruits and crops are cultivated in the poorest manner, and the people subsist, for the most part, upon wild fruits. Mangoes, oranges, pine-apples, custard-apples, figs, papaws, bread-fruit and the plantain grow almost spontaneously.

The country has much mineral wealth, but it is yet undeveloped, for the people know little about mining. The domestic animals used are the horse, the ox and the buffalo. The ox is used as a beast of burden in the north, and the buffalo in the south.

The medium of exchange is lead, silver and gold, but the country has no system of coinage, and these metals have, therefore, to be weighed whenever they change hands; and as the weighing costs three and a half per cent. of the value of the metal weighed, this metallic exchange is very inconvenient. Recourse is generally had to a system of barter.



ROYAL PALACE, BANGKOK.



The government of Burmah was the most despotic of despotisms, worse even than that of Anam or Siam. The will of the emperor was absolute law, and he held in his hand the power of life and death over his servile subjects. There was under the king a court to try cases, that his majesty might be saved the trouble, but as the court charged ten per cent. for all property involved in trials, cases were not often brought before it.

As the British government has now taken possession of all Burmah, we may expect a rapid progress of the country toward a better state, and that every aid will be given, hereafter, to the establishment of Christianity.

We judge it important to this history of missions, to give here an epitome of the doctrines and teachings of Buddhism, as Buddhism is not only the religion of Farther India, but also of several other countries which we must notice hereafter.

#### BUDDHISM—ORIGIN.

At the end of the seventh century before Christ, there reigned at Kapilvastu, on the borders of Nepaul, in India, a wise and good king. He was the last of the Solar race, celebrated in the epics of India. His queen was *Maya*. She became the mother of a prince who was named Siddartha, afterward called the Buddha, or *knowing-one*. The young prince was distinguished for his intelligence and early piety. The father, who thought only of a throne and kingdom for his son, grieved to see him, in early youth, turn away from the palace to meditate in the forest, and to seek the knowledge of the supreme spirit after the manner of the Brahmins.

The young Siddartha is represented as deeply afflicted to behold the miseries of mankind and absorbed in searching for a way of redemption. He marked that all about him was changing, dying. But something, he thought, must be immutable and eternal; that something, he conceived, to be the law existing behind all the varying forms of matter, and all fleeting illusory things; the absolute, eternal law of things. "Let me see that," he said, "and I can give lasting peace to mankind. Then shall I be their deliverer." One night, impelled by anguish of soul for the sorrows of the world, and an unconquerable yearning to find that knowledge by which the world's sorrows might be healed, while his father and his beautiful wife entreated him to stay, the good Siddartha rose up from his bed and fled away to the wilderness to be a hermit, and to devote his life to study until he should solve the great mystery, and know "what is that great good for the sons of men which they should

do under heaven all the days of their life." "I will never return to the palace," he said, "until I have attained the knowledge of the divine law, and so become the Buddha." He first studied with the Brahmins; but from them he learned nothing to satisfy him. They could not enable



BRONZE STATUE OF BUDDHA.

him to enter that true peace which they called "*Nirvana*." He was now twenty-nine years of age. For six years he practiced the rigorous discipline of the Brahmins, not because he hoped to obtain any good by this, directly, but as a preparation for study, that his passions might be

subdued and his mind made clear. He then became satisfied that perfection was not to be reached by the path of self-affliction. He resumed his former diet and a more comfortable mode of life; still, however, "acquainting himself with wisdom," intent to find the truth. At last he found it. He saw the eternal laws of things. He grasped nature's secret and became the Buddha. After a week of constant meditation, lost to all about him, the vision came. He was sitting under a tree with his face to the east, and had not moved for a day and night when he attained that knowledge which was to save mankind.

The Buddha now entered upon his work of teaching mankind. He expected persecution. He recognized among men three classes; those who were on the way to truth and did not need him; those who were wedded to error and would not hear him; and those who were tossing in doubt and anxiety, still looking for the light; these last the Buddha went forth to aid.

It is agreed that the Buddha died at the age of eighty, and the time is fixed at 543 B. C.

Immediately after his death a council of his followers assembled to fix the doctrines and discipline of Buddhism, for Sakya-Muni had written nothing. The world had received his teachings only orally. The council sat for seven months, and as the result of their communing and deliberation they were able to commit to writing all the teachings of the Buddha. Upali gave all his precepts upon morals and discipline. Ananda gave all his doctrines, and Kasyapa was able to announce all the philosophy and metaphysics of the system.

A hundred years later a general council was called to correct abuses and errors which had crept into the system, when ten thousand false teachers were cut off. About two hundred years later a third general council was held and sixty thousand schismatics were driven from the order.

#### SPREAD OF BUDDHISM.

After the third great council, Buddhism having become the religion of India, missionaries were sent to other lands. The sacred histories in the hands of the Buddhists give the names of these missionaries and record their successes.

Such is, in brief, the history of the rise of Buddhism as gathered from the Buddhists' histories. Whatever glamour religious sentiment has thrown around that history, the following facts must be confessed: Buddhism took its rise from some great teacher, about the beginning of the sixth century before Christ. It began in India, and for a time advanced with wonderful rapidity, becoming under the great Buddhist



emperor, Asoka, the state religion of the empire. It had a great missionary zeal, and, although Brahminism rallied and drove it out of India, it went to the Burman Empire, Anam, Siam, Ceylon, Thibet, China, Japan, and, in short, to all eastern Asia, and became the religion of the



WORSHIP OF BUDDHA.

majority of all the Mongol nations, and has to-day the largest following of any heathen religion, and nearly twice as great a following as Brahminism. And it is an interesting fact that while Buddhist books give the

names and relate the actions of their great missionaries the relics recently discovered in some of their topes confirm the record.

#### TEACHINGS OF BUDDHISM.

What, then, are the essential teachings of Buddhism?

Siddartha saw and felt, and even magnified the evil that is in the world. He sought to find a way to escape this evil. The hope of escape through self-affliction and countless transmigrations of affliction and toil did not satisfy him. Of the life which lay beyond he knew nothing. Of the eternal world of absolute being, he knew nothing. Man must find happiness here and now; not in another sphere or another life.

How was happiness to be found? By understanding the order of that system to which we belong and acting in harmony with it. Siddartha said, "If I can understand the eternal laws of nature I can save mankind."

Here, then, is the basis of Buddhism—knowledge of nature's laws and conformity to them. It looks to the present and seeks to make life pleasant. In this, however, it has not adopted the motto of the epicurean, "Eat, drink and be merry." It recognizes the spiritual life. It does not believe that death ends all. It even holds the doctrine of transmigrations and of *Karma*, a law inherent in nature to bring upon man the consequence of every act he may perform. But to find the way of living right, and so to rest from fear of the future is what Buddhism proposes; and this way of right living cannot be one which increases man's afflictions in the present state; for the eternal, unchangeable laws of nature are now asserting themselves, and in that which conduces to the highest good here, point the way to the highest good hereafter.

This system, therefore, has its morality; and, indeed, it belongs to it, for the reasons already shown, to teach morality rather than theology. Its morality is kindness. This life is full of evil; let us, therefore, make it as tolerable as we may.

The doctrinal basis of Buddhism is thus announced:

1. All existence is evil because all existence is subject to change and decay.
2. The source of this evil is the desire for things which are to change and pass away.
3. The desire and the evil which follows it are not inevitable; for, if we choose, we can arrive at Nirvana, when both shall wholly cease.
4. There is a fixed and certain method to adopt, by pursuing which we attain this end without possibility of failure.

In the way of effort to attain the true good or to enter into Nirvana, eight steps are prescribed:

1. Right belief, or correct faith.
2. Right judgment, or wise application of that faith to life.
3. Right utterance, or perfect truth in all we say or do.
4. Right motives, or proposing always a proper end and aim.
5. Right occupation, or an outward life not involving sin.
6. Right obedience, or faithful observance of duty.
7. Right memory, or a proper recollection of past conduct.
8. Right meditation, or keeping the mind fixed on permanent truth.

Buddhism has five commandments which apply to all men, viz.: 1st, do not kill; 2d, do not steal; 3d, do not commit adultery; 4th, do not lie; 5th, do not become intoxicated. Besides these, it has five commandments for the novices, to direct them in their exercises, viz.: 1st, do not take solid food in the afternoon; 2d, do not visit dances, singing, or theatrical representations; 3d, do not use ornaments or perfumery in dress; 4th, use no luxurious beds; 5th, do not accept gold or silver.

These precepts have been commented upon and expounded by Buddhist writers through hundreds of volumes, and they have been made texts for teaching in regard to every duty the priests have desired to enforce.

The spirit of Buddhism is mild and humane. It struck at the institution of caste, asserting the common rights of all men. It recognized the equal claim of all men to religious privileges. It admits all classes to its priesthood. It teaches kindness and respect for the poor and the aged, and builds asylums for the suffering. It abolished human sacrifices and all sacrifices of blood. Its innocent altars are crowned only with flowers and leaves. It enjoins the erection of houses for travelers, and the planting of trees for the use of those who may come after.

#### SOME EFFECTS OF BUDDHISM.

Of Buddhism in Burmah, Mr. Malcom, a Baptist missionary, says: "I saw no intemperance in Burmah, though an intoxicating liquor is made easily from the juice of a palm.

"A man may travel from one end of the kingdom to the other without money, feeding and lodging as well as the people.

"I have seen thousands together for hours on public occasions, rejoicing in all ardor, and no act of violence or ease of intoxication.

"During my whole residence in the country I never saw an indecent act or immodest gesture in man or woman. \* \* \* I have seen hundreds of men and women bathing, and no immodest or careless act.



“Children are treated with great kindness, not only by the mother but the father, who, when unemployed, takes the young child in his arms and seems pleased to attend to it, or sits unemployed at his side. I have as often seen fathers caressing female infants as male. A widow with male and female children is more likely to be sought in marriage than if she has none. The aged are treated with great care and tenderness, and occupy the best places at all assemblies.” The Buddha himself was wont to say: “My law is a law of grace for all.” He taught men to seek their highest good in patience and kindness, in refraining from sensual excesses, and in doing good to others. He purposed and accomplished a great reform upon Brahminism.

Although Buddhism seems to afford no definite teaching of God or a future state, it has nevertheless a definite worship. The Buddha is regarded as a manifestation of God, and is an object of worship to his followers. To him splendid temples are built in all Buddhist lands.

In Ceylon is a sacred relic of Buddha. It is kept in six cases. The outer case is solid silver, five feet high; the others are costlier, inlaid with gems. The last of these cases contains a piece of ivory or bone about two inches long, said to be a tooth of the Buddha. This relic was once preserved in a magnificent shrine in India. It was conveyed to Ceylon A. D. 311, where it is still an object of universal reverence among the natives.

Other relics of the Buddha are preserved in magnificent topes, some of which were built 250 years before Christ.

The forms of Buddhist worship and the ceremonies of Buddhism are strikingly similar to those of the Roman Catholic Church. They have monasteries for both sexes, and monks bound under the three vows of celibacy, poverty and obedience. Their priests practice celibacy; they pray in an unknown tongue, chant, burn incense, use rosaries and candles, after the Romish fashion. Father Hue, in his “Recollections of a Journey in Tartary, Thibet and China,” says: “The cross, the mitre, the dalmatica, the cope, which the grand lamas wear on their journeys, or when they are performing some ceremony out of the temple, the services with double choirs, the psalmody, the exorcism, the censer suspended from five chains, and which you can open or close at pleasure; the benedictions given by the lamas by extending the right hand over the heads of the faithful; the chaplet, ecclesiastical celibacy, religious retirement, the worship of the saints, the fasts, the processions, the lita-



TOOTH OF BUDDHA.

nies, the holy water—all these are analogies between the Buddhists and ourselves.”

Father Bury, a Portuguese missionary, wrote of the Buddhists in China: “There is not a piece of dress, not a sacerdotal function, not a ceremony of the Court of Rome, which the devil has not copied in this country.”

Apropos to this testimony of the similarity between Buddhist and Roman Catholic ceremonies, is the story of a Chinaman who attended a Catholic Church service in San Francisco, and as he came out, said: “Him belly good; joss house same.”

The spirit of Buddhism, however, is that of Protestantism rather than Romanism. It places great stress upon the exercise of the individual judgment, enjoins no servility to the priesthood, and teaches no saving efficacy in ceremonies or sacraments. It is the friend of reason and of individual liberty.

#### DEFICIENCY OF BUDDHISM.

But Buddhism has a fatal defect. It is negative rather than positive. It views existence as an evil, and only seeks to mitigate that evil. It teaches sympathy for all creatures as our companions in suffering, but sets before men no inspiring aim. It has a hell—rather we may say, a thousand hells—but no heaven. Its ideas of the misery to be entailed by evil actions are vivid, but Nirvana is vague and undefined. Evil is positive and palpable; the only good to escape that evil as far as we may. Its worship is the worship of an ideal, and not a communion with a present Deity and a present help in time of need. Hence Buddhism, while it has thrown off an oppressive priestcraft and abolished bloody rites and driven many terrors of superstition from the human mind, has left man comparatively without motives to goodness, and especially has it failed to supply him with any aspirations toward a high and shining goal. It has thus given no impulse toward a higher civilization, and in its reign of more than two thousand years, has organized no tolerable social state nor a single good government. Even with its universal sympathy it can make little effort for the public weal, because it lacks the inspiration of life; for this life at best is evil, and yet it sees no bright vision of a life to come. Though tender, it is sad, and even selfish from its very sadness, as the chief thing for every one, is to find for himself the rest Nirvana. And yet Nirvana is not a heaven of glory and joy, but oblivious annihilation, for man can only escape from misery by escaping from existence.

Such is Buddhism in its last statement and divested of all the perversions and monstrous superstitions which, in its long history, have clustered around it: the slow accretions which the corruption and ignorance of its priests have added to it.

## VARIATIONS OF BUDDHISM.

Perhaps in no country is Buddhism found so pure as in Burmah. It is much more corrupted in Siam, while Anam can scarcely be considered as having any religion at all. He who studies Buddhism to-day in the teachings and practices of those who profess it, will find endless diversities of doctrine and practice, and he who describes the Buddhism of Thibet will contradict the statements of another who writes from the standpoint of Ceylon, while Burmah and China present different types or developments of the system first taught by Siddartha. Can we wonder at this, when we consider into what a variety of sects and theological systems Christianity itself has been divided in a shorter period of time? How different would be the presentation of the doctrines of Christianity from the standpoint of the Greek, Roman Catholic, or Protestant churches respectively, if compared? And in our numberless theological books how little would one learn of the life, manners, and teachings of the founder of Christianity. Truly he would find certain common articles of faith to identify all the variations of Christianity as ramifications from the same parent stock; but there would be found a vast diversity in the current teaching and paraphernalia of Christianity in various countries, and under its various sects. We have attempted to state that which belongs essentially to Buddhism as first taught.

It is an interesting question by what means Buddhism was driven from India, its birthplace. That it once prevailed extensively there is testified by its innumerable topes and temples. Many of these temples were hewn from solid stone at wondrous cost, and these marvels that attract the eye and excite the wonder of strangers who visit India to-day are the work of the Buddhists.

There is no record, so far as known in Buddhist or Brahmin literature, of a conflict in India between these two systems. Yet some force has expelled Buddhism from India. It has left its mark, however, in the modified faith of the Brahminas much as in its rock-hewn temples, while Brahminism has with equal clearness made its impression by modifying the system of religion struck out by its great reformer.

As we have referred to the gross superstitions which have gathered upon the system taught by Siddartha, we will close this reference by citing a few of the endless absurdities which the Buddhists relate of their great founder.

## RIDICULOUS SUPERSTITIONS.

Holding the doctrine of transmigration, the priests teach that the Buddha had during the immeasurable past lived in 400,000,000 of worlds and in this world he had had five hundred and fifty births. He had lived



the life of an ascetic eighty-three times; of a monarch, fifty-eight times; of a tree, forty-three times; religious teacher twenty-six times and so on, passing through more than fifty different life-forms. He was man, prince, priest, noble, gambler, serpent, fish, rat, jackal, crow, pig, dog, kite, hare, and many other things.

He might have entered Nirvana and been at rest; but at some remote period he resolved to forego this, which is the highest of all good, that he might at some time become the Buddha and rescue mankind. The long sought opportunity came to him as Siddhartha—the ever prosperous one—the son of the king of *Agra*.

At the conception of the Buddha, "The ten thousand world-systems trembled at once, and were all illumined with preternatural light. The blind from birth received a power to see; the deaf heard the joyful noise; the dumb burst forth into songs; the lame danced; the crooked became straight; those in confinement were released from their bonds; the fires of all the hells (one hundred and ninety-six) were extinguished; the diseases of the sick were cured; bulls and buffaloes roared in triumph; horses and asses and elephants joined in the acclaim; lions sent forth the thunder of their voices; instruments of music unstruck sent forth their sound; the winds were loaded with perfume; birds paused in their flight; the waves of the sea became placid and its waters sweet; the whole surface of the ocean was covered with flowers; the sky was covered with a floral canopy and flowers were showered from the heavens."

As soon as he was born he sprang upon his feet exclaiming, "Now am I the noblest of men. This is the last time I shall ever be born!" "The dwellers in ten thousand worlds shielded him with umbrellas twelve miles high; they sounded his praise with conch-shells one hundred and twenty-six cubits long, the blast whereof reverberated for four months and a half; others brought harps twelve miles long, and deluged him with golden caskets, tiaras, perfumes and no end of gifts."

The same day that gave birth to Siddhartha, was born his wife, his horse, his attendant and his chief disciple; and that same day sprouted from the earth the tree under which he sat meditating when he became the Buddha.

They tell how Siddhartha, or Gautama, as he is called by the Brahmins, lived at the palace with his beautiful wife and in the enjoyment of every sensuous delight, attended by forty thousand princes and knowing nothing of suffering or evil in the world.

But one day, while the prince was riding in his chariot, he saw a decrepit, palsied old man, pale, trembling, with gray hair and broken teeth, tottering along, stooping upon his staff. The prince inquired of

an attendant if the man had been born so, and if there were many such creatures in the world, and it was answered him "He was once young as we are, your highness, and there are many such in the world." "If that be so," thought the prince, "life is not a thing to be desired." And all his thoughts of pleasure were banished, and he returned, in sadness, to his palace.

To prevent the young prince from being again harassed by such a scene, the king, his father, set guards upon all the roads to the distance of eight miles from the city.

"Four months later, proceeding along the same road he saw a leper, full of sores, with swollen body and legs—a disgusting sight—and again returned to the palace more fully convinced than ever that the world is vain and empty. The distressed king placed guards upon all the roads to the distance of twelve miles from the city.

"After four months the spirits, whom no guards could keep away, placed in the way of the prince a dead body, green with putridity, which carried his disgust and loathing to the highest pitch.

"His father extended his guards sixteen miles around the city."

After this there came to Siddartha another vision. He saw a recluse, calm, tranquil, and full of inward peace, and learned from this vision that by the life of an ascetic the ills of existence might be overcome.

They tell how under this conviction Siddartha stole from his palace at midnight, and mounting his horse, how the horse carried him four hundred and eighty miles before morning, jumping rivers a quarter of a mile wide. How Siddartha cut off his hair next morning with his sword and threw it up sixteen miles high, where it hung on the Lord-knows-what, until the ruler of the fourth heavenly region took it and deposited in a heavenly pagoda where it is now an object of worship to celestial beings.

Tremendous was his fight with the powers of darkness during the twenty-four hours before he became the Buddha.

The devil came against him mounted on an elephant a thousand miles high; he had five hundred heads and as many flaming tongues. He had a thousand eyes and a thousand arms with each of which he wielded a different weapon, and he led an army mounted on bulls, bears, lions, buffalos, boars, tigers, panthers and dragons, extending one hundred and sixty-four miles in every direction. Siddartha whipped the whole crew. Raindrops as big as palm trees fell, ploughing up the earth, but to the valiant prince they were like water-lilies. A hundred burning mountains hurled on him through the air turned to garlands of flowers.

Eight pages are given in the sacred history to the description of this

battle. Wind, rain, rocks, weapons, charcoal, sand, mud, darkness—Siddartha triumphed against all, and at the end of the fight saw the mystery of the universe and became the Buddha, or knowing one.

Let this suffice to give a hint, both as to the good and evil side of Buddhism.

The system offers some things to the Christian teacher; the common rights of all men, the exemption from bondage to a priesthood, the right of individual judgment, the rejection of sacraments as possessing saving efficacy, and the doctrine that upon each one's personal effort his welfare depends. These doctrines Christianity accepts. It accepts also its compassion for all creatures, its tenderness and sympathy. It is for Christianity to fill up the void in this system with definite teaching of God and a future life, the atonement for sin and the presence of God through the Holy Ghost, to hear, regenerate, succor and save all that trust in Him.

#### THE SHANS.

North of Siam and Burmah dwell the Shans, ruled by petty chiefs, called *Isambwas*. If united, they would be one of the most powerful of the Indo-Chinese races, but their divided condition makes them tributary to either one of the kingdoms which may lie next to them. Being thus disorganized, and being in nothing especially distinguished in their religious institutions from their neighbors, being Buddhists, they require no special notice. They speak the Siamese language, and are acquainted with writing. Such civilization as they have is after the Chinese type.

#### THE KARENS.

We must not close this chapter without noticing especially the Karens, or wild men. They dwell chiefly between the Sittong and Salwen rivers, but have villages and colonies scattered more or less across the country, from the Bay of Bengal to the China Sea. They are truly a strange people. Their origin is a mystery. Some believe them to be descendants of the Jews. The chief argument of those who hold this view is that Farther India is the Ophir of the Scriptures. Josephus speaks of Ophir as *aurea chersonesus*, and this has been supposed to refer to the peninsula of Malacca. Hence it is inferred that in the time of Solomon, when his ships were bringing "apes, gold and peacocks" from Ophir, a colony of Jews were settled in this country, and have ever since remained.

Some characteristics of this race and of their belief serve to support the theory of their Jewish descent. They have, with Jewish pertinacity and vigor, preserved their race and faith against the influence of sur-



rounding nations. They are not Buddhists. They believe in one God, an infinite eternal spirit; of their God they have no images, nor any idols. All attempts to force idolatry upon them have failed. They have prophets and elders whose functions are civil rather than religious. They have no written literature. They claim to have had once a book which was a revelation of the true God. But a hog tore up the book. Some have seen in this a remnant of the Jewish hatred of swine, though the Karens eat swine. They believed that the sacred book would be brought to them again; that white men would come across the sea and bring it. So their prophets taught, and such was their faith in this that they hailed the appearance of white men as heaven-sent messengers; and when pressed into the army by the Burmese in their war with the



KAREN VILLAGE.

English, they either fired into the air, deserted to the English, or stood at their posts, refusing to fire, and so died by the bullets of the friends for whose coming they had waited so long.

Rev. Mr. Kincaid, long a missionary among the Karens, thus writes of this peculiar people:

“When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents or huts, clothed with the skin of beasts, and in dark forests of oak, practicing the most cruel and revolting forms of heathenism, the Karens stood firm on the great truth of one eternal God, the Creator of all things, and the only rightful object of adoration. From age to age they chanted songs of

praise to Jehovah, and looked, as their songs directed, towards the setting sun, whence white men were to come with the good book, and teach them the worship of the living God. Buddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world, propounding a system of morals admirably adapted to carry the understanding, while it fosters the pride and arrogance and selfishness, so deeply seated in fallen humanity—reaching back in its revelations, through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away forever—surrounding itself with pagodas and shrines, with temples and priests, as imposing as pagan Rome, and having a ritual as gorgeous as Rome papal—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendor, has neither awed them nor seduced them from their simple faith. The preservation of this widely scattered people from the degrading heathenism, which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise amongst them, many of them glittering in the sun like mountains of gold, and in their construction tasking the energies of an empire; still they chanted their unwritten songs, and looked toward the setting sun for the white man to bring the promised book of Jehovah."

The reader will no doubt be moved with sympathy for the Karens, and with a desire to know how they received the book of the true God and the Gospel of Jesus Christ.

### CHAPTER XIII.

#### BURMAH—FIRST MISSIONARY LABORS.



O the great Baptist missionary, Adoniram Judson, belongs the honor of planting Christianity in Burmah. We have already related in our chapter upon the organization of missionary societies, how he sailed for India February, 1812, as a missionary under the American Board, and how the change of his views upon baptism caused him to become a Baptist, and how the news of this change, with his connection with the Baptist Church, caused the American Baptist Foreign Missionary Society to be formed.

Difficulties encountered by Judson in India turned his attention to Bur-

mah. He arrived at Rangoon July 14th, 1813, guided, as the sequel proved, by the hand of God.

Judson was not, however, the first to attempt missionary work in Burmah. Felix Carey, the son of the distinguished William Carey, founder of the English Baptist Missions, and Mr. Chater had come to Burmah in 1808. In 1810 they were joined by Revs. Pritchett and Brain, of the London Missionary Society. The latter soon died. In view of a threatened war, Pritchett left for another field. To escape the dangers of war, which had then broken out, Chater left for Ceylon in 1811. Carey went to Serampore upon business in 1813. So that at Judson's arrival, Mrs. Carey only remained of the former missionaries. Not a single convert to Christianity had as yet been made in Burmah, nor was there any perceptible result of missionary labors.

#### JUDSON AT RANGOON.

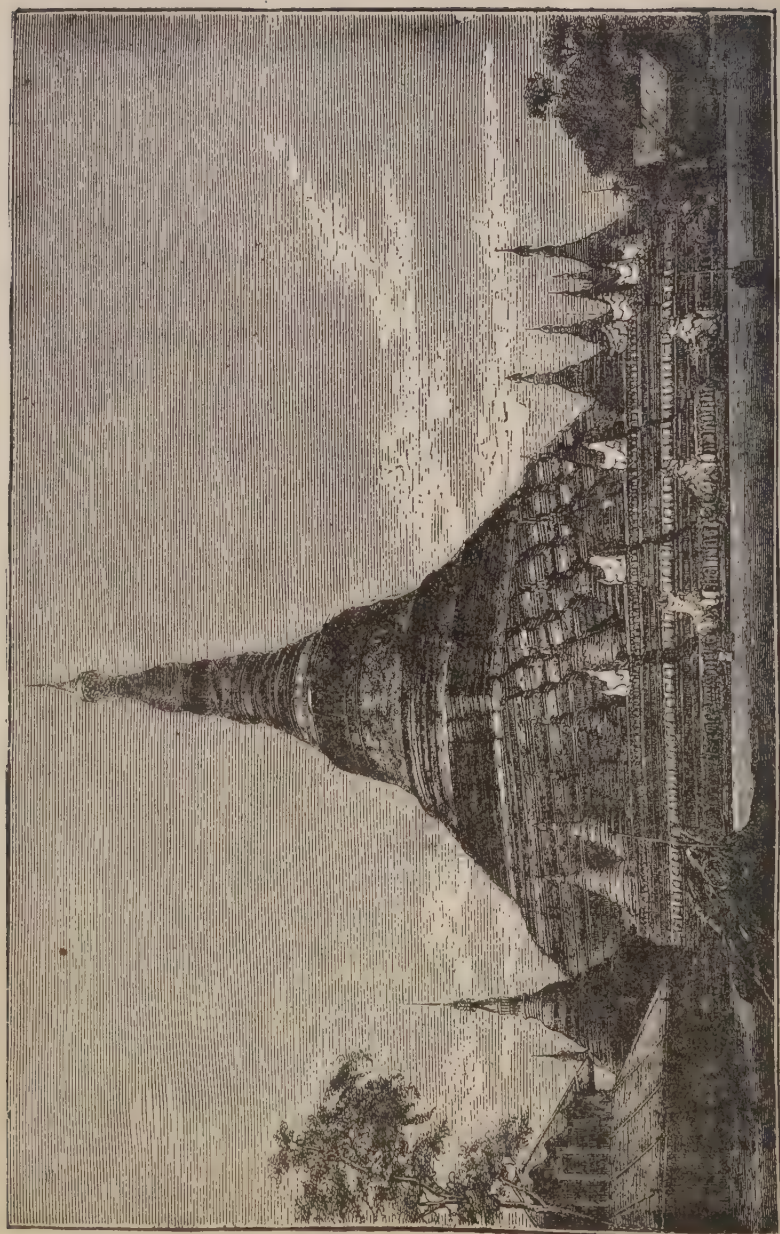
Judson at once began work in the deserted mission house in Rangoon. This town is situated on a river of the same name, about thirty miles from the sea. The river is one of the mouths of the Irrawaddy. The harbor is excellent, but the town is situated on low and marshy ground, and does not present a very attractive appearance. In the rainy season it much resembles a neglected swamp. Rangoon is second only to Ava in importance.

The mission house which Carey and Chater had occupied was built by the English Baptist Society, and was as pleasant, perhaps, as any house in Rangoon. Judson wrote of it: "It is large and convenient, situated in a rural place, about half a mile from the walls of the town. We have gardens enclosed, containing about two acres of ground, full of fruit trees of various kinds. In the dry season our situation is very agreeable. We often enjoy a pleasant walk within our own enclosure or in some of the adjoining villages."

The Buddhists have at Rangoon one of their largest pagodas, the great Shway Dagong. It is said by their priests to contain a few hairs from the head of the Buddha. It is a mammoth structure, surrounded by temples.

For three years Mr. Judson devoted himself to the study of the Burman language, thrown upon his own resources for support, disconnected from the Society that sent him out, and not yet assured of any support from the American Baptists. To learn the language was no easy task. The books of the Burmans were only dried palm leaves strung together, and covered with indistinct scratches, without punctuation, capitals, paragraphs or breaks, and letters run together so that a sentence appeared as one long word.





GREAT PAGODA OF SHWYA DAGONG, RANGOON.

In 1815 Mr. Judson received the cheering intelligence that the American Baptists had organized a Missionary Society and would support his efforts in Burmah. Sorrow followed rejoicing, for a little while later Mr. and Mrs. Judson were called to bury their only child, Roger Williams. The grief of such bereavement is most deep when it comes to solitary Christian parents in a strange and heathen land.

Early in 1816 Mr. Judson commenced preparing a tract in Burmese, entitled "Summary of Christian Doctrines." At the same time he began suffering a great deal with his eyes, so much that he was scarcely able to read. In the midst of the despondency which this caused, he was gladdened by the news of the arrival of the Rev. Geo. Hough and wife, in Calcutta. Judson was on the point of going to Bengal for the improvement of his health, when this news reached him, but he immediately abandoned the project, and soon grew better. He had just commenced negotiating with the English missionaries at Serampore for the printing of his tract and some other works in the Burmese language when he heard of the arrival of Hough, who had been brought up a printer. Hough was delayed at Calcutta, and while there, the Baptist missionaries gave the Burman mission a press, and a font of Burman type, with complete printing apparatus. The press arrived at Rangoon about the 1st of August. On the 6th of the same month, Judson wrote to Dr. Baldwin, and after stating what had been accomplished, and his hopes for the future, requested that still others be sent to the work. October 16th, Hough arrived at Rangoon, and on the 17th of November, Judson and Hough sent a letter to the secretary of their Society, urging the Society to stand by them, and aid them to the utmost.

In a little while Judson's tract was printed, as well as a catechism he had prepared; and soon afterward the gospel of Matthew was also printed. This was a great advantage, as the cunning Burmans were constantly asking for the sacred writings of this new religion. Judson was now able to satisfy their demands. Meanwhile they became more interested, till at last, March 7th, 1817, Mr. Judson wrote to the Board of Managers as follows:

#### FIRST INQUIRER AFTER CHRIST.

"I have this day been visited by the first inquirer after religion that I have yet seen in Burmah. For, although in the course of the last two years I have preached the gospel to many, and though some have visited me several times, and conversed with me upon the subject of religion, yet I have never had much reason to believe that their visits originated in a spirit of sincere inquiry. Conversations on religion have always been of my proposing; and though I have been sometimes encouraged to

hope that the truth had made some impression, never until to-day have I met with one who was fairly entitled to the epithet of 'enquirer.'

"As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I asked him the usual question, where he came from, to which he gave me no explicit reply, and I began to suspect he had come from the government house, to enforce a trifling request, which in the morning we had declined. He soon, however, undeceived and astonished me by asking, 'How long a time will it take me to learn the religion of Jesus?' I replied that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learned; but without God, a man might study all his life long, and make no proficiency. 'But how,' continued I, 'came you to know anything of Jesus? Have you been here before?' 'No.' 'Have you seen any writings concerning Jesus?' 'I have seen two little books.' 'Who is Jesus?' 'He is the Son of God, who, pitying creatures, came into this world and suffered death in their stead.' 'Who is God?' 'He is a being without beginning or end, who is not subject to old age or death, but always is.' I cannot tell how I felt at this moment. It was the first acknowledgement of an eternal God that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both of which he instantly recognized, and read here and there, making occasional remarks to his follower, such as, 'This is the true God—this is the right way,' etc. I now tried to tell him something about God and Christ and himself, but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times that I had finished no other book, but that in two or three months I would give him a larger one which I was now daily employed in translating. 'But,' replied he, 'have you not a little of that book done, which you will graciously give me now?' And I, beginning to think that God's time was better than man's, folded and gave to him the first two half-sheets, which contained the first five chapters of Matthew; on which he instantly rose, as if his business was done; and having received an invitation to come again, took leave. Throughout his short stay he appeared totally different from any Burman I had ever met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for anything, but 'more of this sort of writing.'"

Thus it was nearly four years after his arrival in Rangoon before any particular interest was aroused in Judson's teaching by the natives. The person mentioned above read eagerly the books he had received, but did not call again for nearly a year, and then Mr. Judson was not at home.



His long absence was due to the fact that he was appointed governor of some villages in Pegu, at a considerable distance from Rangoon. But during this time other inquirers appeared, sometimes singly; sometimes in groups of two or three. They wished to learn, but were anxious that their visits should not be known to the civil authorities.

#### A SERIES OF TRIALS.

In the fall of this year Mr. Judson sailed for Chittagong in order to improve his health, and secure the aid of some Arracanese converts in translating. But he was blown out of his course by adverse winds, and so hindered in various ways that he did not reach Rangoon again for eight months. While he was away, Mr. Hough was summoned to the court house on a charge which really referred to some Portuguese priests and there imprisoned. His release was obtained, with great difficulty, by Mrs. Judson. Then cholera broke out, sweeping off the natives by thousands. European traders, one after another, left the country, till only one ship was left in the harbor. Then Mr. and Mrs. Hough embarked, and sailed for Calcutta, taking the press with them. Thus Mrs. Judson remained alone in the midst of these fearful scenes, determined not to leave until she could ascertain the fate of her husband. Word was brought to Rangoon that neither Mr. Judson nor the vessel in which he had sailed had reached Chittagong. Nothing was known of his whereabouts by his friends in Burmah. But in a few days after the departure of Mr. Hough Mr. Judson returned.

Amid many discouragements Judson never lost heart or faltered in his faith of success. He never was tempted to look for another field. He had judged his direction to Burmah providential, and the question of abandoning the work was never entertained. He wrote: "If any ask what success I meet with among the natives tell them to look at Otaheite, where the missionaries labored nearly twenty years, and, not meeting with the slightest success began to be neglected by the whole Christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. \* \* \* \* If any ask again what prospect of *ultimate* success, tell them, as much as there is an Almighty and faithful God, who will perform his promises. and no more. If this does not satisfy them beg them to let me stay and make the attempt. \* \* \* And if we live twenty or thirty years they may hear from us again."

September the 19th, 1818, Mr. Judson was greatly comforted by the arrival of two new missionaries sent out from the United States, Messrs. Coleman and Wheelock. They were full of missionary zeal and entered

earnestly and gladly on their work; but both had a short career. Mr. Wheelock was attacked with bleeding from the lungs soon after his arrival. After suffering some time he resolved to go to Calcutta for relief, but he was really in the last stage of consumption. On his way to Calcutta he threw himself overboard and was drowned. Colman was also threatened with pulmonary disease, but in feeble health stood to his post for a few years.

#### TEACHING IN THE ZAYAT.

About this time a zayat was built to be used as a chapel. It consisted of two rooms, one of which was presided over by Mr. Judson, the other by his wife.

The zayat fronted full upon the highway. And to arrest the passers the missionary was wont to sit repeating the words of God if he might only now and then cause some weary, heavy laden soul to pause a moment to catch some faint thought of the heavenly message. Within clean mats were spread upon the floor inviting any who would to sit down awhile and rest, and hear the strange teacher. At the door he sat repeating, "Ho, every one that thirsteth, come ye to the waters." We will let Mrs. Judson draw for us the picture of the teacher in the zayat.

"The sunlight fell aslant upon the fragile frame-work of a Burmese zayat; but though it was some hours past mid-day, the burning rays were not yet level enough to look too obtrusively beneath the low, projecting eaves. Yet the day was intensely hot, and the wearied occupant of the one bamboo chair, in the center of the building, looked haggard and care-worn. All day long had he sat in that position, repeating over and over again, as he could find listeners, such simple truths as mothers are accustomed to teach to infants on their knees; and now his head was aching, and his heart was very heavy. He had met some scoffers, some who seemed utterly indifferent, but not one sincere inquirer after truth.

"In the middle of the day, when the sun was hottest, and scarcely a European throughout all India was astir, he had received the greatest number of visitors, for the passers-by were glad of a moment's rest and shelter from the sun.

"The persons of almost every description were continually passing and re-passing. They seemed each intent on his own business, and the missionary was without a listener. The thought of his neglected study table at home, of his patient, fragile wife, toiling through the numerous cares of the day alone, of the letters his friends were expecting, and which he had no time to write, of the last periodicals from his dear native land lying still unread; and every little while, between the other thoughts, came real pinings after a delicious little book of devotion, which he had

slid into his pocket in the morning, promising it his first moment of leisure. Then he was, naturally, an active man of quick, ardent temperament, having such views of the worth of time, as earnest American men can scarcely fail to gain; and it went to his heart to lose so many precious moments. If he could only do something to fill up these tedious intervals! But no; this was a work to which he must not give a divided mind. He was renewing a half-tested experiment in way-side preaching, and he would not suffer his attention to be distracted by anything else. While his face was hidden by his book, and his mind intent on self-improvement, some poor passer-by might lose a last, an only opportunity of hear-



BURMESE ZAYAT.

ing the words of life. To be sure his own soul seemed very barren, and needed refreshing; and his body was weary—wearied well-nigh to fainting, more with the dull, palsyng inanity of the day's fruitless endeavors, than with anything like labor. Heavily beat down the hot sun, lighting up the amber-like brown of the thatch as with a burning coal, while thickly in its broad rays floated a heavy golden cloud of dust and motes, showing in what a wretched atmosphere the delicate lungs were called to labor. Meantime a fever-freighted breeze, which had been, all the hot day, sweeping the effluvia from eastern marshes, stirred the glossy leaves of the orange tree across the way, and parched the lip, and



kindled a crimson spot upon the wan cheek of the weary missionary.

“ ‘God reigns,’ he repeated, as though some reminder of the sort were necessary. ‘God Almighty reigns, and I have given myself to Him, soul and body, for time and for eternity. His will be done!’ Still, how long the day seemed! How broad the space that blistering sun had yet to travel before its waiting, its watching and its laboring would be ended. Might he not indulge himself just one moment? His hand went to his pocket, and the edge of a little book peeped forth a moment, and then, with a decided push, was thrust back again. No; he would not trifle with his duty. He would be sternly, rigidly faithful; and the blessing would come in time. Yet it was with an irrepressible yawn that he took up a little Burmese tract prepared by himself, and saw every word as familiar as his own name, and commenced reading aloud. The sounds caught the ear of a coarsely-clad water-bearer, and she lowered the vessel from her head and seated herself afar off, just within the shadows of the low eaves. Attracted by the foreign accent of the reader, few passed without turning the head a few moments to listen. Then catching at some word which seemed to them offensive, they would repeat it mockingly and hasten on. Finally the old water-bearer, grinning in angry derision till her wrinkled visage became positively hideous, rose slowly, adjusted the earthen vessel on her head, and passed along, muttering as she went, ‘Jesus Christ! No nigban! Ha, ha, ha!’ The heart of the missionary sank within him, and he was on the point of laying down the book, but the shadow of another passer-by fell upon the path, and he continued a moment longer. It was a tall, dignified-looking man, leading by the hand a boy, the open mirthfulness of whose bright, button-like eyes was in perfect keeping with his dancing little feet. The stranger was of a grave, staid demeanor, with a turban of aristocratic smallness, sandals turning up at the toe, a silken robe of somewhat subdued colors, and a snow-white tunic of gentleman-like length and unusual fineness.

“ ‘Papa! papa!’ said the boy, with a merry skip, and twitching at the hand he was holding, ‘look, look, papa; there is Jesus Christ’s man. Amai! how shockingly white!’

“ ‘Jesus Christ’s man’ raised his eyes from the book, which he could read just as well without eyes, and bestowed one of his brightest smiles upon the little stranger, just as the couple were passing beyond the corner of the zayat, but not too late to catch a bashfully pleased recognition. The father did not speak or turn his head, but a ray of sunshine went down into the missionary’s heart from those happy little eyes, and he somehow felt that his hour’s reading had not been thrown away.

“ He had remarked this man before in other parts of the town, and had

striven in various ways to attract his attention, but without success. He was evidently known, and most probably avoided; but the child, with that shy, pleased, half-confiding, roguish sort of smile, seemed sent as an encouraging messenger. The missionary continued his reading with an increase of earnestness and emphasis. A priest wrapped his yellow sashes about him and sat down upon the steps as though for a moment's rest.

"Then another stranger came up boldly and with considerable ostentation seated himself on the mat.

"He proved to be a philosopher from the school then recently disbanded at Prome; and he soon drew on a brisk, animated controversy. The missionary did not finish his day's work with the shutting up of the zayat. At night, in his closet, he remembered both philosopher and priest; pleaded long and earnestly for the scoffing old water bearer; and felt a warm tear stealing to his eye as he presented the case of the tall stranger and the laughing, dancing ray of sunshine at his side."

#### THE FIRST BURMAN CONVERT BAPTIZED.

Two months after the zayat was opened the first Burman convert was baptized. It was a happy day for Judson. For eleven years missionaries had labored at Rangoon, eight men having been at different times to the field and yet bread cast upon the waters had not shot up a single fruitful stalk. But here was an intelligent Burman who had been instructed, who understood, believed and embraced the gospel and claimed the experience of salvation through faith in Christ. The baptism of Moung Nau was performed in a pool over whose quiet waters looked forth a statue of Buddha. It seemed to be a prophecy that Jesus of Nazareth should ere long triumph over Buddha in that dark land. Moung Nau was baptized on the 27th of June, 1819, and on the 4th of July the missionaries celebrated the Lord's supper with the new convert.

For years the church had been watching Judson's work. When the news of this first conversion reached America it was glad tidings to many pious hearts. It is said when it was announced by the minister in one of the Baptist churches in New Hampshire, an old deacon sprang to his feet exclaiming, "I have a brother in Burmah! I have a brother in Burmah!"

## CHAPTER XIV.

## JUDSON'S TOILS AND TRIALS.



HE work at the zayat was for a little while encouraging. Two other converts were baptized in November. But about the close of the year a change was observed. Scarcely any came to the zayat and the people shunned the Christian teacher. It was due to two causes, curiosity was subsiding and the fear of persecution arising.

A new king had come to the throne, the grandson of the former monarch. He had manifested a cruel disposition in that he had killed three uncles to clear his way to the throne.

The Burman kings, as already stated, hold the lives of their subjects at their own caprice. Religious persecutions had occurred in Burmah before. The Kalans, a sect of the Burmans, had been proscribed and put to death under former kings. The people believed that a profession of Christianity would cost them their lives. Judson feared it.

## RESOLVES TO VISIT THE KING.

Judson felt that the time was come, when the royal favor must be secured, and he therefore resolved to go and see the king. So taking with him Colman and his first convert, Moung Nau, who acted as steward, ten oarsmen, a headman, a cook, and an Englishman, who had charge of the fire-arms, he embarked on the Irrawaddy, December the 22d, 1819.

Amarapura, the capital of the empire, was 350 miles from Rangoon. Judson took the Bible in six volumes, covered with gold-leaf, and each volume enclosed in a rich wrapper, as a present to his majesty, and some rich clothes as presents for other dignitaries.

On the twenty-seventh day they reached the ruins of the ancient city of Pahgan, where, eight hundred years before, Buddhism had been proclaimed the religion of the empire. There are here some splendid ruins of great interest to the antiquarian and the missionary. It was here that Ah-rah-han, the first Buddhist apostle of Burmah, had preached his atheistic doctrines under the patronage of Anan-ra-tha-men-zan.

Eight days afterward they passed Ava and came in sight of Amara-pura. Having arrived there, they were put under charge of the prime minister, and introduced to the emperor.



## FAILURE OF THE PETITION.

It was at an unfavorable season, as the celebration of the late victory over the Cassays was then being held. Having heard their petition for religious toleration, the emperor took one of their tracts, looked at it a moment, then threw it down and walked off to view the celebration. Colman was examined as to his medical abilities, by the emperor's physician. Having ascertained that he possessed no great secret which would secure the king from disease, and make him live forever, the physician discharged him. Thus all their hopes were overthrown. Overcome with fatigue and despair, the missionaries returned to their boat. Early in



JOURNEY ON THE IRRAWADDY.

the morning, Mr. Gouger, an Englishman, came to the boat and told them he would make an effort in their behalf, as he was particularly acquainted with the prime minister. He went with them to the house of the latter, but all his efforts were in vain.

Accordingly, January 29th, they commenced their return to Rangoon. They were met on February 11th, at Pyee, by Moung Shwa-Guon, one of the converts, who had come hither professedly to visit a sick friend. When told of the result of their efforts, he was discouraged, but seemed to have great faith in the ultimate success of their plans. When told that the missionaries would probably leave Rangoon, he

replied, "Say not so ; there are some who will investigate, notwithstanding ; and rather than have you quit Rangoon, I will go to the Mangan teacher and have a dispute. I know I can silence him. I know the truth is on my side." Judson reminded him that the Mangan teacher had a pair of iron fetters and an iron mallet as offsets to his tongue. Seven days afterward they reached Rangoon, and calling their three disciples together, announced their intention of leaving the place, and establishing a mission between Bengal and Arracan. Thereupon two of them said they would go also, that they might be where preaching was to be had. The third, Mounng Byce, could not leave on account of his family. In a day or two he came with his brother-in-law, Mounng Myat-yah, and begged them not to go till there were eight or ten converts, and one who could act as teacher for the rest. He told them there were several who were inquiring after the new religion, and that they would gain by staying. All three were very far from being intimidated by the conduct of the emperor. At this Mr. and Mrs. Judson decided to remain, and Mr. and Mrs. Colman went to Chittagong, in order to found a mission which should be a place of refuge in case of persecution. Colman commenced work at Cox's Bazaar, an unhealthy place of two thousand inhabitants. Here he died of jungle fever two years later. Mrs. Colman then went to Hindostan. Led by the earnest entreaties of the friends at Rangoon, Mr. and Mrs. Judson determined to remain as long as they could. They soon had the happiness of seeing the fruit of their devotion. A number of inquirers began to visit the zayat, and by the middle of July seven more persons had been added to the little native church, and so the number increased to ten. On the 16th of July was baptized Mounng Shwa-Gnong, a native teacher of ability and influence, and a man who proved of much value to the work afterward. At the same time was baptized the first female convert, Mah Men-la. She was an educated woman of sprightly mind.

Mr. Judson was very diligent in his work of translating the Scriptures and preparing other religious books for the use of the mission when he had time for the necessary labors. The first part of Acts, the Epistle to the Ephesians, the Gospel and Epistles of John had been finished by the summer of 1821.

At this time, the state of Mrs. Judson's health continuing very poor, it was resolved that she should visit her native land. She sailed August 21, 1821. Stopping awhile in England, she arrived at New York, September 25, 1822. Though in feeble health, Mrs. Judson was very active while at home in promoting interest in the cause of missions, and her visit gave a new impulse to the work.

## THE KING'S FAVOR OBTAINED.

December 18th, 1821, Rev. Jonathan D. Price, who was a physician as well as preacher, joined Mr. Judson at Rangoon about the same time Mr. and Mrs. Hough arrived from Calcutta, bringing the printing press.

The emperor, hearing of the medical missionary, sent for him. Mr. Price, being a stranger, and without experience in dealing with Burman dignitaries, desired Judson to attend him. He was very reluctant to leave Rangoon but it seemed unavoidable.

Accordingly, Judson and Price, leaving the station in charge of Mr. Hough, set out for Ava, August 28th, 1822, reaching it one month later. They were immediately introduced to the emperor, who was very gracious to Dr. Price, inquiring particularly after his medical attainments, but took no notice of Judson for three or four days, except as interpreter. The prime minister, whose acquaintance Judson had made at Ava, recognized him at once, conversed with him on religion, and encouraged him to remain at Ava. After Judson had been there about four days, the king took notice of him, saying, after some questions to Price, "And you in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." Having made a few inquiries about the religion, he asked if any had embraced it. Judson replied, "Not here." "Are there any in Rangoon?" "There are a few." "Are they foreigners?" "There are some foreigners and some Burmans." Mr. Judson felt that he had reached the crisis of his work. Would the monarch show favor to Christianity among his own subjects? The king was silent for awhile, but Judson remarked that he did not seem displeased. Presently his majesty began to ask many questions about religion, astronomy, geography, etc., and he and his courtiers appeared much pleased with some of the answers.

The missionaries remained at Ava several months. The emperor built a house for them, and afterward Mr. Price built a house for himself. Judson also selected a lot for a house, but when he desired to pay for it this conversation occurred:

"Understand, teacher, that we do not give you the entire owning of this ground. We take no recompense lest it become American territory. We give it to you for your present residence only; and when you go away we shall take it again." Mr. Judson told him that when he went away, another teacher would take his place; to which the woongyee replied, "Very well, let him also occupy the place; but when he dies, or when there is no teacher, we will take it."



## REMOVAL TO AVA.

Mr. Judson returned to Rangoon, leaving Dr. Price at Ava. He was much pleased with the result of his visit and trusted that he would be able to pursue his missionary labors now, without hindrance, since the king's favor was secured.

December 5th, 1823, Mrs. Judson returned, bringing with her Mr. and Mrs. Wade, as missionaries. Being thus re-inforced and understanding the great importance of the royal favor, Judson resolved that he and



MRS. JUDSON TEACHING A CLASS OF NATIVE CONVERTS.

Mrs. Judson should leave the others at Rangoon and go up to Ava to establish a new mission.

With the going to Ava opens a chapter of unusual hardships and peril in the history of the missionaries.

The journey up the river occupied them six weeks. Whenever they left the boat they were an object of great curiosity to the inhabitants of the numerous villages on its banks. Some of them would run a little distance ahead, then stop and turn around, in order to get a good look

at the strange foreign woman in her novel dress. Arriving at Ava, they were received by Dr. Price; but the walls of his newly-built brick house were so damp that Mrs. Judson was seized with a fever in three hours. They then decided to remain in the boat till a house could be built on Mr. Judson's lot. It was completed in two weeks, and was close to the river. It had three small rooms and a veranda. They immediately moved in and commenced the work of instruction, holding meeting every evening, and Mr. Judson preached every Sunday. Mrs. Judson opened a school for such girls as were willing to learn. She commenced with only three, two of whom were given to her by their father, for their mother was deranged and unable to take care of them. This scheme of establishing schools proved one of the chief means of building up the native churches.

Mr. Judson was received rather coldly in Ava. All the officers with whom he had been acquainted had been turned out, and with the new ones he had neither acquaintance nor interest. Even the king did not notice him as much as before. Prince M. and his wife would not converse on religion. Price had gained but little in royal favor. There were rumors of war with the English government, and all foreigners were regarded with suspicion.

#### WAR WITH ENGLAND—THE MISSIONARIES SEIZED.

About this time the seat of government was formally removed from Amarapura to Ava. The king, who had resided at Ava for two years, went to Amarapura, and returned from thence in great pomp and state, accompanied by his family and all the great nobles and princes and rulers of the realm. He took possession of his new palace, and established his government at Ava. Shortly after, an order was issued that no European should enter the palace, and in a few days news was brought that an English fleet had arrived in the river, and that Rangoon had fallen into their hands.

The war originated in the fact that some Burmese, who were obnoxious to the king, had escaped to Chittagong, and had there been protected by the English government. Enraged at this, the king had raised thirty thousand troops and put them under the command of a famous warrior named Bandula, rashly and confidently thinking that with this force he could bring the English to terms. The English, on learning his intentions, instead of waiting for Bandula's attack, had sent Sir Archibald Campbell, with six thousand European and Sepoy troops, to bombard Rangoon. Of course, all this placed the missionaries in great danger, and stopped their work entirely. As soon as the English transports

arrived in the river, Hough and Wade, with all other foreigners, were hurried to prison. Mr. Wade shall tell the rest:

“An hour or two afterward the blacksmith came, bringing a rough, heavy chain. It consisted of three links, each about four inches in length, and pounded together so close as to completely prevent it from bending any more than a straight bar of iron. This was designed for Mr. Hough and myself. He was first seated, his leg laid on a block, the ring placed on his ankle, and pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for lying down, and, of course, allowed us no sleep, or even rest.

“The next day the guard of the prison was considerably strengthened, and enjoined to keep us close; all communications with our servants, and things without, was cut off. Shortly after, orders from the ray-woon were communicated to our guard through the grates of the prison, viz., that the moment the shipping should open fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads to show with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom of silence and death—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down on a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired on the town, as the signal for our certain death.

“In the meantime an account of our real situation, which we had used various means to conceal, reached the ears of our afflicted wives. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun, the messenger which would relate a tale more sad and awful than death itself could relate. At length the fleet arrived, and the attack commenced. The first ball thrown into town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundations, so effectually frightened them, that like children, they cried out through fear and openly declared their intention of breaking down the door. They soon found means to break open the door, which being done, they



all went out, but took the precaution to secure the door again, by fastening it with rattans on the outside."

#### FACING DEATH.

About an hour later, during a cessation of firing, forty or fifty armed and furious natives rushed into the prison. Mr. Wade says, "We were instantly seized, dragged out of prison, our clothes torn from our bodies, and our arms drawn behind us with a cord, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone; indeed, we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears. After making an exhibition of us through nearly every street in the town, we were at length brought to the Yongdau, or place where all causes are tried, and sentences are passed. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground; to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out all together, 'Let them be put to death!' The cries of the multitude prevailed. The executioner, who stood on one side with the knife in his hand waiting the decision, was ordered to proceed."

Here Mr. Hough begged for permission to go to the frigate bearing the English flag and request them not to resume firing. Just then the cannon roared again, and the frightened officers hid themselves. The missionaries, who were prone on the ground, with their necks bared for the executioner's stroke, were permitted to rise. They were hurried to the outskirts of the city, where Mr. Hough's proposal was received and accepted. Meanwhile, the rest were thrown into a wretched dungeon, to be put to death if Mr. Hough failed. But the next morning the English landed, drove the Burmans from the dungeon, and rescued the prisoners, who had been in jail two days and three nights. During this time, Mrs. Hough and Mrs. Wade, though not arrested, were greatly persecuted, and suffered much from anxiety. The converts were all obliged to conceal themselves in the jungle. Moung Shwa-ba, however, remained with the ladies, till all three were obliged to disguise as Burmans and flee from the infuriated mob. Miraculous indeed, was the escape of all.

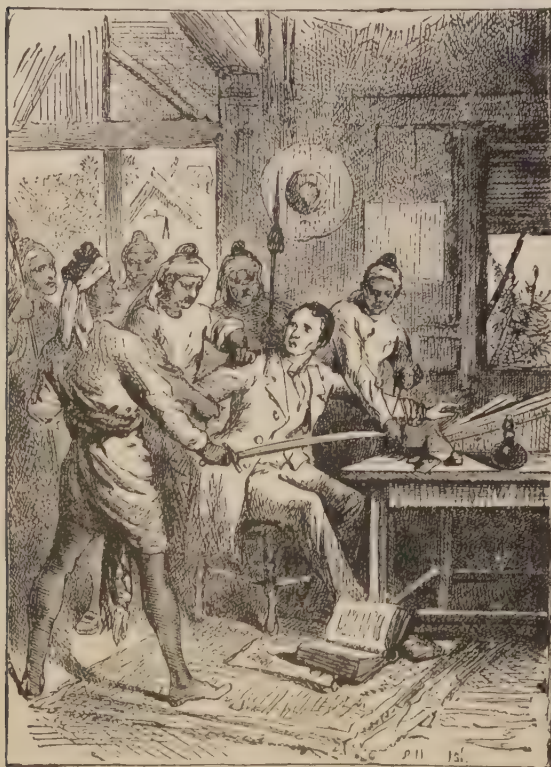
Rangoon being now deserted, was occupied by the English; but the rainy season commencing, and supplies being scarce, a fatal fever broke out among the troops. Accordingly, Hough and Wade went to Calcutta to remain till the war closed. They continued their studies there, and

published a Burman dictionary, compiled from the works of Judson, Colman, Carey, and the assistants of the latter.

The news of the fall of Rangoon reached Ava seven days after its capture; and "the next morning," writes Dr. Price, "twenty-five gold boats, each mounting a small piece of artillery, and well provided with muskets, started with orders to raise the whole country, if necessary, to drive out the insidious banditti, who had thus come, unawares, upon an unoffending town.

#### SEIZURE OF JUDSON AND PRICE—HEROISM OF MRS. JUDSON.

A few days after this Judson and Price were summoned to appear in secret council chamber, and subjected to a most rigid examination, in re-



ARREST OF MR. JUDSON.

gard to their business and their relations to the English. A little later they were arrested, in company with other foreigners, cast into prison, and heavily loaded with irons.

Now began a long season of trial to the faithful missionary and his wife. Mrs. Judson gathered up the manuscript, a part of the New Testament, which her husband had been preparing, and buried it. She was in a delicate situation, but feeble as she was, walked nearly two miles every day to the prison, to comfort her poor husband, whom she now expected soon to be put to death. She entreated for him as only a wife

could, applying to the jailer, to the governor of the North Gate of the palace, to the king's sister, and the queen, for some mitigation of his sufferings; for the midsummer heat, his miserable food, the fetid air and lack of exercise, were telling rapidly upon his health. At length, after

months, she obtained permission to remove him to a separate room in the yard, and there she built a little bamboo house for him, and then the husband and wife were permitted to talk with each other in their own English tongue.

We might relate touching examples of Mrs. Judson's efforts to cheer up her husband, while he was thus a prisoner. One day she conceived the idea of making him a mince-pie, such as he had eaten in America—such as he had when he lived at Plymouth and Bradford. With buffalo beef and plantain she made something to look like an American mince-pie. She was not able to go to the prison that day, and sent the pie by the hands of a servant. When Mr. Judson saw it, the memories of his native land, and the thought of his poor wife's tenderness for him and her simple efforts to impart what comfort she could, quite overpowered him. He bowed his head upon his knees, and wept like a child.

There came a time when Mrs. Judson could no more come to the prison. Her visits ceased for twenty days. Then she came in extreme feebleness, wearing the Burman dress, which the governor's wife had given her, and bearing in her arms her new-born babe, pale, puny little thing. Our readers can conceive better than we can describe the sacredness and the mingled joy and sadness of that interview. It was a comfort to the parents to know that the little infant was, at least, unconscious of the danger that surrounded them. Mr. Judson wrote some lines addressed to his infant daughter, of which the following are a part:

Why ope thy little eyes?

What would my darling see?

Thy sorrowing mother's bending form?

Thy father's agony?

Wouldst see the dreadful sight,

Which stoutest hearts appal;

The stocks, the cord, the fatal sword,

The torturing iron mall?

No, darling infant, no,

Thou seest them not at all;

Thou only markst the rays of light,

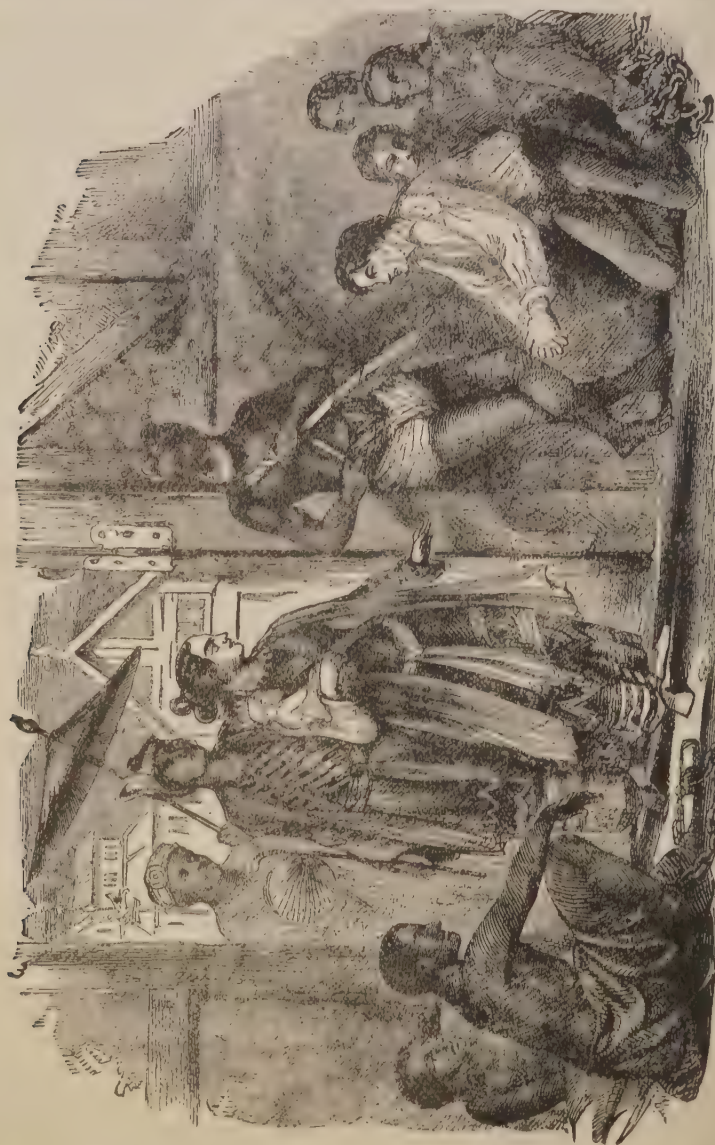
Which flicker on the wall.

#### IN THE DEATH-PRISON AND THE LION'S CAGE.

Two months later the news came to Ava that Bandula, the leader of the Burman army, had been defeated, and that the British had left Rangoon and were advancing on the capital. All the prisoners were now put into the inner prison, and loaded, each with five pairs of fetters.



Their situation was most distressing. More than a hundred were crowded into one room, without any ventilation, except through the cracks of the boards. They daily expected death. One evening it was



MRS. JUDSON'S VISIT TO HER HUSBAND IN PRISON.

reported to them that they would be led out to execution at three o'clock that night. It was a night of terrible agony, but the report proved false.

The prisoners had a friend in the governor of the North Gate. Although Mrs. Judson had been forbidden to ask favor for the prisoners, she came to the governor, and entreated with such earnestness that he was moved to tears. "I knew," he said, "you would make me feel. I, therefore, forbade your application. I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is to put them out of sight." Three times he was ordered by the queen's brother to execute the white prisoners, but he still refused.

After lying in the death-prison more than a month, Judson was attacked by fever. A year before the war the king had received from a foreigner the present of a lion, in a cage. The lion was a great favorite with his highness. But when it was found that the lion was the symbol of Great Britain's power, and that the British standard bore upon it the figure of a lion, the queen's brother felt sure that the lion was a demon to bewitch the king. So he resolved to put him out of the way. So the lion was also taken to prison and his cage placed close against the prison wall. The queen's brother did not dare to have the lion killed, but unknown to the king he gave orders that he should not be fed. Day by day the beast pined and roared in his prison until he died. Mrs. Judson entreated the governor to let her poor, sick husband occupy the lion's cage, as a little relief from the terrible crowd and heat. She obtained her request.

Mr. Judson thanked God for the lion's cage, but the devotion and persistence of his wife sought for him a better quarter. She selected a spot, opposite the prison gate, in the governor's enclosure, and persisted in asking permission to build on it a bamboo hut. When the hut was built the artful woman would not let the governor rest for her importunity to let her husband come to the hut; and we are glad to record, to the honor of the governor's kind heart, that her importunity prevailed.

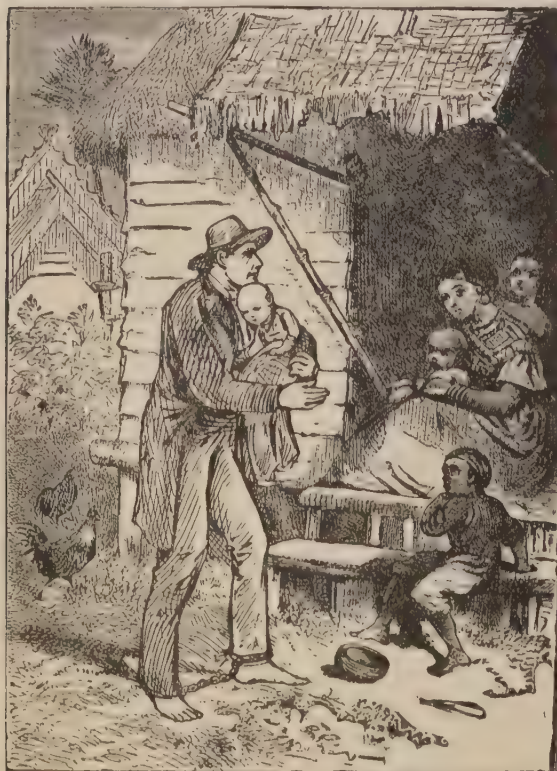
#### TERRIBLE MARCH TO OUNG-PEN-LAH.

One morning, only two or three days afterward, the governor sent for Mrs. Judson in great haste. She was much alarmed. But when she came it seemed that the governor only wanted to consult her about some little affairs. He was agreeable, and seemed inclined to detain her with his talk. As she returned home, a servant came to tell her that Mr. Judson and all the prisoners were gone, she knew not whither. Mrs. Judson ran from street to street, enquiring, but could learn nothing, except that the prisoners were gone. The governor had detained Mrs. Judson by his talk that she might not see the removal of her husband, and that he might not hear her entreaties. The prisoners had been sent

to Amarapura. The governor said to her, "You can do nothing for your husband; take care of yourself."

Early the next morning Mrs. Judson took little Maria, now three months old, and two Burman children, whom she had adopted, Mary and Abby Hasseltine, and her faithful Bengalee Cook, and started down the river to seek her husband.

She reached Amarapura, and found that the prisoners had been carried forward, four miles, to Oung-pen-la. She made her way, with her babe,



JUDSON BEGGING MILK FOR HIS BABE.

to that place, reaching it at nightfall. She slept in a room half-filled with grain until morning.

Mr. Judson had suffered cruel treatment from the time he was taken from the bamboo hut. He was stripped almost naked, and his feet were so mangled by the stones and burnt by the hot sand over which he had been driven, that for several days he was unable to stand.

The day after her arrival the little Burman girl, Mary, took the small-pox. Then the little babe took it. Mr. Judson was unable to stand upon his feet, and his fever continued.

At length Mr. Judson could get upon his feet. There was need of his help. Mrs. Judson's health had given way. The little babe, deprived of its natural nourishment, was threatened with starvation. Mrs. Judson obtained the sympathy of the jailer, and secured to Mr. Judson the privilege of helping her. Day by day he took little Maria and went round to the Burman mothers of the village asking here and there that they would nurse, for a little while, his poor babe, that she might not die of starvation; but his steps were tottering and painful, for the fetters were upon his limbs.



## CHAPTER XV.

## IN LABORS ABUNDANT.



WHILE the prisoners at Oung-pen-la daily expected to be led out and offered as sacrifices, the news came that the war was at an end.

The services of Judson were in immediate demand as a translator, to aid the Burmans in arranging a treaty with the British government. He was therefore taken from the prison at Oung-pen-la, carried to Ava under guard, kept in prison there for two days, then guarded to the boat and taken to the headquarters of the Burman army, at Maloun. The boat was small and without a cover, and so crowded that he could not lie down. Three days he sat up, without rest, exposed to the scorching sun by day, and the chilly dew by night; his only sustenance being a bag of refused, broken and mildewed rice.

## AT MALOUN.

When Judson arrived at Maloun he had a violent fever, and was almost helpless. But there, a little bamboo hut was prepared for him, and as he lay helpless and almost senseless, papers were brought to him to translate and explain, until he became unconscious and insane. When consciousness returned, he was lying alone in a little room, made by suspending a mat from the projecting eaves of a cook house, and of his insanity had only a vague memory of being in the prison at Oung-pen-la, as he thought, and of the solemn entrance of the priest, with shaven crown and yellow robe, to take out the prisoners and burn them alive.

About six weeks Judson remained at Maloun, and then, because of the advance of the English from Prome, was hurried back to Ava.

## SUFFERINGS OF MRS. JUDSON.

Meantime Mrs. Judson had almost suffered death from fever. Her hair had all been shaven off, and at times all hope of her recovery was given up. Her Burmese neighbors came to see her die. They even said: "She is dead, and if the King of angels himself should come, he could not save her."

Judson was led past his own house at night but not permitted to enter, though he begged, threatened, and sought to bribe the guard. The second day afterward the governor of the North Gate having become security for his good conduct, Judson was set free. With a throbbing heart

and a fleetier step than he had been wont to practice for two years, the freed prisoner hurried to his home. "The door stood invitingly open, and without being seen by any one, he entered. The first object which met his eyes, was a fat, half-naked Burman woman, squatting in the ashes beside a pan of coals, and holding on her knees a wan baby, so begrimed with dirt, that it did not occur to the father that it could be his own. He gave one hasty look and hurried to the next room.

Across the foot of the bed, as though she had fallen there, lay a human object, that, at the first glance, was scarcely more recognizable than the child. The face was of a ghostly paleness, the features sharp, and the whole form shrunk almost to the last degree of emaciation. The glossy black curls had been shorn from the finely-shaped head, which was now covered with a close-fitting cotton cap. The whole room presented an appearance of the very extreme of wretchedness, more harrowing to the feelings than can be told. There lay the devoted wife, who had followed him so unweariedly from prison to prison, ever alleviating his distresses, without even common hireling assistance. He knew, by the very arrangement of the room, and by the expression of sheer animality on the face of the woman, who held his child, that the Bengalee cook had been her only nurse.

In the treaty of peace, Burmah ceded Arracan and the Tenasserim, two provinces on the coast, to Great Britain. It was also stipulated, that the missionaries should be set at liberty, and all the property taken from them, returned. The Burman government realized that Judson might be made of great benefit in the future, and sought to keep him at Ava; but the memory of all they had suffered, and the thought of a home among English people, and under protection of the English government even there, in far off Burmah, made all persuasions to remain at Ava useless.

#### MOONLIGHT ON THE IRRAWADDY—"FREE, ALL FREE."

Mr. Judson describes the feelings with which they left Ava and floated down the Irrawaddy to the English camp at Yandabo.

"It was on a cool, moonlight evening, in the month of March, that, with hearts full of gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats, and accompanied by all we had on earth. \* \* \* We now, for the first time for more than a year and a half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese. And with what sensations of delight, on the next morning, did I behold the steam-boat, the sure presage of being within the bounds of civilization."

It is said that Mr. Judson was wont, in after years, to speak of his

highest experience of earthly joy as "floating down the Irrawaddy with his wife and children in his arms, free—all free."

#### AT THE BRITISH CAMP.

At the British camp the Judsons were highly honored. Their history was pretty well known and all felt an admiration, especially for the courage, rare judgment, and wifely devotion of Mrs. Judson. Sir Archibald Campbell, the General, came to meet them at the landing. He had prepared a tent for them near his own, and larger than that which he occupied; and a few days later, when he gave a state dinner to the Burman ambassadors, attended with as much parade and dignity as the English camp could put on, the General conducted Mrs. Judson to the table, and seated her by his side. The lady describes the confused and alarmed looks of the Burman officers when they saw her there, so much respected and honored, for some of them had treated her very cruelly.



ANN H. JUDSON.

#### JUDSON RESUMES MISSIONARY WORK.

After a little rest, and the settlement of the treaty at Yandabo, Mr. Judson went to look after the mission at Rangoon. The Peguans had possessed the place. They were old enemies of the Burmans and hoped in the present calamity of the oppressors to gain their own independence.

Everything was in confusion. The mission house was destroyed and the converts scattered; and it was manifest that some other place must be chosen as the center of future labors. Everything suggested that the headquarters of the mission should now be established within the British provinces, for in them would be found the same Burman population which had hitherto occupied them, and the missionary work would be greatly facilitated by British influence and protection. Mr. Crawford, the civil commissioner, desired Judson to accompany him to select a site for the English capital. He did so, and the site was chosen at what was before known as Point Kyaikamee, on the Salwen river, and there a



town was laid out and called Amherst. Sir Archibald Campbell, however, considered Maulmain, twenty-seven miles further up the river, the better point for a military fortification. He accordingly made it his headquarters; the population, in consequence, gathered there, and it was in a short time made the capital of the Tenasserim provinces, instead of Amherst.

#### SELF-DENYING FIDELITY.

After the treaty of peace signed at Yandabo, it was desired that a commercial treaty should be established. Mr. Crawford was appointed to conduct the negotiations. He had become intimately acquainted with Judson, and having the highest confidence in his ability desired his assistance. Judson, hoping that he might secure some privileges to Christian missionaries in the new treaty, consented to serve on the embassy to Ava.

We note this fact because it was the occasion of testing Mr. Judson's deep devotion to the missionary work and his thorough loyalty to the Missionary Board. He felt that as a servant of the Board he had no right to engage in any work which did not look directly to the advancement of the mission. And even when with the hope of doing something in this way, he went on the embassy to Ava, he turned over to the Missionary Board the very liberal pay of 5,200 rupees which he received for services. And his conduct in this matter determined the rules which governed missionaries sent out afterward.

The missionaries were servants of the Board, sent out for a special work, and dependent on the Board for a support. They had no right to make the influence thus given them in heathen countries a means of serving themselves for gain. Whatever seemed important to the cause of Christianity might receive their attention, but any special compensation for special service should be considered as paid to the Board, and so turned over to it by its agents. Thus, Mr. Judson, upon his own motion, set a precedent in this matter by which he desired the Missionary Society to establish its rules thereafter, that such complications and misunderstandings as had disturbed the Serampore mission, in India, under Carey's management, might not arise again.

It is to the honor of Mrs. Judson that she was not altogether satisfied about her husband's serving for the British government, and entertained some fear lest he should be turned aside thereby from the simple work of saving souls, and that her last message to him was a caution against such a course.

## THE GREATEST TRIAL.

Three months after her husband's departure to Ava, Mrs. Judson was stricken down with fever. She anticipated a fatal result. The hard-



GRAVE OF MRS. JUDSON.

ships through which she had passed had broken her constitution. Mr. Judson was informed of her sickness but it was not represented as

serious. It may, therefore, be imagined what were his feelings when receiving a note from Amherst, dated October 21st, and hastily opening it he read these lines:

My Dear Sir: To one who has suffered so much, and with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense. To sum the unhappy things in a few words *Mrs. Judson is no more.*

We do not need to pause in this narrative to offer any special tribute to the memory of Ann Hasseltine Judson. Her name is "as ointment poured forth" in all the churches. And aside from her pure and sublime devotion to the cause of her Savior, her intellect and culture, her clear judgment, her cheerful fortitude, and her devotion as a wife, inspire admiration for her in all who know the story of her life and work.

Just when the poor woman began to see the end of hardship and perils she was called away. In the absence of her husband, a few native Christian women attended her and performed the last offices of affection to the dying. To these she spoke in the vague, half-consciousness of her delirious and failing mind. "The teacher"—that is what they called Judson—"the teacher is long coming; and the new missionaries are long coming; I must die alone, and leave my little one; but as it is the will of God, I acquiesce in His will. I am not afraid of death, but I am afraid that I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns."

On the bank of the Salwen, at Amherst, the stranger visits the grave of Mrs. Judson. One of Mr. Judson's letters, after his return, begins: "Amidst the desolations death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built, in the room where she breathed her last, and at the window from which I see the tree that stands at the head of her grave, and the top of the small, rude fence which they have put up to protect it from incautious intrusion."

Just six months after the mother, little Maria died and was buried by her side under the *hopia*—the hope tree.

#### THE MISSION REINFORCED.

We cannot spare the space to follow Judson's career to the end of his long service in Burmah. What we have related will be sufficient to acquaint the reader with the character of mission work in that country.

Soon after the death of Mrs. Judson the new missionaries, of whom she had spoken in her sickness, came. Mr. and Mrs. Wade arrived.



November 23, 1826, and on the 7th of April following, Mr. and Mrs. Boardman. Meantime it had become evident that Maulmain was to be the principal town of Tenasserim, and so the missionaries proceeded there to establish their headquarters. Here arrangements were made for preaching to the English, the Burmans, and the Karens. A girls' school was established by Mrs. Wade and Mrs. Boardman. Mr. Boardman also opened a school for boys.

#### JUDSON FINISHES HIS GREATEST WORK.

After this, Judson went again to Rangoon to revive the mission there. Here, by direction of the Board, he applied himself to finish the translation of the Bible into Burmese—a work which was onerous to him, for he loved most to be traveling and preaching; but, with self-denying toil, he now shut himself up from other work until the great task was done. January 31st he wrote: “Thanks be to God, I can *now* say I have ‘attained.’ I have knelt down before Him, with the last leaf in my hand, and implored His forgiveness for all the sins which have polluted my labors in this department, and His aid in future efforts to remove the errors and imperfections which necessarily cleave to the work; I have commended it to His mercy and grace; I have dedicated it to His glory. May He make His own inspired Word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Savior, Jesus Christ! Amen.”

From the time the British acquired possessions in Burmah the missionary work moved forward with great success. The Propagation Society entered the field and planted many churches and schools along the Irrawaddy. It also penetrated up the Rangoon and towards Mandalay.

Judson continued his labors till 1850. On the 12th of April of that year he died on ship-board, and his body was buried in the Bay of Bengal, three days' sail from Burmah, toward the Isle of France. His work is his highest eulogy. His name shall be held in everlasting remembrance.

The one hundredth anniversary of the birth of Adoniram Judson occurs August 9 of the present year (1888). In commemoration of the event it is proposed to erect a “Judson Memorial Church” at Mandalay, the capital of Upper Burmah, and in sight of the prison-pens of Oungpen-la and Ava.

## CHAPTER XVI.

## THE WORK AMONG THE KARENS.



**D**URING the Burman and English war (1824–1826) a Burmese convert in Rangoon bought a Karen slave. He was ignorant and stolid, had been a robber, and had committed murder. His Burman master presented him a tract, from which he obtained his first ideas of the Christian religion. Afterward this man, whose name was Ko-Thah-Byu, was transferred to the family of Mr. Judson, and was taken by him from Amherst to Maulmain. Judson found Ko-Thah-Byu willing to learn, though his progress was very slow. Judson also had the pleasure of seeing the results of his instructions in the increasing thoughtfulness of his pupil; Ko-Thah-Byu became a sincere seeker after Christ.

We have spoken of Mr. Boardman's arrival at Amherst shortly after the death of Mrs. Judson. By Mr. Judson's advice he went, in the spring of 1828, to Tavoy to establish a work among the Karens. He took Ko-Thah-Byu with him, and soon afterward baptized him.

This first convert among the Karens was afterwards known as the "Great Karen Apostle." He was full of zeal for the conversion of his people. Almost from the time of his baptism he began to make excursions into the country to preach the gospel. He generally brought back with him some of the people whom he had persuaded to come and see and hear the great teacher, Mr. Boardman.

Ko-Thah-Byu was a preacher of great power to the more ignorant of his people. He was rude and had but few ideas, but he had a sound Christian experience, and out of his own heart drew the most forcible pictures of man's natural sinfulness and the way of salvation through faith in the atonement. No preacher ever accomplished more for the Karens. He traveled far and wide, and was an important forerunner to the missionaries who followed. He served Mr. Boardman as interpreter on his first preaching tour.

The following story is related of the conduct of the Karens at the first village which Mr. Boardman visited:

As soon as the people saw him they all ran away and hid in the thickets, for they took him to be a tax collector. He sat down with his Burman companion and patiently waited for the people to return. After a while a few of the men mustered up their courage and came forth, and

asked what was wanted. On learning their real object, and that the missionaries were not government officials, they became very glad, and at once asked if the strangers had at last brought God's book for the



KO-THAH-BYU.

Karens. Twelve years before Boardman's arrival, an Englishman had given a Karen prophet a book, telling him it was the white man's sacred book. The Karens, being totally ignorant of letters, could not ascertain



the true character of the book. Accordingly, they wrapped it in muslin and enclosed it in a basket daubed with pitch. Thus it was carefully preserved till the arrival of Mr. Boardman. Upon Mr. Boardman asking that the book be produced, the prophet returned to his village, and in a few days came, bringing the basket, and followed by a numerous train. All listened with great anxiety for the verdict. The volume proved to be an Episcopal prayer-book, bound with the Psalms. Upon hearing the decision of the missionary, and his purpose in coming among them, the people were greatly pleased. The old seer at once declared his duties were ended, and cast away the insignia of his office.



KO-THAH-BYU PREACHING IN A KAREN HOUSE.

Tavoy, where Mr. Boardman established his headquarters, is so thickly embowered in trees that it resembles a grove more than it does a city. It contained at that time fifty Buddhist monasteries, and about 100 pagodas, the largest of which was 100 feet high. The whole city resounded with the tinkling of the myriad breeze-rung bells that swayed among the trees. Mr. Boardman had considerable difficulty in securing a suitable place for the establishment of his mission house, but finally secured the lease of the grounds of an old ruined pagoda.

## DEATH OF BOARDMAN.

Having established himself in his new quarters, his first trip was to visit the village of the old chief who had brought him the prayer-book.

THE DYING BOARDMAN WITNESSING THE BAPTISM OF CONVERTS.



He was there warmly welcomed. He continued in the evangelistic work for three years, oftentimes in peril in the wilderness, where it was doubtful which were the more merciless—the tigers or the robbers. In

1821 he and his family were in great danger during the Tavoy rebellion. The insurrection was soon put down, and the good work went on. But the exposure to which Mr. Boardman was subjected during the first day's siege brought on an incessant cough. Early in 1830 he went with his wife and children to Maulmain for a change of air; but it was of no avail. Shortly after reaching it his youngest child died. Finding he was not improving, he returned to Tavoy, where he witnessed the baptizing of eighteen converts by Mounng Ing, a Burman ordained preacher. Mr. and Mrs. Mason had now arrived at Tavoy. Anxious to visit his beloved Karens once more, Boardman was placed in a litter, and the entire party set out. On the third day they reached the chapel which the Karens had erected at the foot of their native mountains. Here Mr. Mason baptized thirty-four female converts. Forty-six Karens had been baptized within two months. Mr. Boardman met his disciples that evening for the last time. Early the next morning the party started on the return journey. A little after noon on the next day, Mr. Boardman died. He was buried near a ruined pagoda at Tavoy. Three British officers in the Indian service, placed over his grave a slab bearing the following inscription:

“ASK IN THE CHRISTIAN VILLAGES OF YONDER MOUNTAINS: WHO TAUGHT  
YOU TO ABANDON THE WORSHIP OF DEMONS? WHO RAISED YOU  
FROM VICE TO MORALITY? WHO BROUGHT YOU  
YOUR BIBLES, YOUR SABBATHS, AND YOUR  
WORDS OF PRAYER? LET THE  
REPLY BE HIS EULOGY.”

Mason took up the work as Boardman left it, and labored with great success for more than forty years, entering upon the work in 1831 and continuing till his death in 1874. He translated the entire Bible into Sgau Karen, finishing the arduous task in 1853. From the time Mason entered upon his work the conversion of the Karens was rapid. Scarcely any period of revival in the churches of Christendom record such wonderful triumphs of the Gospel. There were a number of faithful missionaries whose labors were cotemporary with the work of Mason. There were, also, some very efficient native helpers.

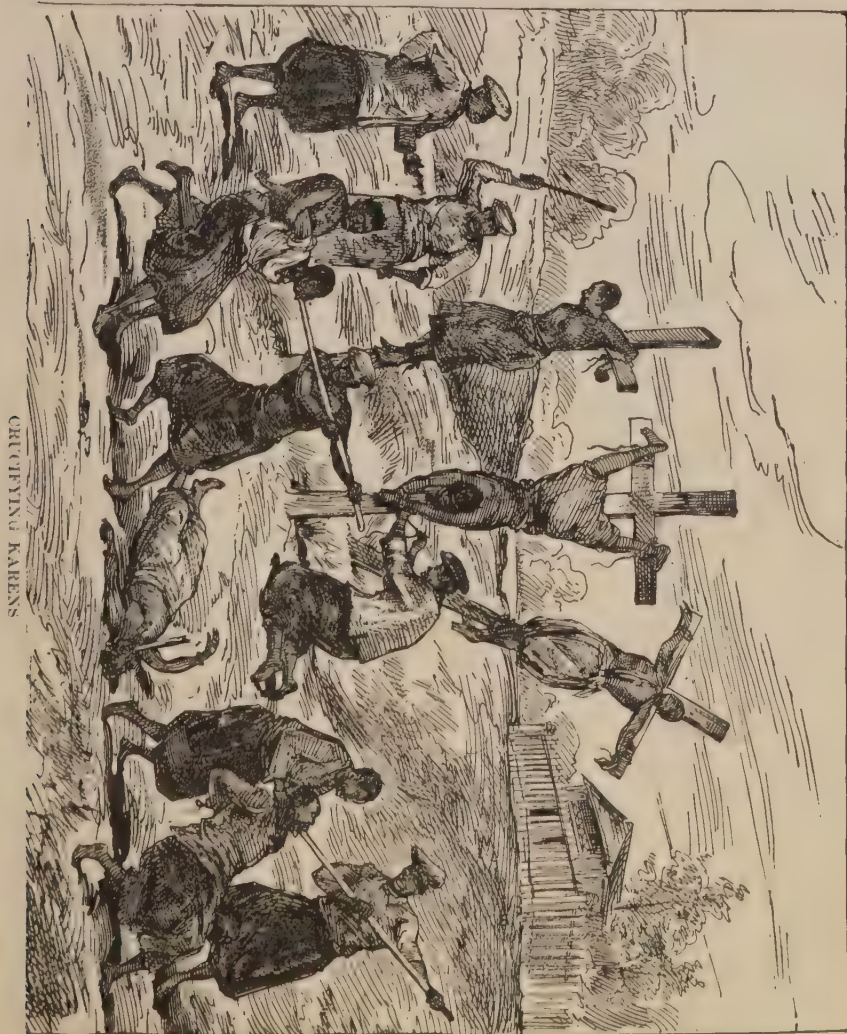
#### BITTER PERSECUTIONS.

At times the poor Karens were sorely persecuted, for some of the Burman rulers were exceedingly hostile to the Christian religion, and exhibited their hatred in pursuing the Karens more relentlessly than they did their own people who embraced Christianity.

Hundreds of families were driven from home, and left to wander with-



out food or shelter. Some were crucified and then placed on rafts and turned adrift, that they might be tantalized by the sight of water all about them, while they suffered from fearful thirst; others, after crucifixion, had sharp sticks, two feet long, driven down their throats; scores



CRUCIFYING KARENS

were hunted down like wild beasts. Yet in all this they scarcely ever faltered. In the midst of one of these seasons of persecution, one Karen chief asked a missionary for some books. He had just been released from prison; and on being told he would lose his life if the Burmans

found the books in his possession, he replied, "Should so much sooner get to heaven." As late as the year 1851, the Burmese viceroy of Rangoon told Mr. Kincaid he would instantly shoot the first Karen whom he found able to read.

But the saying that "the blood of the martyrs is the seed of the church," was fulfilled in the progress of the Gospel among this heathen people. The examples of devotion and of heavenly hope that were exhibited by the Karen martyrs illustrated the saving power of their religion and attracted to it more general regard. Besides, in dispersing the Christians and compelling them to flee to distant places for safety, the knowledge of Christ was the more spread abroad.

#### A GREAT ANNIVERSARY.

In 1878, the fiftieth anniversary of the baptism of the first Karen convert, Ko-Thah-Byu, was celebrated at Bassein, by the dedication of "Ko-Thah-Byu Memorial Hall," the picture of which is here given. This hall was built for a church and school. It measures 134 feet on the south front, 131 on the east, and 104 on the west. It has a splendid audience room 66 by 38 feet, with a fine gallery. Along the east side is carved in Karen, "Behold the Lamb of God that taketh away the sin of the world." On the west, "These words \* \* \* \* thou shalt teach diligently to thy children." This building cost fifteen thousand dollars, all of which was raised by the Karens. It represented twenty thousand native Christians. On Gospel Hill stands Ko-Thah-Byu Memorial Hall, confronting Shwa-Note-Tau pagoda on the opposite hill with its shrines and fanes.

The Karen churches are now mostly self-sustaining. Burmah has taken her place alongside of Christian states in contributing to send the gospel to the heathen. In the contributions to the Baptist Missionary Union in 1880 there were only two states, New York and Massachusetts, that outranked Burmah. Massachusetts gave \$41,312.72; New York, \$39,469.78; Burmah, \$31,616.14, and of this amount the Karen churches gave \$30,000.

The government administration report for British Burmah for 1880-1881 pays a glowing tribute to the Baptist missions in that country. It reports four hundred and fifty-one Karen Christian parishes, most of which supported their own church, parish school and native pastor; besides which many of the churches contribute considerably to missionary work. The report adds: "Christianity continues to spread among the Karens to the great advantage of the commonwealth; and the Christian Karen communities are distinctly more industrious, better

educated, and more law-abiding than the Burman and Karen villages around them. The Karen race and the British government owe a great debt to the American missionaries, who have, under Providence, wrought such a change among the Karens of Burmah."

England has, within the past two years, extended her authority over the



KO-THAH-BYU MEMORIAL HALL.

whole of Burmah, and the entire country is being rapidly brought under the influence of Christianity.

#### SIAM.

We have spoken of Siam as the largest and most populous division of Farther India. The country is divided into forty-one states, each under the rule of an officer called the Phaja.

The population is estimated generally at 8,000,000; among whom are a great many Chinese.

The religion of the people is Buddhism. Siam is noted for the beauty of its Buddhist temples. They are built amid the most beautiful natural scenes, and adorned with sweet-toned bells so hung as to be swayed and rung by the wind. Their varied silver notes ever mingling, rising and falling as the breezes swell or fall, make a weird music which blends fitly with the sound of waving trees and splashing waters.

Bangkok, the capital of Siam, is the Venice of the East, finely situated



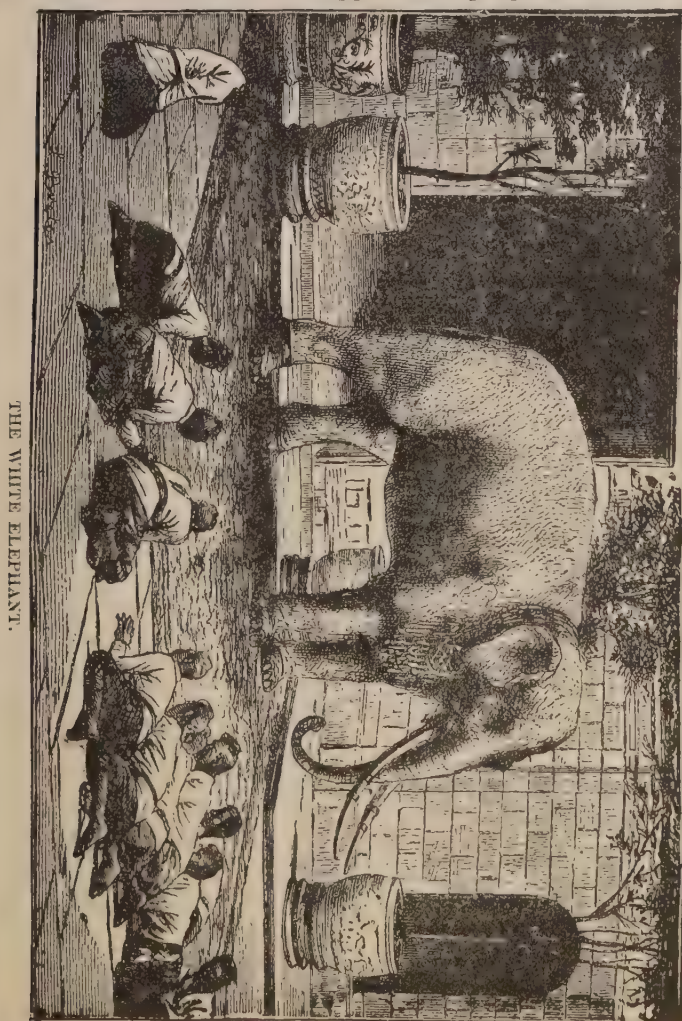


GILDED TEMPLE OF SIAM.

for trade, and commanding a region of wonderful fertility. It is near the mouth of the Meinam river.

#### THE WHITE ELEPHANT.

Siam is called the "Country of the White Elephant," because here the white elephant is found and worshipped. The people of Burmah also wor-



THE WHITE ELEPHANT.

ship the white elephant, but it is in Siam that he is most venerated. The skin of this creature is nearly white; rather of a light, sandy color; and foreigners have irreverently suggested that this peculiarity is the result of a species of leprosy—a suggestion which seems very profane to a devout

Buddhist. He sees in the sublime equanimity of the white elephant a soul far advanced upon its journey to *Nigban* or *Nirvana*, the state of eternal rest. This is its last manifestation in the flesh—the end of its long and weary transmigrations.

The white elephant has his palace adjoining that of the king. His home is a lofty hall, gilded from top to bottom; its dome supported by gilded pillars. His bed is covered with rich crimson silk. His trappings are of cloth of gold studded with large diamonds and other precious stones. His eating and drinking vessels are of gold, inlaid with costliest gems. A tall, black velvet curtain hangs before his apartment, to conceal him from profane eyes. He has his secretary of state and officers of the household, to receive with due honor nobles and princes that may come to do him reverence. Rich presents are brought, and placed outside the velvet curtain, on rich carpets, and the devout offerers wait beside them. The noblest and greatest of men must wait a time with patience before they are privileged to behold the worshipful beast. When the curtain rises, men fall prone upon their faces before his awful majesty.

#### MISSION WORK IN SIAM.

But little missionary work has been done in Siam. The Baptists entered the country in 1832. Mr. Jones, the first missionary, began a translation of the Bible into Siamese in 1834, and finished it in 1843. It is said to be a very excellent work. The efforts of the Baptists in Siam were, however, almost exclusively in behalf of the Chinese. Dr. Dean organized among them, in 1837, the first Chinese church in all Asia, and to them the work is still confined. They have at this time (1887) fifty-two stations in Siam; eighteen churches, two of which are self-sustaining; one at Kinhwa, and the other at Swatow. They have 1,443 members.

The American Presbyterians began missionary work among the natives of Siam in 1840. Up to the present theirs is the principal work, though but little has yet been effected.

The Wesleyan Methodists have just begun work in Siam.

#### THE OUTLOOK.

Except Japan, no field is now more inviting. The whole country which, fifty years ago was closed against foreigners, is now fully open to trade with foreign nations and open also to Christianity. The late Kings of Siam have been educated men. The present king is an astronomer, and next to the Mikado of Japan, the most progressive monarch in Asia. He is favorable to Christianity and has granted land and given money to further missionary enterprises.

In a public document the government bears testimony to the benefits



conferred upon the country by Christian missions. It says, "The American missionaries have always been just and upright men; have never meddled in the government nor created any difficulty with the Siamese; have lived with the Siamese just as if they belonged to the nation." Siam feels throughout her extent the influence of Western civilization. She is connected by telegraph with Christian countries.



PRESENT KING OF SIAM.

This also must be noted, that, in the history of the relations between this country and Christian nations, there has been no circumstance to prejudice her people against Christianity. It seems highly probable that the present king may declare in favor of Christianity. He is now thirty-three years of age, a man of good character, a scholar, a friend of missions, and anxious to advance all the interests of his country. Recently,

upon the death of his wife, the king sent to a missionary for a copy of the New Testament, and the person sent on this mission, and who was the king's elder brother, stated as the reason for the request he made that the king had *lost faith in his own religion*. Dr. Pierson, author of the "Crisis of Missions," remarks upon this circumstance, "It might cost the king his crown or even his head, to espouse the Christian faith; but what meaning lies enfolded in the fact that this disconsolate monarch flies to the Christian's Bible for the solace in his bereavement that his pagan creed is unable to supply! How much nearer may Siam be to becoming a Christian nation than many of us think?"



SCENE IN SIAM.

# CHINA.

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## CHAPTER XVII.

### HER ARTS, CUSTOMS AND RELIGIONS.



CHINA is the most ancient and the most populous empire on the face of the globe. Its territory is estimated to be one tenth of the land surface of the earth, and its population one-fourth of the human race.

Before the most powerful Western nations came into existence China had many arts which the former have but recently discovered.

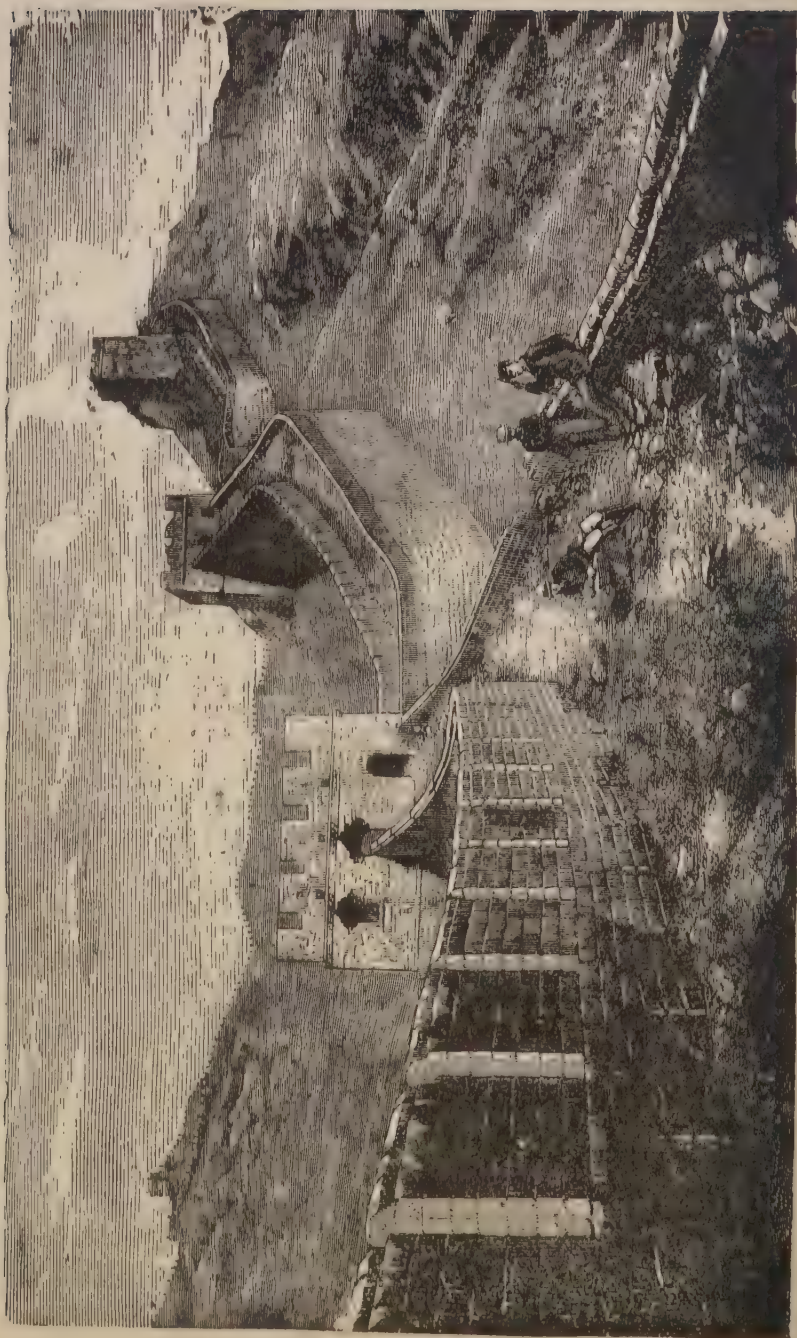
The Chinese invented the mariner's compass eleven hundred years before Christ. They had the greatest canal in the world four hundred years before any canal was known in Europe. They were the first to make artesian wells and to use chain-pumps; the first inventors of gun-powder and of the art of printing. Their penal code is two thousand years old and their civil service examinations, which we of the United States have just begun to imitate, they have practiced for twelve centuries. When our barbarian forefathers were wandering about the northern coasts of Europe, ignorant of letters or any of the fine arts, the literary Chinaman, dressed in silks and satins, was lounging on his sofa and drinking tea from painted porcelain cups.

The Chinese have been from immemorial time an energetic, toiling nation.

The great wall of China is fifteen hundred miles long, from fifteen to thirty feet high, and broad enough for six horsemen to ride abreast on the top of it. It traverses lofty mountains and sweeps along the brink of dizzy precipices. This wall was built two hundred years before the Christian era.

The Grand Canal, built by Kubla Khan, in the thirteenth century, 650 miles long and varying in width from 200 to 2,000 feet, is but the great artery for the most extensive system of navigation and irrigation ever wrought out by the skill of man. There are four hundred canals traversing the map of China.





CHINESE WALL.

China has the largest bridge in the world—her structure at Lagang, over an arm of the China Sea. It is five miles long, built entirely of stone, has 300 arches 70 feet high, and a roadway 70 feet wide. The parapet is a balustrade, and each of the pillars, which are 75 feet apart, supports a pedestal on which is placed a *lión* 21 feet long, made of one block of marble.

The Chinese have a venerable literature, and even their most ancient records testify of a still more ancient civilization.

There are records graven on the rocks of Hung-Shan which were written, it is supposed, two hundred and fifty years before the call of Abraham, and which commemorate a great engineering work. One of their books was composed by their emperor, Wun Wang a century before the reign of David.

The lexicon of their language dates back almost to the Christian era and the imperial library of eighty thousand volumes was old when the great Alexandrian library was burned.



THE GOD OF LITERATURE.

#### CONTRARIETIES.

In customs the Chinese seem contrary to the whole world. As compared with ourselves they appear to take the opposite way in everything. Their compass needle points south instead of north, and they say west-south and east-north instead of southwest and northeast. They are very fond of fireworks, but prefer to have them in the daytime. The family name is first and the given name afterward. A Chinaman would say Smith John and not John Smith. In getting on their horses they mount on the right side. Their old men fly kites and walk on stilts while the little boys look on. It is a sign of respect to keep the hat on, and the seat of honor is at the left hand. Visiting cards are painted red, and are four feet long. The Chinese think that the seat of the understanding is the stomach. Their boats are drawn by men and their carriages run with sails. A married woman, while young and pretty, is the slave of the household, but when she becomes old is the most honored and influential of the family. The piece of furniture which a man most values in his house is his coffin, which he provides first of all and keeps in the best room. The Chinese wash their faces in hot water and their clothes in cold water. In salutation they shake their own hands and not

the hands of others. White is worn for mourning and brides dress in scarlet.

They use mats for beds and blocks of wood for pillows. They plaster their houses on the outside. A son presents his father a coffin as a mark of affection, and when he presents it he says, "May you live a thousand years." When a man dies his body is often kept in the sitting-room in its coffin for two years.

The Chinese always have feasting and music at their funerals. They



KITE FLYING.

prefer to eat green fruit to ripe. They cannot bear the taste of milk, butter or cheese, but are very fond of castor-oil, snails, and almost all creeping things. There is scarcely anything to be found that they will not eat. They shave their eyebrows, while the hair on the back of their heads is allowed to grow down to their feet. In building a house the roof is put on before the lower part is finished. They begin at the top and go downward. The farmer's plow has but one handle, and the carpenter's saw cuts two ways—different at each end. A man, in leaving a house, always backs himself out.

Instead of saying "Good morning," the Chinaman

says "How old are you?" They like to wear their finger nails four inches long. We blacken our shoes and the Chinese whiten theirs. In eating we take soup first, they last. Their men ride sidewise, and their women astride. They launch ships sidewise, ring bells from the outside, and turn their screws in the opposite direction to what we do. Their soldiers wear petticoats and carry lanterns and umbrellas. Their detect-



ives sound a tom-tom at night to give thieves notice that they are coming.

But we will not draw out further this catalogue of drolleries. There are other points in which strange contradictions appear. Jealous of learning and the arts, they still venerate the past and oppose innovations. Possessing a high degree of civilization, they have held the same institutions for twenty-five hundred years. Encouraging home industry, they have still shut off foreign trade.

#### GOVERNMENT.

The government of China is an absolute monarchy. There is no written constitution. The will of the emperor is supreme and the lives of his subjects at his caprice. This principle prevails from the dragon throne down to the lowest officer. Every man in China is subject to the will of his superior, without appeal. Even parents have the power of life and death over their children.

The old patriarchal rule seems to have originated and typed the government of the empire, and the sentiment that the emperor should rule as a father, and that every governor of a province should exercise a fatherly oversight of his subjects, is the chief influence to restrain from tyranny. But it cannot be otherwise than that a government so divided



SALUTATION.

among a great number of rulers, each absolute in his sphere, and ruling without any written constitution, must be weak for resistance of foreign powers or the suppression of internal strifes; and that it must also be, in a great measure, incongruous, that being permitted in one place which is opposed in another, according to the wills of the subordinate rulers. The political history of China shows that the country has had its share of invasions, revolutions and rebellions. Twice the country has been subdued by the Tartars, and the Tartar dynasty now holds the throne and rules not over-loyal subjects.

#### CIVIL SERVICE EXAMINATIONS.

All civil offices in China are the reward of literary attainment. The officers are called mandarins, and are of nine orders. They are chosen from three classes of learned men, who may be called bachelors, licen-

tiates, and doctors. All persons may compete for the first degree, except boatmen, barbers, and actors; these classes are excluded. Those who have attained the first degree may compete for the second, and those of the second for the third.

Candidates are examined by the governors of their own towns, and those who are thus approved undergo a second examination, in which the majority are rejected. Those who pass are admitted to compete for the lowest degree. Once in three years an officer makes the circuit of the towns in a district and examines for the first degree. The pupils are shut up, each in a little room by himself, and furnished with paper and pencils and a subject on which to write. About one competitor out of twenty-five succeeds in obtaining the lowest degree. Three years later there is an examination for the degree of licentiate, held at the principal city of each province, at which a small number of bachelors are promoted; and three years later these are examined for the doctor's degree. The examination for this degree is held only at Peking, where about three hundred are chosen out of five thousand. These are capable of receiving the highest offices, but they are enrolled in order and await their chances. When a vacancy occurs it is filled by lot from the few senior names.

These examinations for the public service are conducted with scrupulous thoroughness and impartiality. All who propose to compete in them are obliged to commit to memory the whole system of Confucius, to know all his moral precepts, and to become familiar with all the traditional wisdom of the land.

#### GOVERNMENT OFFICERS.

The machinery of the government is carried on by the aid of several boards or councils, which may be described as follows: The four principal ministers of the emperor compose what is called the Interior Council Chamber. Two of these councilors are Tartars and two are Chinese. Next to the Interior Council is the Chief Council of State, composed of a number of assessors, who are chosen from the *Han Lin*, or Imperial College. The details of government are carried on by six boards which are: 1, the Board of Mandarins, which takes cognizance of the conduct and administration of the civil officers; 2, the Board of Revenues, which regulates fiscal matters; 3, the Board of Rites and Ceremonies; 4, the Military Board; 5, the Supreme Tribunal of Jurisdiction; 6, the Board of Public Works. There is also the *Tao-cha-yuen*, or office of censors. This body consists of forty or fifty members who are sent to various parts of the empire to preserve a general oversight and report any misconduct of the officers. They are also expected even to admonish the

emperor himself if it should seem to be required. These censors have often displayed great fidelity in the discharge of their duties. It is no small thing to admonish an absolute sovereign of his faults. It is related of one of these censors that when he went to tell the emperor of some faults, he took with him his coffin and left it at the door of the palace.

Sung, the commissioner who attended Lord Macartney, reproved the emperor for his attachment to play-actors and his use of strong drink, and told him that by these things he was degraded in the eyes of his subjects. The emperor was enraged at the reproof and asked the faithful and courageous censor what punishment he deserved for his insolence. "Quartering," said Sung. "Choose another," said the emperor. "Let me be beheaded," answered Sung. "Choose again," said the monarch. This time Sung asked to be strangled. The next day the emperor appointed Sung governor of a distant province, afraid to punish him, but desiring to have the keen-eyed and faithful censor as far from him as possible.

There are eighteen provinces of the empire, each governed by a viceroy. These viceroys govern without any written guides, each according to his own judgment, with no restrictions except that once in three years each one is bound to make a full report of the affairs of his province and to *give an account of his own faults*, and if he omits to do this faithfully or faults are discovered, he is removed from office and probably put to death. This is the theory, but it is evident that the practice under such a system must be very imperfect. Local authorities are supreme in their spheres, and these often issue edicts of their own out of harmony with the practice elsewhere, and even the edicts of the emperor are by the connivance of local authorities disregarded for personal gain. This statement will prepare the reader to understand how Christian missionaries accomplished so much in China, even while the teaching or embracing Christianity was declared by the emperor to be a capital offense.

#### RELIGION—CONFUCIUS.

Three systems of religion prevail in China—Confucianism, Taoism and Buddhism. Each has been influenced by the other two. They blend without serious antagonism. An intelligent Chinese favors all, and the common faith is a mingling of all. Of Buddhism we need give no further account, as it has been considered in connection with Farther India.

Confucianism is, however, the religion of the state, if it be proper to call it a religion; for the great Chinese sage taught nothing definitely of God or a future world. Yet, no teacher has such authority and influence



in China over the ruling classes. All civil officers must be thoroughly read in his teachings, and no one can obtain office who does not venerate him as the great Master. Confucius is the patron of the state.

Confucius was born 551 B. C; the same year Cyrus ascended the throne. About the same time Xerxes was invading Greece; the Jews had just returned from the captivity in Babylon; he was contemporary with the Hebrew prophets Ezekiel and Daniel.

His ancestors were eminent statesmen and soldiers of the kingdom of Loo, then an independent kingdom, now a part of the Chinese province of Shantung. His father was a military officer, descended from the Shang dynasty, and was over seventy years old when Confucius was born. He died before his son was three years of age.



CONFUCIUS.

The mother of Confucius struggled with poverty, and it is said that, as her son grew up, he did all he could to aid her, and ever exhibited toward her the most profound respect.

Confucius was married at the age of nineteen. He had but one son, and he died in early manhood, leaving an only son. From him a large posterity—seventy thousand, it is supposed—have descended to the present time. When he was twenty-three, Confucius' mother died. The ten succeeding years he spent in the study of the ancient writings, and of music, and in teaching.

He attained great reputation as a teacher, and the sons of many eminent men were sent to his school. Disciples began to gather about him, and soon many thousands were willing to acknowledge him as their Master.

At the age of fifty-one he was made chief magistrate of a district. Here he put into practice his ideas of good government. His wise administration brought about a great reformation of manners among the people. The king observing his efficiency as a ruler, promoted him to the office of Minister of Penal Law. Such was his faithfulness in executing the laws,

it is said, that all violations of the law ceased, and the people paid willing and cheerful obedience. One of his biographers says: "Dishonesty and disoluteness were ashamed and hid their heads. Loyalty and good faith became the character of the men, and chastity and docility those of the women."

It is told that the ruler of the adjoining kingdom of Chi, seeing the great prosperity of the kingdom of Loo, under the administration of Confucius, resorted to a stratagem to separate Confucius from his sovereign. He sent beautiful women and fine horses to the king of Loo to seduce him from wisdom and virtue to a life of carnal indulgence. The plan succeeded. Confucius strove in vain to restrain the monarch, and then bade farewell to his king and native country. He wandered about for thirteen years in the neighboring states, teaching disciples, whom his fame everywhere attracted. He returned to Loo when eighty-eight years of age, broken in spirit and almost despairing of the reformation of man. Five years he continued literary pursuits, and when he came to his death showed no fear and uttered no prayer.

#### CONFUCIAN CLASSICS.

Confucius was a student of the five books called King (*King* means a web or the warp of cloth), which he edited and left in their present form.

The sacred books of China are now:

##### A. The Five Kings:

- (a) *Yih-King* (changes).
- (b) *Shoo-King* (history).
- (c) *She-King* (odes).
- (d) *Le-Ki-King* (riches).
- (e) *Ch'un Ts'en* (spring and autumn; annals from B. C. 721 to B. C. 480).

##### B. The Four Books:

- (a) *Lun-Yu*. Analects, or Table-Talk of Confucius.
- (b) *Ta-Hio*. Great Learning; written by Tsang-Sin, a disciple of Confucius.

(c) *Chung-Yung*, or Doctrine of the Mean; ascribed to Kung-Keih, the grandson of Confucius.

##### (d) Works of Mencius.

These constitute the Chinese classics with which all the mandarins must be well acquainted. They are books edited by Confucius or written by him or his followers.

Confucius did not find his people without a religion, but of what character that religion was we can obtain but a vague idea. The credible history of China goes back of the times of Confucius near eighteen hun-

dred years, to the reign of the Emperor Yao. "In his time," says Dr. Baldwin, "and during the reign of Shun, sacrifices were offered to Shang-Ti, to heaven and earth, to hills and rivers, and to the gods of the land and grain. It is still a matter of great controversy as to who was the object of the worship paid to Shang-Ti. The characters composing this name signify 'Upper Ruler' or 'Supreme Ruler.'" He adds that many of the missionaries "consider it probable that the early worship of Shang-Ti was really worship of the true God. Many others, however, seriously doubt or positively disbelieve that God was ever worshipped by the Chinese under this name; while many others, waiving the question of the early usage of the name, are satisfied that it is now, and has been for centuries, identified with the chief god of the Taoist pantheon, and is not, therefore, a suitable designation for God at this day."

#### CONFUCIANISM.

Whatever religious beliefs prevailed in his time, Confucius delivered no views in regard to them, though he seems to have regarded them with respect. There appears to be nothing in his teaching concerning man's relation to God. He acknowledged that he did not comprehend the gods, and thought it best not to teach anything about them. He is credited with saying, "The part of wisdom is to attend carefully to our duties to men, and, while we respect the gods, to keep aloof from them." He has nothing to say of the creation of the world or the origin of man, nor does he claim to know anything of the destiny beyond. Yet Confucius participated in the religious ceremonies of his people, at least in the worship of ancestors; but it is doubted whether this was meant for anything more than a compliance with custom to avoid offense. It is said of him that one of his disciples asked what were his views about death. He answered, "While you do not know life, how can you know about death?" And to another, who inquired of him if the dead have any knowledge, he replied, "You need not wish to know whether they have knowledge or not. Hereafter you will know it for yourself."

Yet we cannot think of Confucius as an atheist, while we find among his teachings such precepts as these:

"Worship as though the Deity were present."

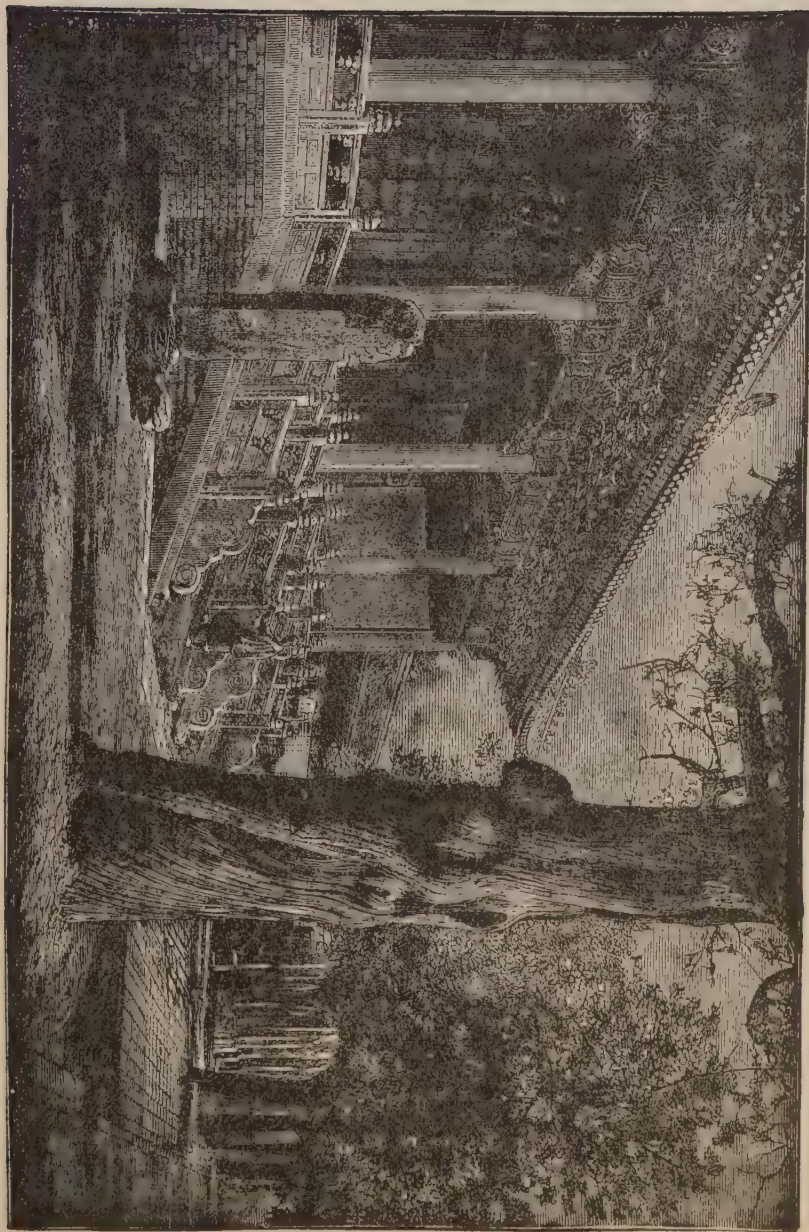
"If my mind is not engaged in my worship it is as though I worshipped not."

He is also reported to have said, "He who offends Heaven has none to whom he can pray."

From a few of his sayings the reader may gather a general idea of his moral teachings, and the manner in which he delivered them.



TEMPLE OF CONFUCIUS.



"If in the morning I hear about the right way, and in the evening I die, I can be happy."

"Grieve not that men know not you, grieve that you know not men."

"To rule with equity is like the north star, which is fixed and all the rest go round it."

"The essence of knowledge is, having it, to apply it; not having it, to confess your ignorance."

"A man's life depends on virtue; if a bad man lives it is only by good fortune."

"Some proceed blindly to action, without knowledge; I hear much and select the best course."

"The good man is serene, the bad always in fear."

"A good man regards the *root*; he fixes the root and all else flows out of it. The root is filial piety; the fruit brotherly love."

"There may be fair words and an humble countenance where there is little real virtue."

"Faithfulness and sincerity are the highest things."

"When you transgress do not fear to return."

"Learn the past and you will know the future."

"What you do not wish done to yourself do not do to others."

Confucius laid great stress upon justice in rulers. It is related of him, that he once found a woman mourning beside a grave on the side of the T'ae mountains. One of his disciples asking the woman the cause of her trouble, she replied; "My husband's father was killed here by a tiger, then my husband also; now my son has met the same fate." Confucius asked her why she did not remove from a place so dangerous. She replied: "There is here no oppressive government." The sage turned to his disciples and said: "My children, remember this; oppressive government is fiercer than a tiger."

The following sayings of the great Chinese teacher give some suggestions of his personal temper and conduct. "At fifteen years I longed for wisdom. At thirty my mind was fixed to it. At forty I saw clearly certain principles. At fifty I understood the rule given by Heaven. At sixty everything I heard I easily understood. At seventy the desire of my heart no longer transgressed the law." He describes himself as "a man, who, through his earnestness in seeking knowledge, forgets his food, and in his joy for having found it, loses all sense of his toil, and thus occupied, is almost unconscious that he has reached old age." Again he says: "Coarse rice for food, water to drink, the bended arm for a pillow—happiness may be enjoyed even with these; but without virtue both riches and honor seem to me like the passing cloud." "I daily

examine myself in a three-fold manner: in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct."

It is related of Confucius that being, on a certain occasion, reproved for a trifling fault, he said: "I am a happy man; if I have a fault men observe it."

Confucius was not a teacher of religion. He certainly did not go beyond the religious teaching of his day. He did not add to it; the best that can be said is that he did not take from it. He found the five books entitled "*King*" already very ancient in his time. It is said they had fallen into much neglect. He edited them anew with comments and explanations. He taught his disciples to venerate them.

It is said that he placed them upon an altar and dedicated them to



BUDHIST PRIEST ON THE STAGE.

Heaven, and returned thanks for having had life and health granted him to finish them.

The five books of "*King*" are not without religious teaching. They refer to a multitude of objects of worship, but no definite system can be drawn from them. Confucius made no attempt at this. He gave attention to the political and ethical wisdom of the ancients which he crystallized in his precepts and organized into action.

#### WOMAN'S PLACE IN CONFUCIANISM.

Confucius assigns to woman a low place. Man is supreme in authority over the woman and her highest virtue is obedience and reverence to him. When she is young she must obey her father and brother; when she is married she must obey her husband, and when her husband dies she must obey her son, if she have a son. She is allowed no place or con-



sideration in any public affairs. Her sole business is to prepare food and things needful for her husband, and she should not be known beyond the apartments. No orders or instructions must proceed from her and she can undertake nothing at her own choice or pleasure. If left a widow she must not think of marrying a second time.

It is estimated that there are in China 1,560 temples of Confucius. No idols are found in these temples, nor is the image of Confucius erected there as an object of worship. But there are tablets, tables and altars where the government officials stately perform, with much ceremony and punctilliousness, certain services in honor of Confucius, presenting to him offerings of grain and fruit and flesh, and chanting odes in his honor.

#### LAO-TSZ.

Contemporary with Confucius was another great Chinese teacher, who has exercised even greater influence over the popular mind. This man was Lao-Tsz.

While the personal history of Confucius is very full and specific, that of Lao Tsz is very vague. He is reputed to have been the son of a peasant and born B. C. 604. He was of the town of Kee in the kingdom of Tsao, and was the librarian of Chao, the royal city. He died about 579, and was thirty-eight years contemporary with Confucius.

Marvelous stories and absurd traditions are connected with his birth and personal character. He is said to have taken nine steps at his birth, from each of which sprang up a lotus flower. "His left hand pointed heavenward, the right hand earthward." He said, "In heaven above and earth beneath, the Tao, or Logos, is alone to be honored." "His hair was white and was seven feet long. His eyebrows were like north stars, green in color and adorned with purple hairs five inches long; his mustache and beard were white and pure as silk; his ears were even in height with the crown of his head; the eyes like the light of the sun, the pupil of which was square, with green nerves; the nose had a pair of bridges in the form of a divided horn; his breath of purple color, and fragrant like the Lan flower; his tongue was long and like to embroidery; his mouth a pearly fountain, full to the brim, its flavor sweet and fragrant and constantly pouring out excellent discourse; his voice as golden pearls; the sun temple like a horn; the moon temple an abyss; a golden countenance of pearly beauty; a dragon's forehead most majestic, with the graceful look of the phenix; the arms reached to the knees; his body had green hair; his back a belt of stars. Over the heart was an impression of a coin; the fingers had the Yin and Yang (dual principles). He was twelve feet high (eight feet four inches, English measure).

The whole body had the fragrance of flowers, his visage was like porcelain, his walk like the step of a tiger."

The subject of these traditions was, in truth, a venerable man and teacher of great wisdom for one of his time. He gave himself exclusively to religion and the study of the invisible and spiritual. Some represent him as originating the system which he set forth. It is generally believed that he originated nothing, but that he occupied the same relation to religion that Confucius did to the ethical system which he taught. He found his people believers in the *Tao*, and worshippers of earth and heaven and ancestors. Such faith existed two thousand years before his time. Grounding himself upon the common faith, Lao Tsz elaborated his system.

#### TAOISM.

Tao is the spiritual force from which all things which are manifest have evolved. The Tao is inexhaustible and incomprehensible and was



SERVICE IN A CHINESE TEMPLE.

before the gods. It is present everywhere and all things return into it. It is without desires; all things proceed from it and all flow back into it again.

The Taoist seeks to enter the Tao as the Buddhist seeks to enter *Nirvana*, and by much the same path. He renounces action. "*Not to act* is the source of all power," was the constant teaching of Lao Tsz. To be wise, one must renounce wisdom; and to be good, he must renounce justice; and to be learned, one must renounce learning—that is to say, he must cease from active struggle or anxious desire for those things and find the highest good always in a passive state, without action or aim. According to this system of teaching everything proceeds from its opposite, and all things are alike needful. The good man and the

bad man are equally necessary to each other. To desire aright is not to desire. The saint can do great things because he does not attempt to do them. The unwarlike man conquers. He who submits to others, controls them. By the negation of all things we come into possession of all. By not acting one identifies himself with the Tao and thus becomes all-powerful. He retires into the infinite and unconditioned being, and so thwarts and escapes all struggles of the finite.

In the *Taote King*, the great text-book of Taoism, written by Lao-Tsz, it is said that "he who knows the Tao need not fear the bite of serpents nor the jaws of wild beasts, nor the claws of birds of prey. He is inaccessible to good and to evil. He need fear neither rhinoceros or tiger. In battle he needs neither cuirass nor sword."

The system of Taoism cannot be clearly defined. It is exceedingly elaborate. Consisting of a system of philosophy of the absolute and unconditioned, as already indicated, it has also a system of morals and a system of magic.

#### SAYINGS OF LAO-TSZ.

The morality of Taoism is generally represented as a selfish prudence, and not as positive goodness or sympathy. Yet Lao Tsz has left some precepts which the best of men admire. We give a few of his sayings to illustrate the manner and spirit of his teachings:

"The sage puts himself last, and yet is first; abandons himself, and yet is preserved. Is it not through his having no selfishness? Thereby he preserves self-interest intact."

"By putting away impurity from the hidden eye of the heart it is possible to be without spot."

"He that humbles himself shall be preserved entire. He who is self-exalting does not stand high."

"Not looking upon objects of lust keeps the heart from disorder."

"The good I would meet with goodness; the not-good I would also meet with goodness; virtue is good."

"The faithful I would meet with faith; and the not-faithful I would meet with faith."

"Judge not your fellow-men. Be chaste, but do not chasten others. Be strictly correct yourself, and do not cut and carve other people."

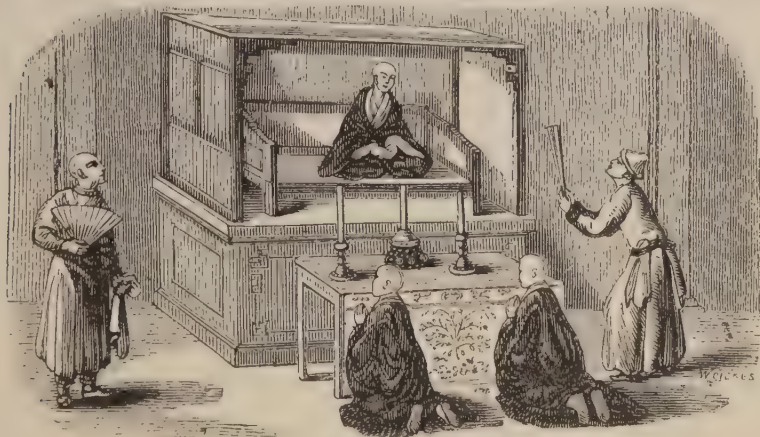
"I have three precious things which I hold fast and prize, namely: Compassion, economy and humility. Being compassionate I can be brave; being economical, I can be liberal, and being humble, I can become the chief of men. But in the present day men give up compassion and cultivate only courage; they give up economy and aim only at liberality; they give up the last place and seek only the first. It is their death.



Compassion is that which is victorious in the attack and secure in the defense. When heaven would save a man it encircles him with compassion."

"He who knows the light and at the same time keeps to the shade, will be the whole world's model. Being the whole world's model, eternal virtue will not miss him, and he will return home to the absolute. He who knows the glory, and at the same time keeps to the shame, will be the whole world's valley, eternal virtue will fill him, and he will return home to Tao."

The reader who compares the teachings of Lao-Tsz and Confucius will hardly fail to give to the former the higher place. While Confucius



ADORATION OF A CELEBRATED DEVOTEE.

delivers terse apothegms, full of worldly wisdom, Lao-Tsz sets forth great principles for the guidance of human life.

#### FIVE ORDERS OF TAOISTS.

The Taoists are divided into five principal orders.

The first order is called *Tsung-Men*. They are those who reside in the temples and lead a recluse and ascetic life. They cherish a dreamy, fantastical temper of mind, meditate on incorporeal things, and seek to grasp the Tao. When they attain to the highest state which mortals may thus reach, they will be able to "float upon clouds, and roam to distant places." They seek to enter Tao as the Buddhists seek to enter Nirvana, and they have more sympathy and affiliation with the Buddhists than with the other orders of their own sect.

The second order is *Lii-Men*, a priestly class, who never marry. They wear blue robes, and large hats made of bamboo leaves. They live in temples and attend upon idols, take regular orders and study

litanies. They subsist chiefly on vegetable food. They beg from door to door. They collect money and build temples, many of them very costly. They are ignorant and profligate in character.

The third order is called *Kiao-Men*. This is an order of great influence, and claims to represent uncorrupted Taoism. It sprung from Chang-Tao-Lin, in the first century of the Christian era. This man was first a recluse of the first order described. He held a civil office for awhile, but resigned it and went away into the romantic mountains of Lung-Hu, in the province of Kiang-Si, to indulge his love of meditation. Here he collected a thousand disciples whom he taught in magic. Later he claimed that Lao-Tsz made him a teacher of heaven and invested him with the appliance for his high commission in books, swords, seals, charms, and other things. With these he began to work miracles at the salt well of Sz-Chwen. Afterward he returned to Lung-Hu, and there he established his house, which still flourishes. A large and beautiful district in the southeast of the Kiang-Si province was set apart for their maintenance. Twenty-four palaces were erected for twenty-four overseers. A fine temple for the Pope and a palace and treasury for his private use. They live in great splendor and are in high repute. They are called upon to offer sacrifices for the royal family and the empire, to pray for rain and for fair weather in times of famine and flood. They are sometimes sent to exorcise demons from distant provinces. Members of the family have been called to reside at Peking, by invitation of the emperor, that they might be at his service.

The fourth order is called *Fah-Men*. These are, for the most part, astrologers and conjurers and fortune tellers. They claim to have power over evil influences and are employed to select sites for houses and places for burial. They are considered experts in telling the favorableness or unfavorableness of the Fung-Shui (the spirit of the place.)

The fifth order is called *Ko-Men*. This order is in every town. They hang out signs to indicate their business and have in each town a head man or overseer. In one town are frequently two or three hundred who are regularly licensed to recite prayers. These are responsible to the chief and he to the magistrate and the county overseer. The inferior assistants have charge of a certain number of families. They hold themselves ready to go at call to pray for the sick or dead. For serving the people they are entitled to so much per day but are required at certain times to perform service for the officers of their district. The services of these *Ko-Men* are in constant demand.

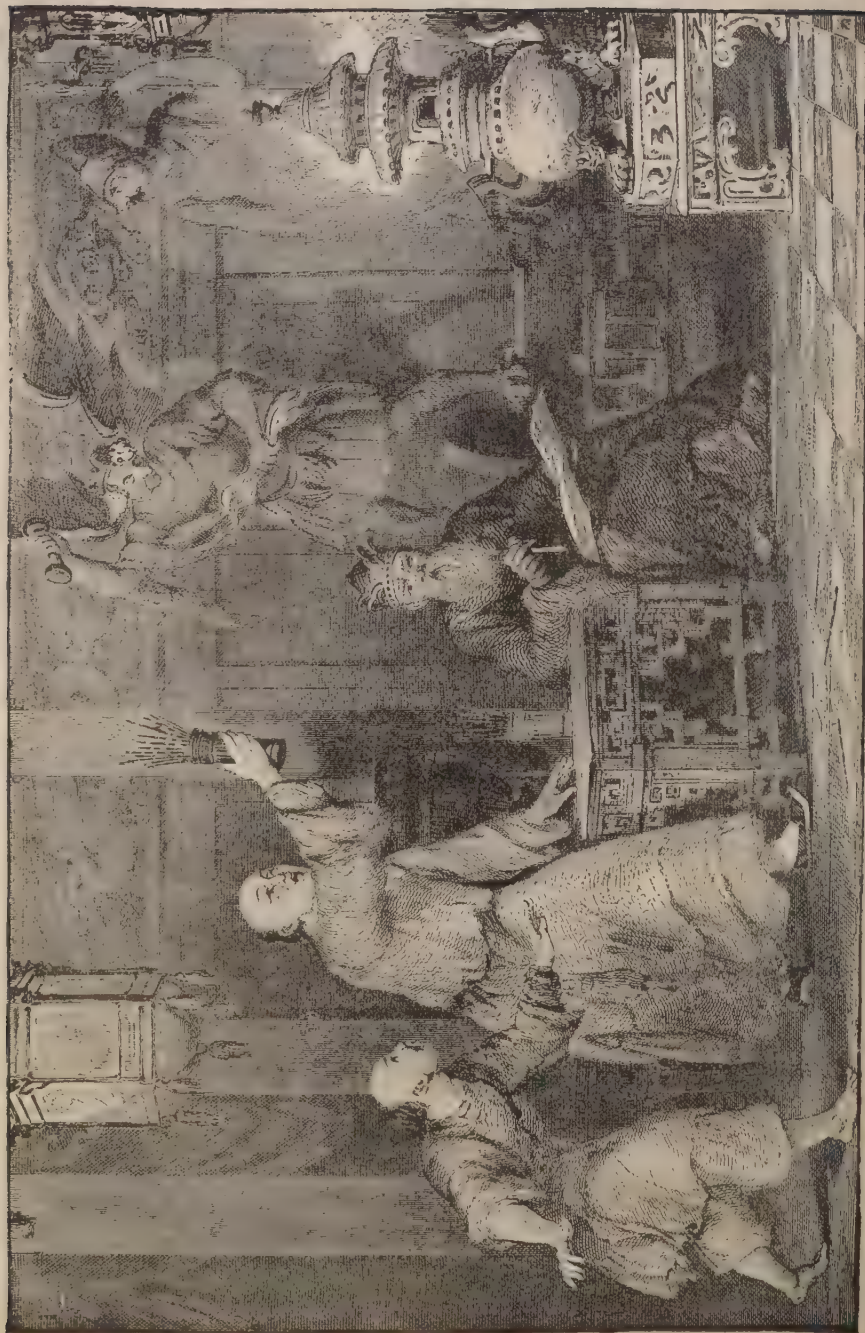
## TAOIST DOCTRINES.

The Taoists hold the doctrine of a creator of all things. The Tao-Tah-Kin, the famous book of which Lao-Tsz is the author, says: "Tao is the hidden element of creation. Creation was predicted by it and dependent upon it." This Tao seems to be impersonal, for the same author thus speaks of it: "Before the heavens and the earth existed there was a something complete in chaos, silent and solitary. It stood alone and changed not. It circulated everywhere without danger. It may be considered as the mother of the universe. Its name I know not. It is designated Tao. If a name is forced for it we call it Great—great, we say it is ever-going; ever-going, we say it is far off; the far-off we say returns. Now, therefore, Tao is great, a king is great. In the midst of the universe there are four great and the King is one of them. Man receives his law from the earth, the earth receives its law from Heaven, Heaven receives its law from Tao, Tao receives its law from Self." In another of the sacred books, the Tsin Tsin, it is said "The Great Tao is without form and heaven and earth exist by it." Yet to this Tao is attributed the fostering care of a gracious providence, for it is said "All things wait upon it for existence and it refuses none." "It loves and nourishes all creation and does not lord it over them."

As to the order of creation the Taoists have various theories. They believe in an evil spirit of great power as the chief of devils. Their ideas of the creation of man are vague, but they hold that there was once a golden age in which man was greater and nobler than now. They reject, however, the doctrine of the natural depravity of man. Man is born good, or rather neutral, neither good nor bad. It is the wisdom of this world, the knowledge of good and evil, which corrupts man and leads him to ruin. They believe that man has a soul, a spiritual immortal nature, and hold various views about its mode of being and destiny in the future. They hold to a heaven and also to purgatory. It can hardly be said that they believe in hell, for they hold that those in purgatory or in the nine hades shall at last be released. Their sacred books describe a scene in which barefooted genii, with all the hosts of gods, genii and holies, prostrate themselves before his awful presence. They state the condition of the lost who have suffered long cycles of punishment. The Emperor of Heaven listens, and is moved with compassion, and gives a commission to the barefooted genii to release them. He descends to them and breaks the glad news, a glorious light shines into their dark abode and by the fiat of the Pearly Emperor they are borne into heaven, where they suffer no more.

The Taoist preachers exhort the people to repentance, but this repent-





A DEVOTEE CONSULTING THE STICKS OF FATE.

ance is expected to be indicated in more money paid to the temples and for prayers.

Prayers and sacrifices have always been made by them.

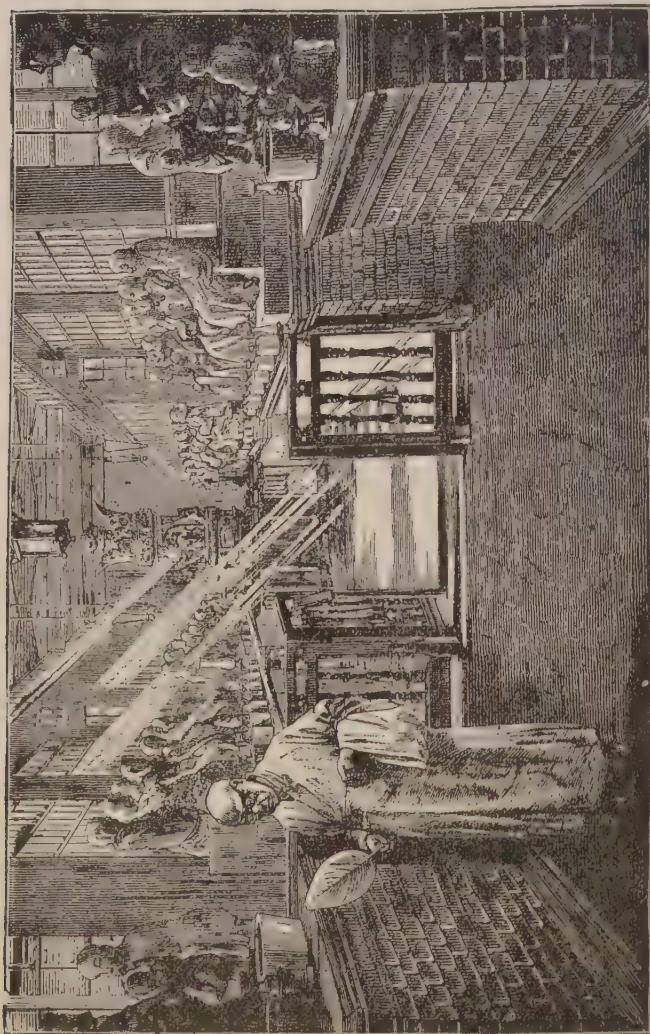
#### A MISSIONARY'S VIEW.

In reference to the influence of Taoism, Dr. Hart, superintendent of the Central China Mission of the Methodist Episcopal Church, holds this language:

“Taoism has afforded a sinuous outlet for the religious and superstitious feelings of the people. Confucianism is too formal and irreligious to, in any considerable degree, meet the wants of the masses. Famines invade the land, plagues come with revengeful fury, sickness and death cover the land, wailing and distress seize upon millions of homes. The souls of the more reverent sorrow for a balm, for some talisman, for their woes. Such thoughts, though buried deep in their spiritual natures, begin to germinate in their sorrows and bereavements, and where shall they find nourishment for growth? Surely not in atheistical Confucianism! Ancestral worship is too confined for all their sorrows. Confucianism offers no penances for the religious convictions of distressed souls; no hope of a better future inspires longing souls after immortality. A wail of despair is thrown back from the lofty heights of its philosophy; no promised land of beauty peers through its mists; no rivers of living waters flow onward to the ocean of eternity; there are no green mountains packed with fairy-like gorges to encourage the fainting traveler in his journey. Taoism, on the other hand, echoes, with smothered voice though it be, whispers from the spirit world. In its religious philosophy there is a beyond, fairer and more perfect than the present. She undertakes to smooth man's thorny path on earth, and promises him, if obedient to her teachings, a world of blessedness. She attempts to meet or minister to the Chinaman's wants from birth to death. Charms of every description are in vogue, worn upon the person, posted in the houses, upon their doors, in their streets, by the roadsides. Litanies of hundreds of prayers, of supposed divine efficacy, are everywhere used for sick, dying and dead. Holy mountains filled with spiritual influences are ready for the ascetic-loving ones panting for seclusion from a wicked world. Idols and temples to meet the fancy of the learned and ignorant, rich and poor, devout and irreverent, are everywhere; priests for every emergency. Tracts are scattered by oath-bound hands over the land. Every portent and sign is made use of to excite and rouse the people to religious reverence. What China could have been without Taoist philosophy and its religious rites is impossible to say. Its mould-



ing influence has been more negative than positive. The corruptions and superstitions of the people have had quite as much to do in shaping its course as it has had in moulding their beliefs. It has been a medium through which a fear and respect, to some extent, for the spirit world



CHINESE TEMPLE OF FIVE HUNDRED GODS.

has been maintained. In some of its developments it has led the people into the greatest absurdities. Its past and present influence among the people cannot be gainsaid. All the national gods are under its magical wing; nearly all the sacrifices of the land, divinations, exorcism, are held



as its patrimony. Her influence, from the 'dragon throne' to meanest hovel, is recognized and felt.

"But this religion, native to the soil, although a shade tree to every door, is sere and ready to decay. Its weird and grotesque growth stands palsied in the true education and religion. A greater than Lao-Tsz is speaking to hundreds of thousands of China's sons. Her classics, litanies, hymns, are silent in the presence of the truer and purer philosophy of Christ. Her day is at hand, and her sons will cut it down and bury it out of sight forever."

#### THE OUTLOOK.

Yet we can hardly hope that the progress of Christianity shall be rapid in China. There is no country on the globe where the forces to oppose the true religion seem so formidable. It is often supposed that the most barbarous people are the most difficult to win to Christ. It is not so. Barbarism exists only with the lack of arts, literature or stable government. The civilization that attends Christianity wins the admiration and even reverence of savages and they acknowledge its superiority at once. No more rapid conquests for the cross were ever made than were won by the Wesleyan missionaries among the cannibals of the South Seas! They found ignorance and savagery, but there was no learning, no government, no organized religious systems to contend with. But China is the strongest of all heathen nations. She has the oldest government in the world and her people are wedded to that which is ancient and venerable in her history; jealous of innovations and proud of their institutions. They have religious systems, supported by a venerable literature, costly temples, worldly-wise priests, and under these systems the character of the people have been shaped through the centuries; and what is more unfavorable, that character is little inclined to respond to the gospel. It is a semi-atheistic character which has little religious conscience. Confucianism is not a religion, but a system of social ethics. Buddhism, as we have shown, scarcely deserves to be called a religion, for it has no definite teaching of God and no hope of eternal life. And Taoism bewilders the mind with endless doctrines and traditions and has no clear voice of duty or of promise. The result is that the Chinese conscience is weak. A Chinaman is reported to have said to a missionary who sought to impress upon him the claims of Christianity, "Confucius, he good Joss; Buddha, he good Joss; Jesus, he good Joss; me no care." That utterance well expresses the indifference of the Chinese mind toward religion, and this indifference so crystallized in Chinese character is one of the greatest obstacles with which the true religion has to contend in this, the strongest of all strongholds.

of pagan error. But for the reasons given there is the more need that the whole power of Christendom should be especially directed to Christianize China. It is destined, surely, to yield, and if the last, it will be the greatest conquest of the cross.

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## CHAPTER XVIII.

### CHINA—THE PIONEERS.



THE London Missionary Society was the first Protestant agency to respond to the claims of China upon Christian nations. In 1806 two missionaries, Messrs. Brown and Morrison, were appointed to work in China, and directed to turn their attention to the study of the Chinese language, under the instruction of Yong-Sam-tak, a native teacher, then in England. Some acquaintance with medicine was also thought necessary in preparing for the mission; and because age is especially venerable in China, Dr. Vanderkemp, then in South Africa, was desired to go with the young men, and introduce them in the new field. But Vanderkemp could not think it his duty to leave Africa, and Mr. Brown declined the mission. So the enterprise of introducing Protestantism into China devolved upon Robert Morrison alone.

Fortunately, as Morrison was preparing for his work, a harmony of the Gospels and the Pauline Epistles in Chinese were found in the British Museum. A manuscript Latin and Chinese dictionary, was also obtained from the Royal Asiatic Society. And thus Morrison was comparatively well furnished, with the aid of his native teacher, to make good progress in his studies. Providence seemed to favor the pious purposes of the church toward China. The same truth will be manifest as this history proceeds in the opening up of many other lands to the light of the gospel.

On the 31st of January, 1807, Mr. Morrison sailed for Canton, by way of America. Mr. Madison, our Secretary of State, gave him a letter to the consul at Canton, which afterward proved of great service to him. Canton was at this time the only Chinese port open to foreigners. Here Morrison arrived on the 4th of September, 1807.

The missionary secured a lower room, in a retired place, and bowed himself like the strong man to embrace the columns of that idol temple which he sought under God to overthrow. He gave himself with ear-



MACAO.



ness and prayer to obtain that knowledge of the Chinese language, character, and religion, necessary to success in his struggle with their false faith. A lamp of earthenware afforded him light, while a volume of Matthew Henry set before it on end served as a screen to shade the student's eyes. He adopted the Chinese dress, allowed his hair and nails to grow untrimmed, ate with chop-sticks, and went about in the stiff and club-like Chinese shoe. He did not, however, long continue this, for Canton being open to the world abroad, and foreigners in their native dress being daily seen on her streets, the Chinese were not favorably impressed by a man who adopted habits unnatural to him, and the Europeans were also less inclined to associate with him. He, therefore, soon returned to the dress and habits of an English gentleman. He secured more comfortable apartments, and, with the best advantages at command, pursued his studies. He wrote to the Society, "Your missionary sits here to-day, on the confines of the empire, learning the language of the heathen; and would go onward, believing that it is the cause of Him, who can and will overturn every mountain of difficulty that may oppose the progress of the glorious Gospel."

#### MORRISON AS A TRANSLATOR.

The decline of Morrison's health caused him to leave Canton for a time and go to Macao, a Portuguese settlement. He returned across the estuary of Canton, after three months, only to find it unsafe there, all Englishmen, for the time, being compelled to quit the place on account of a misunderstanding with the Chinese government. He, therefore, took refuge again at Macao. Here he devoted himself to the study of the Mandarin and Canton dialects, and about the close of the year 1808 was married to Miss Morton, the daughter of an English gentleman then on a visit to Macao, and the same day was appointed translator for the East India Company at their factory in Canton, upon a salary which made him independent of the Society's funds.

The new situation did not turn the missionary from his main object nor embarrass him in its pursuit. He found his duties as translator only aided him in acquiring a practical knowledge of the Chinese language, while it gave him time for work on his Chinese dictionary and for evangelistic work among the heathen. He held secret meetings in his own room where he read the gospel to a few of the natives and explained to them the new religion.

During the year 1809 a Chinese grammar was prepared for the press, and also a part of the New Testament, but the author hesitated to print them at the time.

## BAPTISM OF TSAE A-KO.

In 1810 Morrison published a translation of the Acts of the Apostles; but the work cost ten times what it should, it being prohibited under the law, and those who did the work making the fact the occasion of their exorbitant charge. When a copy of the work was sent to the Bible Society, the committee voted Morrison the sum of five hundred pounds to aid him in the circulation of the Chinese Scriptures.

Mr. Morrison sent his grammar to Bengal to be printed in 1811, but the work was not done until 1815, when the book was put through the press at Serampore, at the expense of the East India Company. In the same year, 1811, our missionary published a tract on redemption, and in 1812 the Gospel of Luke. Upon receiving a copy of this work the Bible Society contributed to its circulation another five hundred pounds.

About this time the Chinese government issued an edict against Christianity, forbidding the printing of Christian books and the preaching of the gospel, under pain of death. Mr. Morrison avoided, as far as he could all public exhibition of his work but steadily carried it forward. And the directors of the Missionary Society, to aid and comfort the brave and devoted man, sent Mr. Milne to Canton.

After five months at Canton Milne sailed for Java with a cargo of New Testaments. Two thousand Testaments, ten thousand tracts and five thousand catechisms which, in spite of the opposition of the government, Morrison had carried through the press. This cargo of books Milne distributed among the Chinese of Java, creating great interest among them.

In 1841 Mr. Morrison published the New Testament complete, in Chinese, whereupon the Bible Society voted him a donation of one thousand pounds. The East India Company also undertook the publication of his dictionary, a work which was completed in 1822, at a cost of about \$60,000. This was a year of successes; for this year was baptized, after seven years' toil, the first Chinese convert, Tsae A-ko, aged twenty-seven, who after long instruction and trial presented his confession of the Christian faith in these words:

“Jesus making atonement for us, is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of Jesus. I now believe in him, and rely on his merits for the remission of sins. I have many defects, and without faith in Jesus, should be eternally miserable. Now, that we have heard of the forgiveness of sins through Jesus, we ought, with all our hearts, to rely on his goodness. When I reflect, and question myself, I perceive that, from childhood till now, I have had no strength—no merit—no learning. Hitherto, I have done nothing to answer to the goodness of God, in giving me

existence in the world, as a human being. I have not recompensed the kindness of my parents, my relatives, my friends. Shall I repine? Shall I hope in my good deeds? No, I entirely cast myself upon Jesus, for the remission of sins, and pray God to confer upon me his Holy Spirit."

Remember Tsae A-ko, the first convert to Protestant Christianity in the great Empire of China. He was faithful till his death, which took place in 1818.

During the summer of this year, by the indiscretion of a native, who was engaged in cutting metal types for the dictionary, the attention of the local government was attracted to Morrison's work, and the person in whose hands were the blocks for printing the New Testament, fearing that he would be punished for engaging in a business prohibited by the laws, destroyed the larger part of these types. But the resolute missionary proceeded at once to repair the loss, and he was encouraged both by England and America, for the British Bible Society sent him a thousand pounds, and the Tract Society seven hundred, while four hundred was sent from America as a private donation, from a few friends.

#### TRANSLATION OF THE BIBLE COMPLETED.

We need not follow the history of Dr. Morrison in all his literary labors, which were unabated. Enough has been given to indicate the method of his mission. He relied chiefly upon the press to disseminate throughout the great Empire of China a knowledge of the way of salvation. In November, 1818, he completed his greatest work, the translation of the entire Bible into Chinese, and received another thousand pounds from the Bible Society. We give a portion of the letter which the translator wrote respecting his work.

"By the mercy of God, an entire version of the Scriptures into Chinese has been brought to a conclusion. Mr. Milne translated Job and the historical books; the rest of the Old Testament was wholly my own translation. Of the New, I translated the four gospels, and from Hebrews to the end. The other books of the New Testament I edited with such abbreviations, as in my conscience, and with the degree of knowledge of the Chinese language which I then possessed, I thought necessary.

"I always stated, explicitly, that the Chinese manuscript, in the British Museum, a copy of which I procured, was the foundation of the New Testament in Chinese, which I completed and edited.

"As to opinions which natives may give of the work, the following things should be considered: China has much ancient literature, which has, for many centuries, been the constant study of the learned, who have wrought up the language to an elegant degree of conciseness and classi-



ical allusions. In consequence of this, they are extremely fastidious in respect to style, and loathe whatever is not classical Chinese. The 'vulgar talk' of the Chinese which the literate despise, does not mean low, vulgar expressions, but common language, in distinction from an elegant,



ROBERT MORRISON AND HIS ASSISTANTS TRANSLATING THE BIBLE INTO CHINESE.

classical and recondite style, intelligible only to persons of education. The learned of China think that every respectable book ought to be written in a sort of Latin, and not in the vulgar tongue."

It will be seen from this statement of Dr. Morrison that no translation of the Bible could be made, adjusted to the capacity of the common people, which would be respected by the learned. He states that he had not attempted the classical, literary style in his work, but had sought to deal faithfully with the text and give a clear expression to the original.

In 1820 Dr. Morrison opened a dispensary at Macao which was well patronized, and promised to do much good, but which he was forced, afterward, to discontinue for want of funds.

About this time the missionary began to pass through a series of trials. The first was the death of his wife in 1821, and the second, a difficulty between the English and Chinese, which compelled the former to abandon their factory at Canton. Morrison went to Malacca in 1823, and in 1824 visited England.

In 1826 the distinguished missionary was married to Miss Armstrong at Liverpool, and shortly afterward returned to China, where he labored as before, chiefly in the circulation of Christian books, as the hostility of the government presented a barrier to oral instruction.

#### OTHER PIONEERS.

In 1830, E. C. Bridgman, sent by the American Board, and David Abeel, sent by the American Seaman's Friend Society, arrived in Canton. They were of great assistance to Morrison, and the work went on with renewed vigor. Several pious Englishmen and Americans aided them. A printing press was brought from New York, and in 1832 a monthly magazine, called the *Chinese Repository*, was established. Bridgman was its editor.

In 1831, Dr. Karl Gutzlaff, of the Netherlands Missionary Society, undertook to penetrate the interior of China. The prejudice against foreigners was great; Canton was still the only open port; but, adopting the Chinese dress, and announcing himself as a "Son of the Western Ocean," who had come in contact "with the civilizing influence of the celestials," he boldly went to Tien-tsin, in the capacity of physician. He remained there a month, and then pushed into Tartary. Here he was often in imminent danger of his life; but, undeterred by the dangers of his enterprise, he continued for several years to visit different portions of the empire, and to distribute very large numbers of Christian books. The publication of his travels astounded the civilized world. Many did not believe his story. The London Missionary Society sent Rev. W. H. Medhurst, who had for a number of years been at work in Batavia, to make a voyage along the coast, and ascertain if China was really penetrable. The voyage was made in the fall of 1835, and proved quite suc-



CANTON.



cessful. Some opposition from the mandarins was occasionally encountered; but, on the whole, the missionaries felt much encouraged. They made several short inland expeditions, and distributed about eighteen thousand volumes. The emperor continued to issue his manifestoes against "foreign barbarians," "white devils," &c., but the missionaries coolly went on with their voyages, journeys and distributions, undismayed by the threats of the "Son of Heaven." But, in order that the printing establishment might not be again molested, it was removed to Singapore. In all these movements Dr. Gutzlaff was especially prominent.

In 1835, Rev. Dr. Parker, an American missionary and physician, established a dispensary at Canton. The institution was much patronized by the populace, and thousands were relieved. Parker soon had several students under him. One of these learned well, and became an expert. Such work as this did much to allay the suspicion with which all foreigners were regarded.

#### DEATH OF MORRISON.

Dr. Morrison was called to his reward August 1, 1834, after some months of declining health.

His last sermon was on the first three verses of the fourteenth chapter of John, and entitled "Heaven, the Believer's Home," but when the sermon was written he was too feeble to preach it. He continued, however, until the last, to call his servants and dependants together regularly for a service in Chinese. On the last Sabbath of his life on earth he assembled about a dozen for prayer. He exhorted the little band with much fervor, though in extreme weakness, and before another Sabbath dawned upon that far heathen land the soul of Robert Morrison was with his God.

Just a few days before his death he had received an appointment as Secretary for the English Legation. But his work was done, and he was called to a higher station in the Court of the King of Kings, to whose service his life had been given.

Dr. Morrison has justly been counted as one of the most efficient and successful of Protestant missionaries. Yet few that labored so long among the heathen witnessed so little fruit in the way of direct conversions to Christianity. Only two or three converts were made in his entire work of more than twenty-five years. But he wrought for the future, and the testimony of all who have studied the movements of the Christian world against the powers of darkness is, that he wrought wisely.

#### ANGLO-CHINESE COLLEGE.

We must not omit to mention among the monuments of his wisdom and zeal, the Anglo-Chinese College at Malacca. Malacca was one of the

first English settlements in the East, and contained about twenty-five thousand population, four thousand of whom were Chinese. The foundation stone of the college was laid in 1818, Dr. Morrison contributing one thousand pounds to the beginning of the enterprise. It was to be a fort cast up against the Walled Kingdom, a place where Chinese students might be taught not only the sciences and literature of the West, but especially the Christian faith. It was a scheme to furnish native missionaries to China. Morrison prepared the weapons which others were to use. He broke up the fallow-ground and scattered wide the seed which the latter rain shall make fruitful in a glorious harvest.

In 1814, the same year that Morrison baptized the first Chinese convert, Mr. Milne went over to Malacca. Here he could carry forward his work of preparing Chinese books unmolested, besides having access to a larger Chinese population, from which he hoped to win converts. He carried over with him some printers from Canton, and established the *Chinese Magazine*, the first number of which was issued August, 1815. The same year Mr. Milne was joined by Mr. Thomas, who came out to establish a Malay mission in Malacca.

In the year 1816 more than usual attention was paid to religious instruction by one of the Chinese printers in Mr. Milne's employ. It was not long until he declared himself ready to profess Christianity and take up the cross. As this man became prominent in the work afterward, we give here the reference to his baptism as contained in Milne's journal:

LEANG AFAH.

"November 3—At twelve o'clock to-day I baptized, in the name of the adorable Trinity, Leang Kung-fah, commonly called Leang Afah. The service was performed in a room in the mission house. Care had been taken by previous conversation and prayer to prepare him for this sacred ordinance, and finding him still steadfast in the faith I baptized him."

To show the reader in what manner the missionaries tried and received those who professed faith in Christ we give the questions and answers which were propounded by the minister and returned by the candidate for baptism on this occasion:

"Q. Have you truly turned from idols to serve the living and true God, the Creator of heaven and earth? A. This is my heart's desire.

"Q. Do you know and feel that you are a sinful creature, totally unable to save yourself? A. I know it.

"Q. Do you really believe that Jesus Christ is the Son of God and the Savior of the world; and do you trust in Him alone for salvation? A. This is my heart's desire.

“Q. Do you expect any worldly advantage, profit or gain by your becoming a Christian? A. None; I receive baptism because it is my duty.

“Q. Do you resolve, from this day till the day of your death to live in obedience to all the commandments and ordinances of God, and in justice and righteousness before men? A. This is my determination, but I fear my strength is not equal to it.”

We do not know at what time Afah returned to Canton but we find from the history of Dr. Morrison's work that he ordained him an evangelist before leaving China in 1823.

Afah is represented as devout and zealous, of a sprightly mind and well informed. Besides these qualities, he was inflexible in his devotion to Christianity and bold and active in his propagation of it.

His capacity and spirit may be fairly judged by the following letter which he wrote to the London Society:

“I thank the Lord for his wondrous mercy, in converting my whole family. Having been made a partaker of this great grace, my chief happiness is in obeying the precepts of the Lord, and in loving others as myself; the greatest expression of which is to teach them to know the true God, and the grace of our Lord Jesus, in redeeming the world. The men of my country are devoted to the worship of idols, ignorant of the true God, and of the preciousness of the soul; hence my heart is stirred up to learn the true way, that I may teach it to them, and thus not render nugatory the grace of God preserving me, and providing a salvation for all mankind.

“I have a partial knowledge of the gospel, but the field of inquiry is unlimited; the more thought that is bestowed upon it, the more profound it appears. I therefore entreat the Lord, by his Holy Spirit, to open the perceptions of my mind, if perhaps I may learn the art of repressing passion, in demolishing excesses, correcting self and admonishing others.

“But although learning the principles be easy, carrying them into practice is difficult; therefore I entreat all the teachers in your honored country to pray for me, a simple disciple, that the Lord may increase my knowledge, and help me to instruct others.

“But the people of the middle country (China) are divided into many sects, and pride occupies their hearts, so that their speedy conversion will not, I fear, be accomplished. I can only study the truth, practice it and set an example that will move men's hearts, praying the Most High Lord to convert them. The Chinese are glued fast to ten thousand forms of idols; the root is deep, and the stem strong; to extricate it suddenly will not be easy. Therefore I hope that all believers in the Lord Jesus, in your



honored country, will increase in benevolence till all nations become one family, and the gospel be spread throughout the whole world."

During Morrison's absence in England, he composed a volume in Chinese, a sort of commentary on the Epistle to the Hebrews; also an essay on the Christian religion, in which he pointed out the necessity of a savior; and directed his countrymen to the Bible, which had been translated for their use. He also drew up and published an account of his experience. A little later he put into circulation a number of tracts. Through Afah's work Morrison was encouraged. In 1832 he wrote, "I have been twenty-five years in China, and am now beginning to see the work prosper.

"By the press we have been able to scatter knowledge far and wide. Agang has been engaged with the lithographic press, and Afah in printing nine tracts of his own composition, besides teaching his countrymen daily, three of whom he has baptized this year." During 1832 sixty thousand tracts and ten thousand prayers and hymns were issued, and Afah was zealous in their distribution. This activity of the Chinese preacher continued until it was arrested by the troubles of the Opium War.

#### THE OPIUM WAR.

Would that we could pass by this war, which has fixed an eternal blot upon the pages of English history. But truth and the proper presentation of the conditions under which Christian missionaries labor in China, demands at least a brief statement of this shameful affair.

One of the chief articles of trade which the English imported to China was opium, produced in their possessions in India. The Chinese, more than any other people, have proven susceptible to the seductive influences of this drug. Opium smoking was rapidly becoming a national vice, and one which English traders were not slow to foster for their own gain. The Emperor of China, recognizing the terrible effects of the opium trade upon his people, took measures to suppress it.

In 1828 severe prohibitory laws were enacted against the trade, by the Chinese government. The English were much provoked, and sought to evade and resist the law in many ways. Efforts were even made to intimidate the Chinese by military demonstrations. But these failed of their object. In 1838 the Chinese government made the use of opium a capital offense, and the next year seized and destroyed, at Canton, opium to the value of \$20,000,000. It was thus the "opium war" began, in which a Christian government, at the point of the bayonet, forced upon the poor Chinese a trade which has brought upon the people miseries, which, for generations to come, if it continue, must far outweigh the bene-

fits which can come to them from the work of Christian missionaries. This unjust treatment on the part of the greatest of Christian nations has done much to impress upon the whole population of China a distrust of all Christian teachings, a prejudice to which many a missionary must

be content to offer himself as a martyr ere it is removed.

While the Chinese authorities were being vexed by the wicked conduct of the British government, the Christian missionaries were regarded as accessory to their wrongs.

On August 20-21, Afah undertook to use the occasion of the triennial examination of students at Canton in order to distribute religious tracts. The remainder of the story shall be related in his own words:

"Leang Afah respectfully writes to all those who love and believe in Jesus, wishing them happiness.

"For three or four years I have been in the habit of circulating the



OPIMUM SMOKING.

Scripture lessons, which have been joyfully received by many. This year the triennial examination of literary candidates was held in Canton, and I desired to distribute books among the candidates.

“On the twentieth of August, therefore, accompanied by Woo Achang, Chow Asan and Leang Asan, I distributed more than five thousand volumes, which were gladly received without the least disturbance. The next day we distributed five thousand more. On the third day, after several hundreds had been circulated, police officers seized Woo Achang, with a set of books, and took him before the magistrate of Nan’-



CHINESE COURT OF JUSTICE.

hae, who, after examining them, bade the officer not to interfere with a matter of such little importance. On the fourth day we proceeded with our work, when the police officer again seized ten sets, while the distributor happily escaped, and returned. The next day I heard that the police officer had taken the books to the chief magistrate of the city, and, apprehending a search, we put the rest of our books into boxes and



removed to another place. On the twenty-fifth the chief magistrate sent officers to my house, and seized Chow Asan, with his partner, Akae, and brought them off for trial. Akae refused to afford any information, when the magistrate commanded the attendants to give him forty blows on the face, which rendered him unable to speak. When Chow Asan was examined he disclosed everything.

“ The next day the magistrate sent a number of men in pursuit of me, but being unsuccessful in their search, they seized three of the printers,



CHINESE TOMBS.

with four hundred copies of the Scripture lessons, and the blocks, which were taken to the office of the chief magistrate.

“ On the 8th of September I fled, with my wife and daughter, to Kiang-mum, a large town west of Macao. The next day the magistrate sent two government boats and a hundred men to my residence to seize all my family, male and female, but not finding us, they seized three of my kindred, and sealed the doors of my house. On learning this I fled to Chih-kan, a more secluded seaport, in the same direction, where I remained several days.

“At length my money was all expended, and I dared not return to Canton, lest I should fall into the hands of the police officers. I therefore made an effort to go to Macao, which, by the gracious protection of God, I reached in safety. When I met Mr. Bridgman the sorrow of my heart was so extreme that I could not refrain from weeping bitterly. He told me, however, that Mr. J. R. Morrison had made arrangements with the chief magistrate, and for the consideration of eight hundred dollars had obtained the liberation of the printers and the cessation of the prosecution; but the lieutenant-governor insisted on my being apprehended, upon which Mr. Bridgman took me in a fast boat on board the English ships at Lintin, where I was kindly entertained.

“Thus situated, I call to mind that all who preach the gospel of our Lord Jesus must suffer persecution; and, though I cannot equal the patience of Paul or Job, I desire to imitate the ancient saints, and keep my heart in peace.”

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## CHAPTER XIX.

### METHODIST CHURCH MISSIONS.



THE results of the opium war were not all against Christianity. It may be mentioned as a favorable circumstance that the treaty which was concluded in 1842, opened four additional ports to foreign trade. These were Amoy, Foochow, Ningpo and Shanghai. In 1844 the United States secured by treaty, even greater privileges than were granted Great Britain, and the year following France stipulated for the toleration of the Christian religion in the five ports.

The opening of the new ports and the guarantee of religious freedom in the consular cities offered opportunities which the missionary societies were not slow to improve. They promptly sent forward their agents in the confidence that soon the greatest of heathen nations would be open to the gospel.

But the war, while it had coerced a more liberal policy on the part of China toward the outside world, had increased the prejudice against foreigners. “Foreign devils” was the common application given by the proud Chinamen to Europeans and Americans, and “devil-ships” was the designation applied to all square-rigged vessels, even by custom officers in official reports.

A great number of restrictive regulations encumbered missionary effort. The missionary was hated even more than the tradesman. His presence in the country was an offense, and the native who gave him aid was ostracised and despised.

Yet the missionaries found the way, in spite of all this, to make progress, and to open work in many places besides the treaty ports. They had more reason to regard the local feeling of the people in any place than any general law, and by a cautious, conciliating course, they felt their way to new points. The most common method was to make a preliminary visit to the point in view. If favorably received, they repeated the visit in a short time. Then they sent a native assistant to the place, who would open a school. If this movement was encouraged, the missionaries followed in a short time and established their work permanently.

Several of the American boards had commenced operations in China before the breaking out of the opium war. The American Board of Commissioners, the Baptists, North, the Episcopalians and the Presbyterians, North, all entered the field between 1830 and 1838. After the war the British and Foreign Bible Society sent missionaries to China in 1843; the Church Missionary Society, in 1844, and the English Baptists, in 1845. Six societies joined the forces in China in 1847. These were the Methodist Episcopal, North, the Seventh Day Baptists, the American Baptists, South, the Basle Mission, the English Presbyterian, and the Rhenish Mission.

Among many churches which are even more prominent in the prosecution of missionary work in China, we will set before our readers a brief sketch of that done by the American Methodists, as illustration of the work at this period.

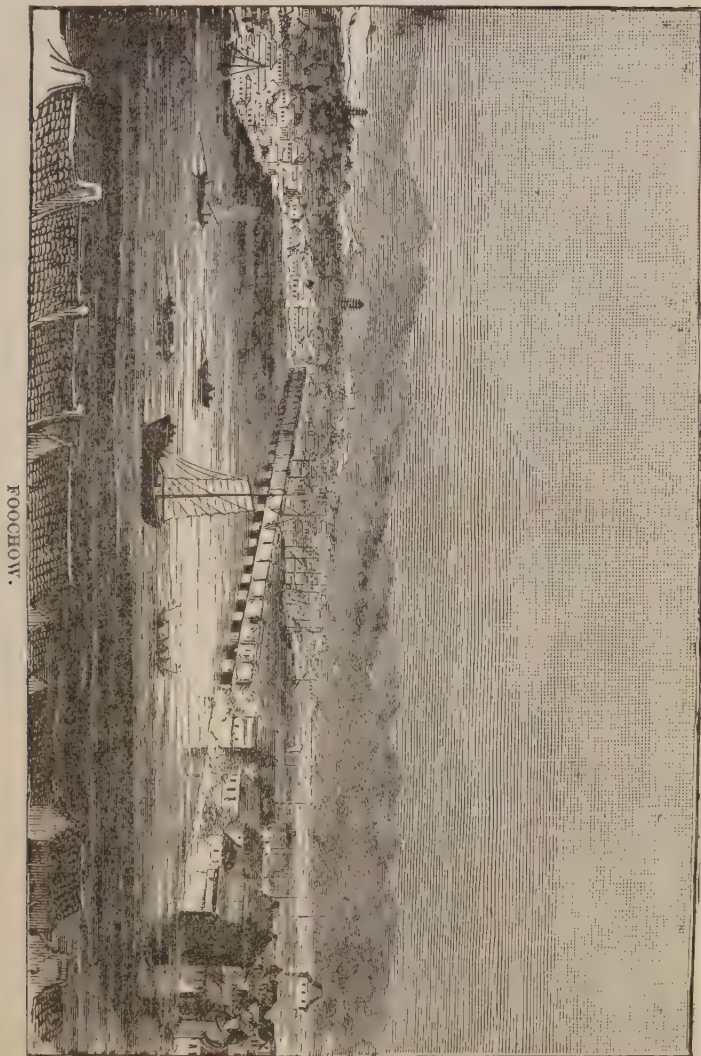
#### M. E. CHURCH MISSION.

The Methodist Episcopal Church, North, chose Foochow, the capital of the Fokien province, as their place of beginning. The city is situated on the Min River, thirty miles from its mouth. It had, at that time, something more than half a million inhabitants, and has nearly doubled its population since. The population of the province is about twenty-eight millions.

Judson D. Collins and M. C. White were the first missionaries sent to Foochow. They reached their destination on the 4th of September. The April following they were reinforced by Rev. Henry Hickok and wife and the Rev. Robert S. Maclay. The first of these was, however, attacked by disease before his arrival, and soon compelled to quit the work for which his heart longed.



The missionaries were received with little opposition. They brought a small supply of tracts, the work of Mr. Medhurst, which the natives seemed quite eager to read. Within a year two schools, one for boys and one for girls, had been opened, the boys' school beginning with eight



FOOCHOW.

and the girls' school with ten pupils. A mixed school was also opened by Mrs. White, and a Sunday school was organized, March 4th, just six months after the first missionaries entered Soochow.

Mr. Collins gives the following account of the opening of this Sunday

school: "I had appointed half-past nine as the time for the children to come, but most of them were present by eight o'clock. I observed that the day was a new era in their lives and that they had no correct notions of its sanctity; they were far more boisterous and noisy than was proper. By gently rebuking them, and placing a trusty person over them they were, in a good degree, kept in order. At the time appointed I went in company with Brother White to the school-room. All were quiet. We sung in Chinese the long meter doxology, to the tune of Old Hundred. The Lord's Prayer was then read in Chinese and explained, and, all kneeling down, Brother White led our devotions in the use of the Lord's Prayer in English. The second chapter of St. Matthew's gospel was then read and explained, the boys being frequently questioned individually, in regard to their understanding of it. They seemed interested through the entire service. We closed at eleven o'clock with the Lord's Prayer."

A large portion of the city of Foochow is without the walls. This part of the city is called Nantai. Here the missionaries rented a little room large enough to hold fifty persons, and used it as a place for distributing tracts and as a chapel. They also used the audience-rooms, which they found everywhere connected with the restaurants. The Chinese are very fond of hearing public discourses and it was not difficult for the teachers of the new religion to obtain an audience.

#### TRIALS AND TROUBLES.

The years from 1850 to 1856 sorely tried the new mission. Mr. Hickok had first been appointed superintendent, but was forced soon to abandon the work, as we have stated. Mr. Collins succeeded him as superintendent but his health rapidly failed and he left China in April of 1850.

He undertook missionary work among the Chinese in San Francisco and died there May 13th, 1852, in his thirtieth year. The same year that Mr. Collins left China the Board sent out Rev. Isaac W. Wiley and wife, Rev. James Colder and wife, and Miss M. Seely, the latter soon after her arrival becoming the wife of Mr. White. But within a couple of years Mrs. White's health compelled her return and her husband returned with her. There arose, also, inharmony among the missionaries regarding the duties and powers of the superintendency, a question that has more than once disturbed Methodist missions.

Mrs. Maclay and Mrs. Colder were both in feeble health, and as the Tai Ping rebellion was then on foot and Foochow was threatened by the insurgents it was thought best for them to remove to Hong Kong. This left none in the field but Dr. Wiley and wife, and they both were in feeble

health. During the year Mrs. Wiley died, Dr. Wiley returned home and Mr. Colder withdrew from the Methodist Episcopal Church. Thus everything connected with the mission had gone adversely, save that a number of those sent out had proven faithful unto death, and the faithful Maclay remained.

It was certainly a dark hour. Eight years had passed since the opening of the work. Of twelve missionaries, disease and death had left but Maclay and his wife, and there had not been as yet a single convert to the Christian faith. Mission history is full of such examples of discouragement, and as full of triumphs following, as the result of fidelity to the work and faith in God under such trials.

At this crisis of trials the Missionary Board said to the Church in their report, "Let us hold fast our faith in the China mission, and trust in God."

Rev. Erastus Wentworth and wife, and Rev. Otis Gibson and wife, were sent to the aid of Mr. Maclay. The former arriving June 18th, and the latter August 13th, 1855. Mrs. Wentworth died in less than four months after her arrival. But with the coming of the new missionaries the work took a new turn.

#### FIRST CHURCH BUILT.

This year the missionaries built their first church. It was situated on the main street, leading to the south gate of the city, and about three-quarters of a mile without the city wall. It was a neat and solid structure of stone and brick, and crowned with a cupola, in which was placed a bell. It was called "Ching Sing Tong"—"Church of the True God," which title was carved on a slab of porphyry over the door, to be read by the thousands daily passing by. This house was filled to its utmost capacity at its dedication.

The year following a much more commodious and elegant church was built, containing two audience rooms, one for Chinese and one for foreigners, of whom there was a considerable number at Foochow, who were interested in the mission. This second church was called "Tienang"—"The Heavenly Rest."

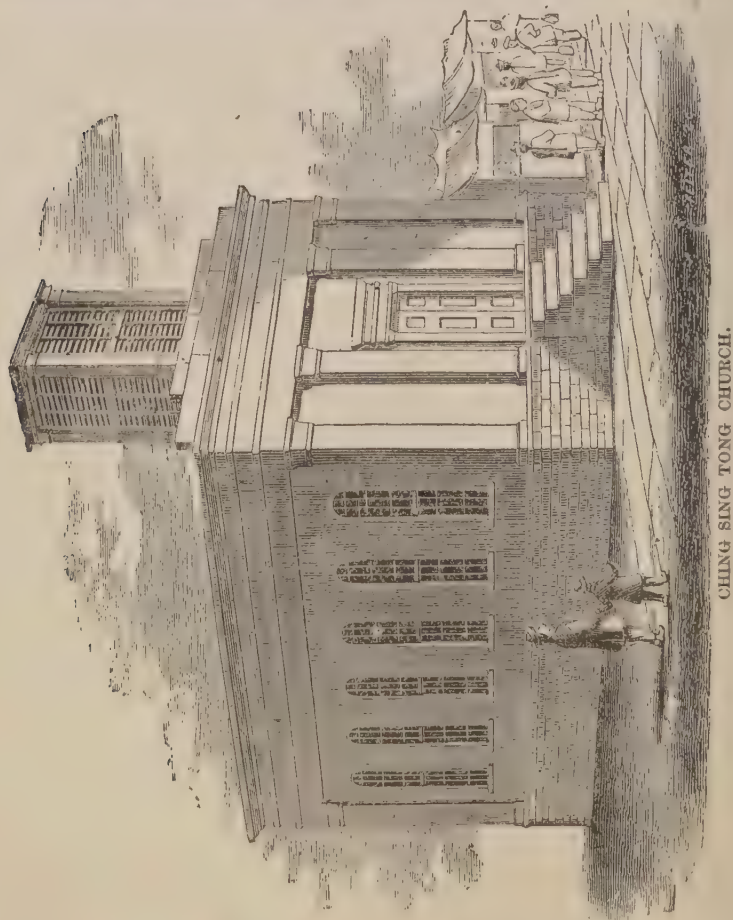
#### THE FIRST CONVERTS.

On Saturday, July 14th, 1857, a memorable scene took place at the Tienang church. It was the baptism of Ting Ang, the first Chinese convert. Ting Ang was a tradesman. He was forty-seven years old, had a wife and five children, and a large circle of kindred. He had been a reader of Christian tracts, and a hearer at the church for two years. He proved a true convert and a faithful professor. On the 18th of October, following, his wife and two of his children were baptized, and before the



year closed, thirteen adults had received baptism. The Chinese converts were organized into a class after the Methodist fashion, with Mr. Gibson as their leader, and two native stewards. A Sunday School was also established under the conduct of natives. Thus the first Methodist Episcopal Church in the Chinese Empire was organized, with its class-meetings, quarterly-meetings and collections.

From this time forward the mission prospered. Schools were opened,



CHING SING TONG CHURCH.

both for boys and girls. Also a foundling asylum, to save the lives of female children, thousands of whom were cast away every year. In 1859 some new missionaries arrived, among whom were Stephen L. Baldwin, and the two Misses Woolston, who have rendered such distinguished service. This year also a new church of thirteen members was organ-

ized at Toching (Peach Farm); six native helpers were licensed to exhort.

September 29th, 1862, the first annual meeting of the missionaries was held. The statistics reported at this meeting were, six male missionaries, eight females, eleven native helpers, eighty-seven members, \$30,115 worth of mission property. At this meeting a course of study for native helpers was established, committees of examinations appointed, and the appointment of preachers and teachers announced for the year, as at an annual conference.

The second annual meeting convened September 28, 1863. The results of the year may be summed up as follows: Four new chapels, four new appointments, three new classes of church members, two day schools, and two Sunday schools added. The translation of the New Testament carried to the end of First Thessalonians, and the printing department, under the management of Mr. Baldwin, had more than doubled its issues, having put out 24,902 copies of books and tracts, containing an aggregate of 887,490 pages, each page in Chinese being equal to two in English. The year following five new chapels were added to the work, and there was reported an increase of twenty-four new members.

The year 1864 was equally prosperous with the preceding, although the Church at this time suffered severe persecution. The church which Mr. Martin had built within the walls of Foochow was torn down. Mr. Martin himself died, and another missionary and his wife were compelled to return to the United States.

#### FIRST EPISCOPAL VISITATION.

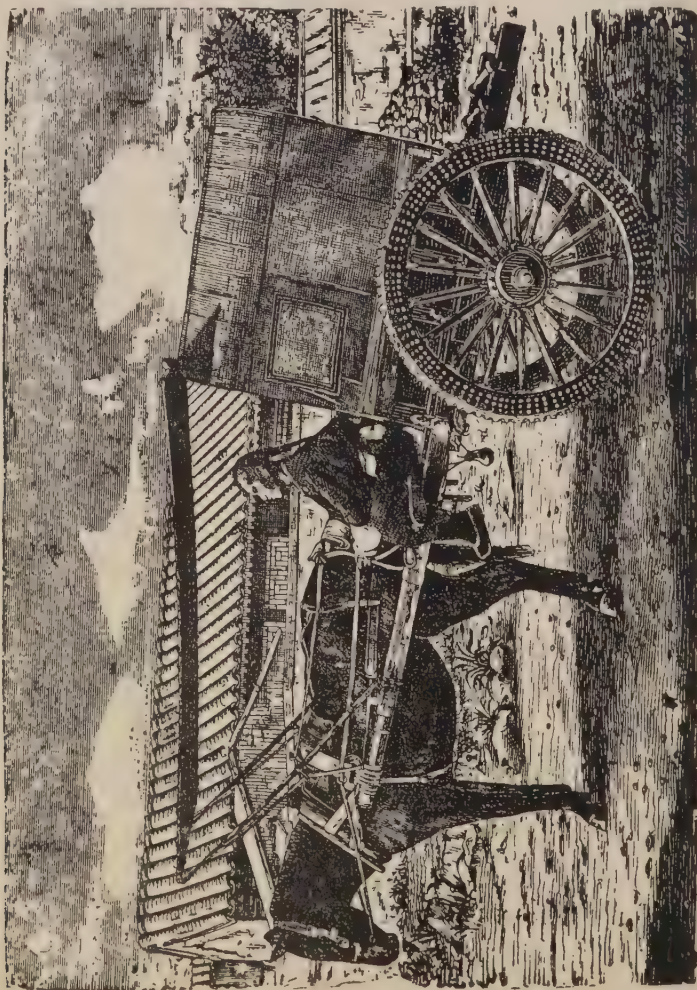
The year 1865 is remarkable in the history of the mission for the first Episcopal visit for its inspection and arrangement. Bishop Thompson came and tarried seventeen days.

The superintendent's report for 1866 declares it to have been the most successful year the mission had ever had, and the same statement is repeated in his report for the year following.

This year work was opened at Kukiang, an important city in the Kiang Si province, and missionaries were also sent to occupy Peking, the capital of the empire. Dr. Reid, who has given us an excellent history of the mission, says of the Peking province: "The field comprises all China north of the Yangtse, an area half as large as the United States, and containing a population of 200,000,000, nearly all of whom might be addressed in the Mandarin, or court dialect. This is also the dialect of Thibet, Mongolia and Manchuria. The great plain lying northeast of Peking forms the richest and most productive part of the empire, girt about by mountains in which are buried inexhaustible sup-

plies of coal and iron, with lead, silver and gold in abundance. It is traversed on its whole eastern part by the Grand Canal, and is the grandest mission field on earth."

In 1869, Bishop Kingsley visited the mission. He divided into three parts and appointed Dr. Maclay superintendent at Foochow, Mr. Hart



YOUNG SUN IN THE MISSION CART.

at Kukiang and Mr. Wheeler at Peking. He took steps to make the churches self-supporting by requiring them to raise all they could for the support of their pastors, and providing that the Missionary Board should appropriate to each according to the needs of the case, in order that the



pastors' salaries might be paid. Bishop Kingsley judged that the mission needed a large reinforcement, and it was his opinion that young men especially were needed, and so by his advice seven young men were sent out in 1870. Bishop Kingsley also ordained seven native deacons, and four of these he ordained elders.

This same year, through a scheme which had been laid to drive foreigners from China, the missionaries in various places suffered persecution. At Tientsin about one hundred native Catholics and several Protestants, and twenty-two foreigners, were massacred. For a little while the missionaries felt the most painful anxiety, looking every day for an outbreak for the murder of all foreigners. But in a little while this fear subsided, as everything moved on quietly. The Methodist missionaries in China adopted the same system of itinerating which characterizes their work at home. The preacher, mounted on horse-back with saddle-bags, went from place to place making his circuit of four or six weeks, and preaching at different points. He needed to carry with him a good supply of tracts, and also often had to furnish his own bed; and so the missionary cart, a sort of baggage wagon driven round after the circuit rider, became a common feature of the work.

In 1871 there were developments in regard to the spirit of the Chinese converts, and especially that of the native preachers, which were of a most interesting and encouraging character. Sia Sek Ong had been reproached by his countrymen as hired to preach the gospel for "foreign rice." He at once cleared himself of this charge by resolving to depend solely on his work for a living, and he accordingly refused to receive any aid from the missionary funds. A meeting was held to consider this matter, when the whole assembly enthusiastically declared in favor of self-support. Sia Sek Ong was asked if he did not regret the step he had taken a year before, and replied: "I have not the thousandth part of a regret. I am glad that I did it, and I expect to continue in this way as long as I live." A certain one asked: "What will you do if supplies fail and your family suffer?" He replied: "They won't fail. But if they do—if I come to where there is no open door—I will look up to my Savior and say, 'Lord, whither wilt thou lead me?'" Two other native preachers, Li Cha Mi and Sing Mi Ai, joined Sia Sek Ong and renounced their claim on the mission funds.

In 1873 the working force of the mission was increased by the addition of fifteen new laborers, eight male missionaries, four of whom were married, and three ladies sent out by the Woman's Board.

The female missionaries were most efficient helpers in China. There, as in India, polygamy is common and woman's condition is much depressed.

Great numbers of female children are annually destroyed by their parents, and the education of women was altogether out of harmony with Chinese ideas. Yet the faithful women found ways, by dint of that patient persistence for which woman is distinguished, to make some progress against the common sentiments and customs of the natives. The taking care of cast-away girls in the foundling hospital commended Christianity even to the dullest heathen. These girls, as they came of suitable age, were transferred to the school for girls, and in course of time educated Chinese women, issuing from the mission schools, began to recommend female education to their sisters, by the evident superiority secured thereby.

The two sisters, Beulah and Sarah H. Woolston, both graduates from the Wesleyan College, at Wilmington, Delaware, devoted themselves earnestly to the work of teaching. For some time but one Chinese girl came to their school. Their report for 1861 says: "During the year we have made many efforts to induce the Chinese to place their girls in school, but with little success beyond promises for the future." In 1862 fifteen girls are reported, and in 1866, twenty-seven. Thus slowly the work advances.

We will not pursue further the progress of this mission, but close this brief sketch with a summary of its present condition.

#### CONFERENCE ORGANIZED.

The Foochow mission was erected into conference by Bishop Wiley in 1877. Besides this conference there are at this date, 1887, three missions. The Central China, under Rev. V. C. Hart; the North China Mission, under Rev. Hiram H. Lowry, and the West China, under Rev. Frank D. Gamewell.

The aggregate reports from the work for 1886, gave 72 societies, 25 foreign missionaries, 21 assistants, 31 native workers of the Woman's Foreign Missionary Society, 8 foreign workers, 2,665 members, 1,482 probationers; 53 churches, estimated to be worth \$35,472; 47 parsonages worth \$82,423; and \$42,450 in orphanages, schools and hospitals. They have sixty-five Sunday schools with 2,130 children, six high schools with 207 pupils and two theological schools with 54 pupils.

The work of the West China Mission has suffered temporary suspension on account of the anti-foreign riot which broke out at Chung-King, July 1, 1886. The riot resulted in the destruction of all the property occupied by foreigners in and near the city. The Methodists have secured from the Chinese government damages to the amount of 22,000 taels, or \$28,000, which is about eight per cent. less than their actual loss. Our own government would do well to emulate the Chinese in this respect, for the poor Chinamen have suffered greatly from riots in our country.

## CHAPTER XX.

## SOUTHERN METHODIST MISSION.



THE Mission of the Methodist Episcopal Church, South, in China, was opened in 1848. Rev. Charles Taylor, M. D., and Rev. Benjamin Jenkins, both of the South Carolina Conference, sailed from Boston to Shanghai the 24th of April. Dr. Taylor reached his destination in May, 1848, but Mr. Jenkins was detained at Hong Kong by the sickness of his wife, and did not reach Shanghai until May, 1849.

Dr. Taylor went to work promptly. In two weeks he was domiciled in a Chinese house which he had rented. A year later he bought a piece of ground and put up a small house for his family, and a few months afterward he purchased an adjacent lot and built a chapel capable of seating one hundred and fifty persons.

With the use of Dr. Morrison's books and aided by native teachers, the two missionaries acquired the Chinese language as rapidly as possible. The first public service was held in the chapel in January, 1850. Liew, Mr. Jenkins' Chinese teacher, professed to be a convert to the "Jesus doctrine," and desired to be baptized. After what was considered sufficient delay and trial, he and his wife were baptized in January, 1852. Two schools had been opened for Chinese children, and every prospect for the mission was encouraging, when Mrs. Taylor, on account of failing health, sailed for her native land the 5th day of February, 1852, leaving Dr. Taylor still standing to his post. It was some relief to the trials of Mr. Taylor that Rev. W. G. E. Cunyningham arrived at Shanghai in October, to assist him in his work. But in November Mr. Jenkins, on account of his wife's failing health, started to return to the United States. Mrs. Jenkins was not spared to see her native land. She died at sea.

In 1853, three additional laborers were sent to China. These were the Rev. D. C. Kelly, of the Tennessee Conference, the Rev. James L. Belton, of the Alabama Conference, and the Rev. J. W. Lambuth, of the Mississippi Conference. Dr. Jenkins returned with them, having married again.

## THE TAI-PING REBELLION.

Just about this time the great Tai-Ping rebellion began to attract attention, a brief sketch of which it seems important to give.



We have already related how Leang Afah, one of the first native converts, excited the hostility of the Chinese officials by circulating his books at the literary examinations at Canton. It was at this examination that Leang Afah's tract, "Good Words to Admonish the Age" fell into the hands of a young student, Hung Liew-tsieun, one of the Hakkas (strangers), a rude hill race, held in very low esteem by the Punti, or indwellers of the Kwangtung province.

There are conflicting statements, however, about the native ability and scholastic attainments of Hung Liew-tsieun, some representing him as a superior scholar, and others as a disappointed student, who, failing to obtain his degree, felt embittered against the existing order of things. It is suggested that if he had passed his examination at Canton, he might have merged into a Chinese official, zealous to uphold the institutions which he afterward attempted to overthrow. From Leang Afah's tract, in 1834, the Hakka student got the suggestion of these religious views which he afterward propounded. He was also, for a few months, in 1846, with Mr. Roberts, an American missionary at Canton, receiving instruction. It is even said that Hung Liew-tsieun desired baptism at the missionary's hands, but was deemed unprepared to receive it.

Hung claimed that during a long sickness he had a heavenly vision and a revelation which harmonized with the things which he read in Afah's book. He began to be a teacher, and fixed on his door post his proclamation of "The noble principles of the Heavenly King, the Sovereign King Tsuen." He thus relates the beginning of his work after the vision: "I took the picture of Confucius which was in the school-room, also the idol images in the house, and cast them all away, and frequently spoke to my father, brothers, friends and relations, teaching them a knowledge of the truth. Among them were some who listened, and immediately believed. Some heard and opposed; some heard and knew it was true, but did not dare obey; some who at first did not believe, afterward, perceiving the truth, obeyed as those who believed at first. Those believers whom the Holy Ghost converted united and destroyed many images; but those who did not believe—whose hearts the devil hardened—persecuted us. Six or seven years ago we heard that a foreign brother was at Canton. At this I rejoiced. I left the school-room, gave up my teaching, and three of us went to various places, where we taught these things the same as we did at home. Then I perceived the truth of that Scripture, 'A prophet is not without honor save in his own country.' From Canton we went to Quang-si several times. Many there believed and worshipped the true God."

He thus relates how the persecutions against him began: "At the

commencement of our preaching the officers and soldiers admitted, that the preachers were good men, and did not fight us, only wishing, as they said, to drive out the thieves. But soon we were indicted, and two of our number, Wong and Loo, persecuted unto death; and fighting began merely because we taught men to love one another, and do good. Soon tens of thousands of the people were assembled as a wing of protection. Daily we published the true doctrine, and daily we increased in numbers, and those with whom we fight, have to submit. The fame of our success daily extends."

The Heavenly King, as Hung styled himself, appointed over the mingled ruffian crowd, that gathered to him, five Wangs or soldier sub-kings, and commenced his march from Wooswen northward in January, 1851.

The unemployed, the adventurers, the ruffian element, and such as were lured by the hope of plunder, gathered to his standard. A motley crowd, variously armed, and augmenting in numbers daily, they made their desultory march through the country, making long halts and meeting but little resistance, until after more than two years they entered the city of Nanking, the second metropolis of the Chinese Empire, where, until the rebellion and his life ended together, the "Heavenly King" lived in the practice of licentiousness and excessive tyranny.

#### THE TREATY OF TIEN-TSIN.

During the first years of the rebellion, China became involved again in difficulties with several foreign nations, in regard to the rights of foreign citizens upon her soil, the ill-treatment which foreigners received at the hands of Chinese officials, having caused their respective governments to interpose for their protection. These difficulties came formally to an end in October, 1859, when at Tien-tsin treaties were signed with the English, French, American, and Russian governments respectively. As respects Christianity the treaty provides as follows:

The Christian religion, as professed by Protestants and Roman Catholics inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.

By this treaty the last barrier to Christianity in any part of the Great Chinese Empire was thrown down, except such as existed in the prejudices of a people, who felt that in the beginning of their experiences with Christian nations, they had not found them obeying and exemplifying its teaching, "Do as you would be done by."

Yet there were acts for which China had reason to thank Christian nations; for after the treaty of Tien-tsin was concluded, England lent her

aid to the Imperial government, to put down the rebellion. And more recently the aid which the people of China received from Christian nations, during the prevalence of a great famine, has contributed to give to those people a better opinion of Christianity.

#### PROGRESS OF THE REBELLION.

Ten years had passed and the rebellion fed upon the vitals of the empire, when it began to encounter the opposition of British arms. In 1860 the rebels took the city of Soochow, and began to lay waste the Kiangnan district. An attack upon Shanghai was repulsed by an allied force of English and French troops. An agreement was entered into with the rebel leader by the English admiral, Hope Grant, that the city of Peking should not be molested nor the trade upon the Yangtse interfered with for a year. As soon as the year closed, in 1862, a more determined effort was made to capture Shanghai. Then it was that the allied forces took the field against the Tai-pings. Sir Charles Stanley was in command, and for nearly a year, with his little band of men, he contended against the rebels with ill success. The Tai-pings overran the country and laid it waste to the city walls.

#### CHINESE GORDON.

Captain Charles George Gordon, afterward known as Chinese Gordon, was summoned from Peiho to Shanghai in May, 1862, to aid in defense of the city. One of Captain Gordon's letters about this time contains this paragraph:

"We had a visit from the marauding Tai-pings the other day. They came close down in small parties and burned several houses, driving in thousands of inhabitants. We went against them and drove them away, but did not kill many. They beat us into fits getting over the country, which is intersected in every way with ditches, swamps, etc. \* \* \* You can scarcely conceive the crowd of peasants who come into Shanghai when the rebels are in the neighborhood, upward of fifteen thousand, I should think, and of every size and age. Many strapping fellows, who could easily defend themselves, come running in with old women and children. \* \* \* The people on the confines are suffering greatly, and are, in fact, dying of starvation. It is most sad, this state of affairs, and our government really ought to put the rebellion down. Words could not depict the horrors these people suffer from the rebels, or describe the utter deserts they have made of this rich province."

In the spring of 1863 Gordon was put in command of the Ever-victorious Army, and here won his first great distinction as a commander. In thirty-three engagements with the rebels the "Ever-victorious Army"



made good its title, and in about two years the rebellion was brought to an end.

The missionaries at first supposed that Hung Liew-tsieun was sincere and that he was almost a Christian in faith. But later developments caused them generally to regard him as an ambitious impostor and a man who only sought his own promotion, and who, when opportunity was offered, knew no restraints upon his passions.

The same year that the new missionaries were sent out, viz., in 1853, Dr. Taylor, learning that there was no hope of his wife ever being able



CHINESE GORDON.

to join him in China, returned to the United States. Dr. Cunningham was for a time left alone. Meantime Shanghai was taken by a band of insurgents and all missionary operations broken up.

#### THE WORK RESUMED.

Soon after the arrival of the new missionaries the work was resumed. Dr. Cunningham began to preach in the chapel, Mrs. Cunningham opened a school, and the rest gave themselves diligently to the acqui-

tion of the language. It was soon proven that the climate was wholly unfit for Mr. Belton and his wife, and they returned home in 1855. The former died in less than a month after his arrival at New York.

There were now but four missionaries of the Methodist Church South left at Shanghai, and Cumnyngnam and Jenkins alone had sufficient knowledge of the language for efficient work among the natives. Dr. Cumnyngnam taught daily in the schools—there was one for boys and one for girls—and preached regularly four times a week, besides occasional sermons and exhortations, as the circumstances of the hour suggested. He also devoted himself earnestly both to studying and translating.

Mr. Lambuth entered into the work with an ardent spirit studying, distributing tracts and Testaments and preaching as best he could, often two or three times a day, as he went from place to place.

In 1856 Mrs. Kelly, with great sorrow, recognized that the climate would soon bring her to the grave if she remained. Dr. Kelly returned with her to the United States. She died soon after. Dr. Kelly himself has been, until the present, a most earnest advocate of the cause of foreign missions. He is at this writing the Treasurer of the Missionary Board of his church. Mrs. Jenkins also was instructed by her physician to return home. Mr. Jenkins remained.

In 1859 Rev. Y. J. Allen, of the Georgia Conference, and Rev. L. M. Wood, of the North Carolina Conference, were appointed to China. Mrs. Jenkins had already returned. At this time the mission had eleven native converts, one of whom was Liew, who proved not only an exemplary Christian, but a faithful and effective preacher; and during this year he was entrusted with the most important work of opening a mission at Soochow, ninety miles northwest of Shanghai. We have spoken of the effort of the Tai-pings to capture Shanghai in 1860. Dr. Cumnyngnam thus writes of their attack:

“The ‘long-haired rebels’—the genuine Tai-ping insurgents—have at last made us a visit. They came holding out the hand of friendship, and calling us ‘brethren;’ they left muttering curses and threats of vengeance. They approached us through the smoke and flames of burning villages, laden with spoil and stained with blood of innocent men, women and children. Their retreat was marked by the most revolting cruelty and beastly outrage upon the helpless towns through which they passed. For days before they reached Shanghai, the western horizon was dark with the smoke of burning houses, from which the people were flying in the wildest consternation. So numerous are the dead bodies now lying in the open fields, that the land is filled with stench.”

Dr. Cumnyngnam, in the same letter, tells of the high hopes that were

at first entertained that the Tai-pings were at least semi-Christian in faith, and full of sincere religious zeal. He says that in the last three or four years they had greatly degenerated, and that their leader now "claims to be head over all things—even asserts the blasphemy that he is one with the Almighty." A more perfect acquaintance has led to the conclusion that the whole movement of Hung Liew-tsieun was that of the maddest ambition, and that from the first day he began to teach "the noble principles of the Heavenly King, the Sovereign King Tsieun," until the day of his death he never abated one jot from his claim to be the divine sovereign of the word. He sought to deceive the missionaries, hoping to gain foreign aid thereby, and he came well-nigh succeeding. England hesitated for a time, whether to take the part of the rebel leader or that of the imperial government.

#### A GLOOMY PERIOD.

The mission had not emerged from the confusions of the Tai-ping rebellion when the civil war broke out in our own country. This had more to do in retarding the work than any difficulties in China. It stopped, for years, the supply both of men and money to the mission. At this time the mission came very near being annihilated. Dr. Cunningham and J. W. Lambuth both returned to the United States in 1861. Dr. Jenkins severed his connection with the mission in 1862. Mrs. Wood died in 1864, and was buried at Shanghai. Mr. Wood took his motherless children and returned to his native land.

For a time the fate of the mission depended upon the fidelity and judgment of Y. J. Allen and Lambuth. Cut off from all resources at home, and thrown upon his own efforts for support, he still held the field. He managed to obtain employment in the service of the Chinese government, and entered upon that course of study in the Chinese classics which has made him one of the most distinguished Chinese scholars among all the missionaries in the empire; and obtained for him the dignity of a mandarin. While thus engaged, he continued to care for the mission, and was most successful in his efforts, demonstrating that which we have often remarked in the history of missions, that the most eminently successful laborers were those who were left to their own judgment and efforts, to plan and labor as circumstances seemed to suggest, and to follow, as they were presented, the openings of Providence.

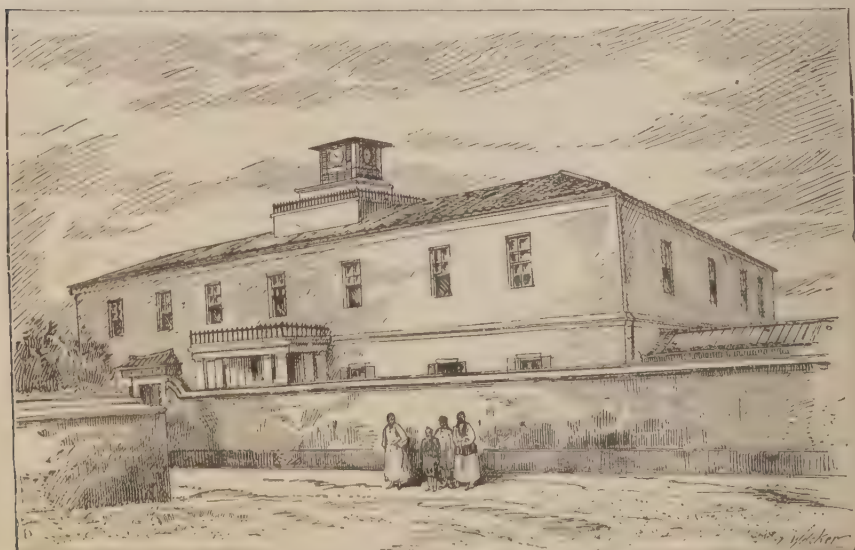
Lambuth returned from the United States in 1865 and resumed work with vigor.

It must be recorded as an instance of true Christian fellowship that, although the war between the States arrayed the Northern and Southern Methodist Churches in opposing sections, the drafts already in the hands



of the Southern Methodist missionaries in China, and which their own church could not pay, were endorsed and honored by their Northern brethren; and so aid, for a season, was given to the mission.

At the close of the war, in 1865, the whole South was prostrate, conquered and despoiled. Years were required before her churches at home could be rebuilt and her church machinery fully set in motion. There was little to spare for any foreign movement. Allen and Lambuth labored and hoped, and under their labors the good cause made progress. To these two men, more than any others, is due the success of the mission in China. Before they received any reinforcements from home they had extended their work to Nantziang and Soochow. Liew, the



BUFFINGTON INSTITUTE, SOOCHOW.

native preacher, who had begun at Soochow, had finished his course, maintaining a spotless character, and dying in the Christian's faith and peace. Dsui, another native preacher, had taken his place. A second, Ying Kang Sau, was doing evangelistic work as far as the Great Lake, a hundred miles from Shanghai. Two Bible women were visiting from house to house, reading the Word of God, and talking and praying with the mothers and children.

The press was not neglected, while the work of translating and of printing went on. A paper, the *Chinese Christian Advocate*, had been established, and fifty thousand copies were distributed in one year. Dr. Allen had also established a paper, semi-religious, called the *Chinese Globe Magazine*, which had grown from ten to thirty-six pages and

obtained a circulation of ninety thousand copies during the year. Two boarding schools and a day school were opened. Dr. Lambuth was during this time superintendent of the mission. His special effort was in the way of evangelistic work; his chief reliance the preaching of the word and the circulation of the Scriptures in the native tongue.

#### THE MISSION RE-INFORCED.

In 1874 the Rev. A. P. Parker, of the Missouri Conference, joined the little band in China. He was the first new recruit for fifteen years. His coming inspired new courage in those who had borne the burden so long.

Mr. Parker began his work at Soochow and has continued there ever since. He has charge of the church in the city and has been for some years president of the Buffington Institute, a school established in 1878 by the gift of Mr. Buffington, of Lexington, Kentucky, and since fostered by his son, and enlarged by donations from the church. In this school Dr. Parker assumes entire control of Chinese boys, who are bound to him for a term of six to eight years, thus making him responsible for them both as a teacher and as a father.



REV. A. P. PARKER.

The results of this method of work have been most satisfactory, as it brings his pupils most completely under the influence of their Christian teachers.

Dr. Parker has done an excellent work and attained to distinction as a scholar in Chinese classical literature.

In 1876-7, Bishop Marvin visited the China mission in order to make a careful inspection of the work, and especially to ordain the native helpers. Four natives were ordained, named respectively, Dsau, Dzung, Yung and See. Dsaut and Dzung were ordained elders.

It was a time of great rejoicing to Lambuth and his coadjutor, Allen. The former had been in the work twenty-three years, the latter seventeen. They, only, had withstood the climate, the toils and hardships of the mission to see at last this fruit of their labors. Dr. Allen said: "I have inexpressible pleasure in this hour. As Simeon of old waited for the promised consolation of Israel, so have we waited in long patience and prayer for this event, to-wit: the coming of our chief pastor, and the setting apart of these native brethren to be ordained with the mercies of God in China. Thank God, my eyes have seen it."

It must be recorded as a just tribute to the zeal of Mrs. Kelly, the mother of Dr. D. C. Kelly, in the cause of missions, that Dsau was converted through her instrumentality. He had come to America with Mr. Lambuth in 1861, and was for some years an inmate of the home of Dr. Kelly in Nashville. Mrs. Kelly was deeply interested in seeking to lead him into the light of salvation through Christ. Her labors and prayers were not in vain. Dsau professed faith in Christ as his personal Savior, and was baptized by Bishop Andrew.

In 1877 the Rev. W. R. Lambuth, M. D., the son of the missionary, who had been sent to the United States to be educated at the Vanderbilt University, returned to China to engage in missionary labors, taking with him as his companion in labors and in conjugal bonds the daughter of Dr. Kelly.

The Kentucky Conference sent out C. F. Reid in 1879, and the year following Rev. W. W. Royal, of the Virginia Conference; the Rev. R. H. McLain and the Rev. G. R. Loehr, of the North Georgia Conference, went to reinforce the little band of missionaries.

From this time forward the work began to be pressed vigorously. We cannot make mention of each new laborer that entered the field. Dr. Allen was superintendent of the mission. He turned his attention especially to schools. As yet only the low class of Chinese were being brought into the mission schools, and for a long time these had to be fed and clothed at the expense of the mission, and even a small sum had to be paid to their parents to allow them to attend.

Dr. Allen, whose intercourse with the Chinese officials and the higher classes of the people had assured him of their appreciation of the superior knowledge of foreigners, conceived that a school of high grade would receive patronage from the wealthier people. He devoted himself, therefore, with much earnestness to the scheme of establishing at Shanghai an Anglo-Chinese College. His views were heartily endorsed by the church at home, and the means for inaugurating the enterprise, were promptly raised. The Anglo-Chinese College was opened for students in 1882.

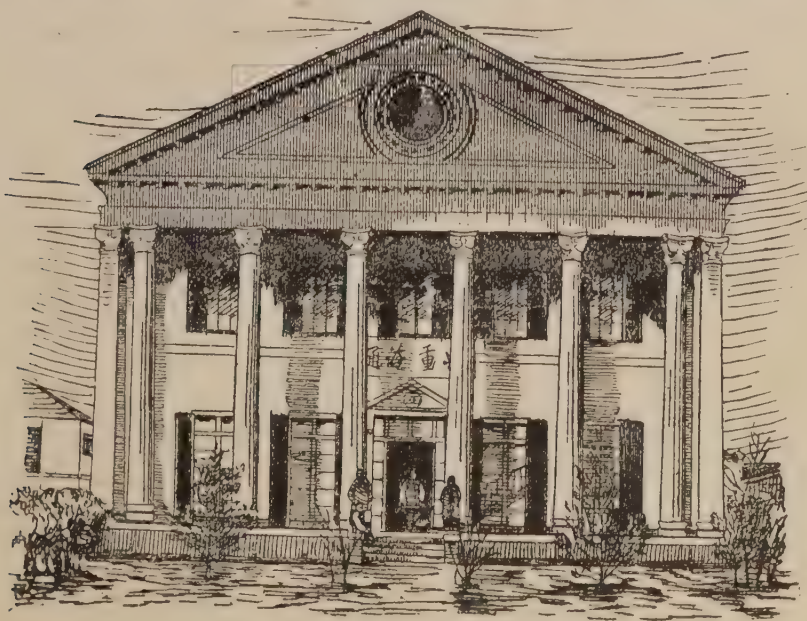


The result demonstrated the correctness of the founder's view. As many students as could be accommodated were ready at once to enter the school and pay all the expense of tuition.

#### ORGANIZATION OF THE CONFERENCE.

In the fall of 1886 Bishop A. W. Wilson visited the mission in China and organized the China Conference. The meeting for organization convened at Shanghai, November 17th, and continued to the 24th. Bishop Wilson took the chair, and Rev. A. P. Parker was elected secretary.

It now became necessary that those ministers who had been laboring



ANGLO-CHINESE COLLEGE, SHANGHAI.

in the mission should separate from their conferences at home in order to be organized into a conference in China. In answer to the question, "Who are received by transfer from other conferences?" the following names were announced by the Bishop and placed upon the minutes: Young J. Allen, D. L. Anderson, W. B. Bonnell and G. R. Lochr, from the North Georgia Conference; C. F. Reid, from the Kentucky Conference; A. P. Parker, from the Missouri Conference; C. J. Soon, from the North Carolina Conference. Soon was the only native preacher among them. He had been educated in the United States and connected

with the North Carolina Conference, as above stated. Besides these ministers and Bishop Wilson, our picture of the China Conference includes W. H. Park, Medical Missionary, and Rev. Mr. Denny, who was traveling with Bishop Wilson.

#### THE WOMEN'S WORK.

The Women's Missionary Society of the M. E. Church, South, began work in China in 1878, when Miss Lochie Rankin was sent out—the first female missionary sent by the M. E. Church, South, to labor among the heathen. Miss Laura Haygood superintends the work at Shanghai at this time. Besides the Clopton boarding school under her

care, assisted by Miss Muse, she has twelve day schools in different parts of the city, taught by native teachers.

At Nantziang the Women's Society have the Louise Home and Pleasant College, a girls' boarding school, under care of Miss Lochie Rankin. There is also a boys' school at this place, a good church, a street chapel and a parsonage.

In connection with the work at Nantziang, we record the first instance in the history of the mission, of the death of a missionary, engaged in the work. Many had left the field, because of failing health, some had died

while returning home, or after arrival, but Dora Rankin was the first to fall at the post of toil. She was a sister of Lochie Rankin, already mentioned.

Her childhood home was Milan, Tennessee. At the age of seventeen she engaged to teach, with her sister Lochie, in the Indian mission school at New Hope Academy in the Indian Territory. At the end of the year Lochie was sent by the Woman's Society to China as their first missionary. Dora remained a year longer at New Hope, then followed her sister, and by her side she labored until her work was done. She died the 10th of December, 1886, at the Trinity Home in Shanghai. Beautiful in person and in character, fervent in her devotion, and most gentle and



MISS DORA RANKIN.



C. J. Seon.

D. L. Anderson.

A. P. Parker.

X. J. Allen.

W. H. Park.

Bishop Wilson.

O. R. Lock.

C. F. Reid.

Mr. Denny.

W. B. Bonnell.

THE CHINA MISSION CONFERENCE.



loving in spirit, yet possessed of the self-denial and courage of the loftiest heroism, Dora Rankin had won the admiration of the little missionary band to which she belonged, and also of the church at home. The superintendent wrote of her, truly: "She was a grand missionary. Her life was heroic; she fell at her post, successful, triumphant." Memorial services for Miss Rankin were held in many of the churches at home when the news of her death reached them, and the heart of the church was the more bound to the China mission by the generous sacrifice of that young life and the treasure enshrined in a foreign grave.

At Soochow two sisters from Missouri labor together. Miss Mildred Phillips, M. D., is engaged in the hospital under direction of Dr. Park, and Miss Lou Phillips has charge of a school.

The medical missions in China receive ready patronage from the natives, and are doing a most important work. They strike at one of the strongest superstitions of the country, *fung-shui*, which is held to be a spiritual power presiding over all man's interests. Especially over health and life is the *fung-shui* supposed to rule, and the practice of medicine among the Chinese is therefore little else than necromancy or magic. The practitioner performs the most absurd agencies and methods to render the *fung-shui* favorable and effect a cure. The great success of foreign physicians, who rely solely upon remedies which the people can understand, and especially the great skill of the foreigners in surgery, is attracting the attention of the natives and making the practice of medicine a rational thing to the Chinese mind, and so overthrowing a dominant superstition which operates in many ways to shut out the light of the gospel.

#### OTHER SOCIETIES.

In following the history of the Methodist missions in China, we have, as before stated, passed by work which was far more extensive, that which was given being intended only to illustrate the general character of the work. There are at present more than thirty missionary societies at work in China.

The China Inland Mission, an undenominational work, is the most extensive that is carried on by any single society. It was organized in 1865, and is under the direction of J. Hudson Taylor. It is enlisting the university students from Cambridge and Edinburgh. It is undenominational, and is expected to be chiefly self-sustaining. It is organized on the following principles:

1. It is unsectarian, but evangelical, representing exclusively no branch of the church, but welcoming friends and workers from all denominations.

2. It has no inflexible educational standard of qualification, insisting only on a fair measure of ability and acquisition, with good health, good sense, and consecration.

3. It is conducted as a work of faith, incurring no debt, asking no aid, fixing no salaries, but distributing funds as they are sent in.

4. It requires workers to identify themselves with the people for whom they labor, in dress, queue, etc.

5. It magnifies dependence upon God as the sole patron of missions.

This mission now employs about three hundred missionaries, which is, perhaps, equal to the whole number employed by all the other societies together.

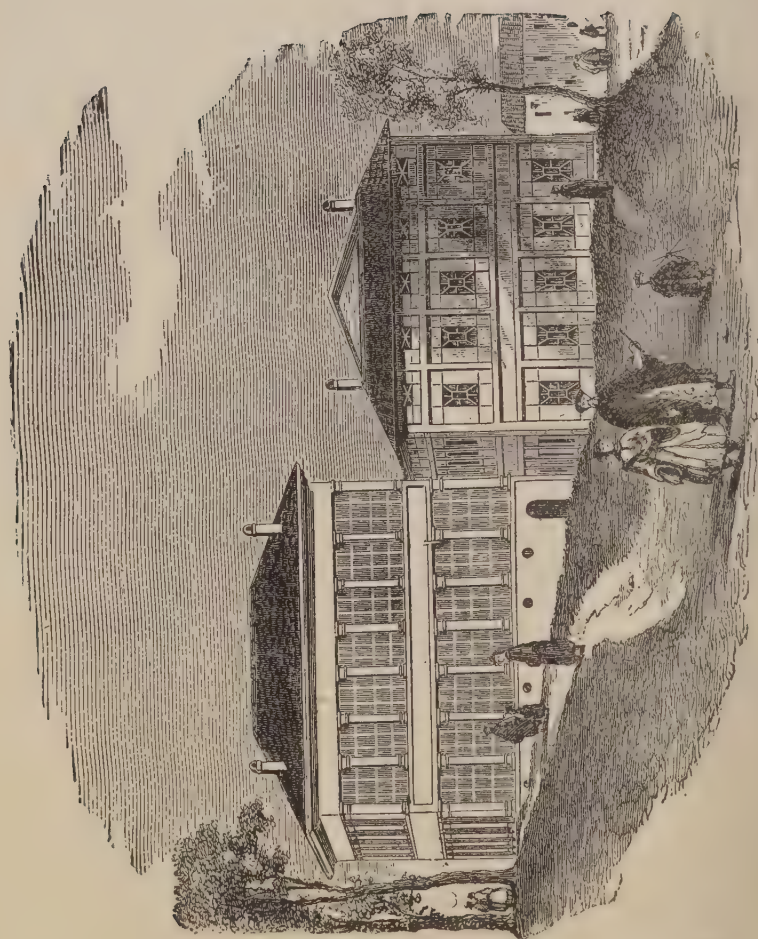
#### REALITIES AND PROBABILITIES.

Forty-two years ago there were but six native Protestants in China. At the present time the number of actual communicants in Protestant churches is estimated to be about 30,000, and the number of adherents at least half a million. We can not regard this as slow progress, and everything promises more rapid advancement in the future. The native superstitions and the prejudice against foreigners are giving way. The building of railroads and telegraphs, the establishment of schools where the Western sciences are taught, the superiority in arms of the Western nations, and the readiness of the Chinese to be taught by them in military matters, are all so many influences to break all the cords that hold China to the past and to introduce her among the most enterprising and progressive nations of the civilized world.

Those who have been longest in China and have observed most closely the changes taking place, are most confident of the speedy evangelization of the empire. Dr. Allen, the Methodist missionary, is enthusiastic in his hope for the speedy Christianizing of the Middle Kingdom.

He has just returned to the United States and is visiting and addressing the churches at home in regard to the work to which his own heart and life are devoted.

Some of the missionaries who have been longest in the field and are better prepared to judge, believe that within the next fifty years China will be made a Christian nation.



GIRLS' BOARDING SCHOOL OF THE M. E. CHURCH.



# JAPAN.

## CHAPTER XXI.

### THE COUNTRY AS IT IS.



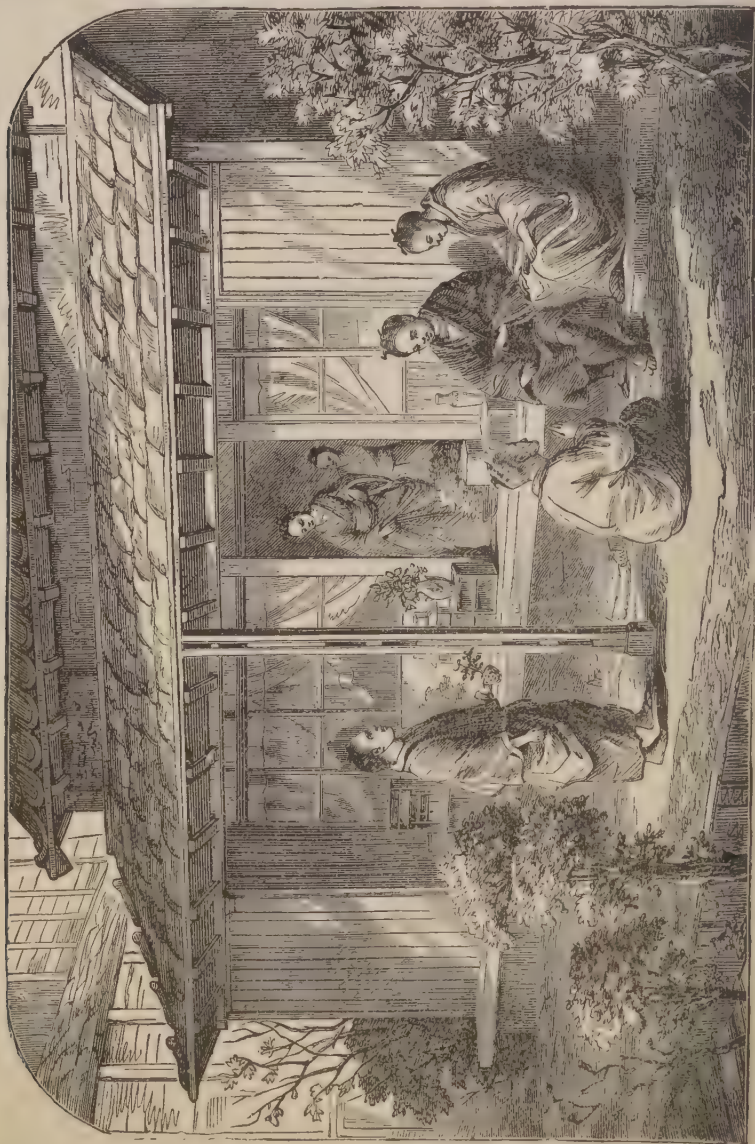
THE empire of Japan is a chain of islands lying north-east of China, and extending from 45 degrees latitude, north, to the 24th parallel. The length is 1,600 miles, and the greatest width 200. The principal island is Nippon, 900 miles long and from 100 to 200 miles wide. Next in importance are Kiushiu and Sikok on the south, and Yesso on the north. These four principal islands, and about 3,800 smaller ones, make up the empire which the natives call Nippon, "the Land of the Rising Sun." The entire area of the country is estimated to be 160,000 square miles. Its population was reported in the census of 1882, at 34,300,000. Yesso is as large as Ireland, but has a very sparse population, not exceeding 200,000. The two principal islands south of Nippon are more thickly inhabited.

The surface of the country is highly picturesque. Two-thirds of it is mountainous, and the effects of volcanic fires and ocean waves are everywhere visible. Fujiyama, on the island of Nippon, is the loftiest mountain, lifting its summit 12,000 feet above the sea. It is an extinct volcano. There are thirteen other lofty peaks, and extensive mountain ranges from 6,000 to 8,000 feet high. Many short, swift rivers flow down from these mountains to the sea, and offer unsurpassed facilities for irrigation, which the people have by no means neglected to improve. The land is, for the most part, exceedingly fertile, and the productions of the country are varied, but chiefly such as belong to the temperate zone. The climate is mild, but subject to considerable extremes of heat and cold. Violent storms and earthquakes are of frequent occurrence. In the southern portion of the country snow occasionally falls, but quickly melts, and the verdure is almost perennial.

### THE INHABITANTS.

The aboriginal inhabitants of Japan, the Ainos, do not now hold the country. They are of a distinct type from all their neighbors, the

Chinese, Koreans, or Thibetans. They strongly resemble the North American Indians, and their language seems to show affinity to that of the



HOME SCENE IN JAPAN.

Esquimaux. They are believed to be of Aryan stock. They are reduced to a small remnant; about 30,000 of them are in the island of Yesso.

The dominant race is of Mongol origin, and it is believed that their

occupancy of the country antedates, by many centuries, the occupancy of China by the same aggressive people.

In the year 667, B. C., according to Japanese history, Jimmu came down in a boat from the skies with his retainers, and conquered the country from the Ainos. The date no doubt marks the time when the Mongol invader came over the sea and subdued an ignorant and helpless people. Jimmu was the first Mikado. From him descended the Mikados in unbroken succession for twenty-five centuries. They ruled the country alone for eighteen hundred years, until A. D., 1184. During this long period the Mikado was the supreme ruler. Sometimes the succession fell to a female. Jingu Rogu was empress in 270, A. D., and is said to have conquered Corea, leading the armies of her country in person. But from about 550, A. D., a succession of infant Mikados gave opportunity to rich families to increase their influence, and there arose, in consequence, the Daimios, or feudal lords, who virtually divided the government of the country.

In 1184, one of these Daimios, Yoritomo, having served the Mikado in crushing some of the nobles, turned his arms against his master and compelled him to yield the political power into his own hands, leaving the Mikado only that supremacy in religion which had always been accorded him as of divine descent.

Thus the country came to have two rulers, one ecclesiastical, the other civil, and each holding absolute authority in his sphere. The Mikado resided in his palace at Yeddo, the present Tokio, shut from profane sight and worshipped as a god. Yoritomo assumed the title of Shogun—"Ruler"—which his successors retained for seven centuries. The Shogun first resided at Kama Kura, and afterward moved to Tokio, and there the two dignitaries ruled, as it were, side by side. This state of things continued till the opening of Japan to foreign intercourse in 1853.

#### CATHOLIC MISSION.

In 1542 a beginning was made toward the introduction of Japan to the Christian world. A Portuguese ship bound for Macao, was driven from her course and cast upon the island of Kiushiu, at Bungo. The first two strangers who set foot on shore were Antonio Mota and Francisco Zeemoto. The Japanese were glad to welcome them, and to trade with the ship. This was the beginning of a trade between Japan and Portugal which rapidly increased. Trade was later established with the Dutch, and Japan would perhaps have taken her place among Christian countries two centuries ago had it not been for the insolence of Roman Catholic priests, and that God in his providence closed the door of this nation



against missionary labors, until a better form of Christianity could be introduced.

Francis Xavier, the founder, with Loyola, of the Order of Jesuits, came to Japan with a band of missionaries in 1549. The new religion was readily received. In no country were converts made more rapidly. Xavier left the country for China in 1551, and died the following year. His successor is reported to have baptized 30,000 Japanese, and in a few years the Christians were numbered at 600,000.

#### CATHOLICISM CRUSHED OUT.

But it was not long until the lofty pretensions of Roman Catholic prelates aroused the jealousy of the Shogun. Inflated by their success,



LANDING OF COMMODORE PERRY AT YEDDO.

they put on all the dignity of high officials, and disdained the customary respect to Japanese dignitaries. Open persecution of the Christians began in 1597, when twenty-six of them were executed on the cross. From time to time the opposition to Christianity and to the foreigners grew more bitter, and at length, in 1637, the destruction of all that remained in the country was decreed. At Shimabara, on the island of Kiushiu, the Christians made their last stand for defense, but their fortifications were captured and all, to the number of 30,000, were put to death, and over the common grave a monument was reared with this inscription :

*“ So long as the sun shall warm the earth, let no Christian be so bold*

*as to come to Japan, and let all know, that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."*

Thus the door of Japan was closed against foreign countries, and remained closed for more than two hundred years.

#### FINALLY OPENED.

In 1853, Commodore Perry, with a fleet of American vessels, arrived at Tokio, and forced a commercial treaty with Japan. The treaty was concluded with the Shogun, whom the Daimios or feudal lords introduced as the Tycoon or "Great Lord." In introducing him by this name, it was intended to secure an available flaw in the treaty if they should afterward see fit to annul it; and it was further hoped that making him party to such a treaty would so diminish his reputation with the people who were opposed to intercourse with foreigners as to array against him the Mikado himself. In the strife which followed the Shogun was murdered, and his successor forced to abdicate. The murder of some foreigners, especially the Secretary of the United States legation, brought military force to bear in order to enforce the treaty. The Japanese saw that the commercial world had claims upon them which they were bound to respect; they were also awakened to the superior military power of the nations with which they had to deal. Their country had for a long time been torn with strife, as leading families of the Daimios contended for mastery. The necessity of consolidation and harmony among themselves was clearly seen. In the emergency the Shogun abdicated, and the Daimios, 264 in number, surrendered their feudal rights, and the Mikado again became supreme ruler.

The Mikado's party had been violently opposed to the treaty with the foreigners, and it was thought that, when he gained the entire control of the country, the treaties would be abolished and the foreigners expelled. But the Mikado seems to have learned enough of the power and influence of foreigners to deter him from any effort to contend with them in arms. He even made larger concessions than the Shogun had made, and sought to utilize for the benefit of his own people the lessons which the foreigners had taught, thus showing himself a wise and progressive ruler.

Never has a nation started so suddenly from sleep as has Japan since her ports were opened to the Christian world. From his awful seclusion, where he was worshipped as a god, the Mikado has come forth in a pair of English boots, as the leader of his people, alert for the true development and progress of his country and people.

He attends public ceremonials, receives visitors, and rules like the monarchs of European countries. He is intelligent and energetic, and is doing all he can for the good of his country and people.

The Mikado has sent legations to all the leading Christian nations to inquire into everything which pertains to the interests of government or the welfare of the people; and all the arts and improvements of Western civilization are being introduced into the Land of the Rising Sun.

The Japanese, as a people, are bright and intelligent, volatile, adventurous, generous. They love the open air, have a high appreciation of the picturesque in scenery, and are exceedingly cleanly in their dwell-



THE MIKADO.

ings. They are not much bound to customs or traditions, or held by any strong ties to the past, and we may safely say that there is not upon the face of the earth a people who are making such rapid progress to-day as the Japanese.

#### SHINTOISM.

The ancient religion of Japan is Shintoism. Of this it is not important that we give any general account. No one is known as its author or founder. It has never had a prophet or historian. Its best exposition is in the Kojiki, which is called the Shinto Bible; the Manyoshin, contain-



ing specimens of ancient poetry; the Nihongi, a history of Japan; the Norito, a liturgical work; and the commentaries which have been written on these books.

From these books little can be gathered resembling a system of philosophy or religion. There is no account of creation and no attempt at explanation of good and evil.

The Kojiki abruptly commences the Shinto cosmogony by the statement:

“At the time of the beginning of heaven and earth there existed three hashira-kami (pillar gods). The name of one god, or kami, was Ame-no-waka-mushi-no-kami, (god of the middle heaven); the second was named Taka-mi-wakubi-no-kami, (the high procreating god); the name of the third was Kami-mi-musubi-no-kami, (the ineffable protecting god).

These three, existing single, hid their bodies (died). Then when the young land floated, like oil moving about, there came into existence, sprouting upward like the ashi, (rush), a god named Umaji-ashikabikihoji-no-kami, who was succeeded by another, called Ame-no-tokotachi-no-kami. These two chief gods, existing single, hid their bodies, and were followed,” etc. And so the story goes on without rhyme or reason, suggesting no principles or truths.

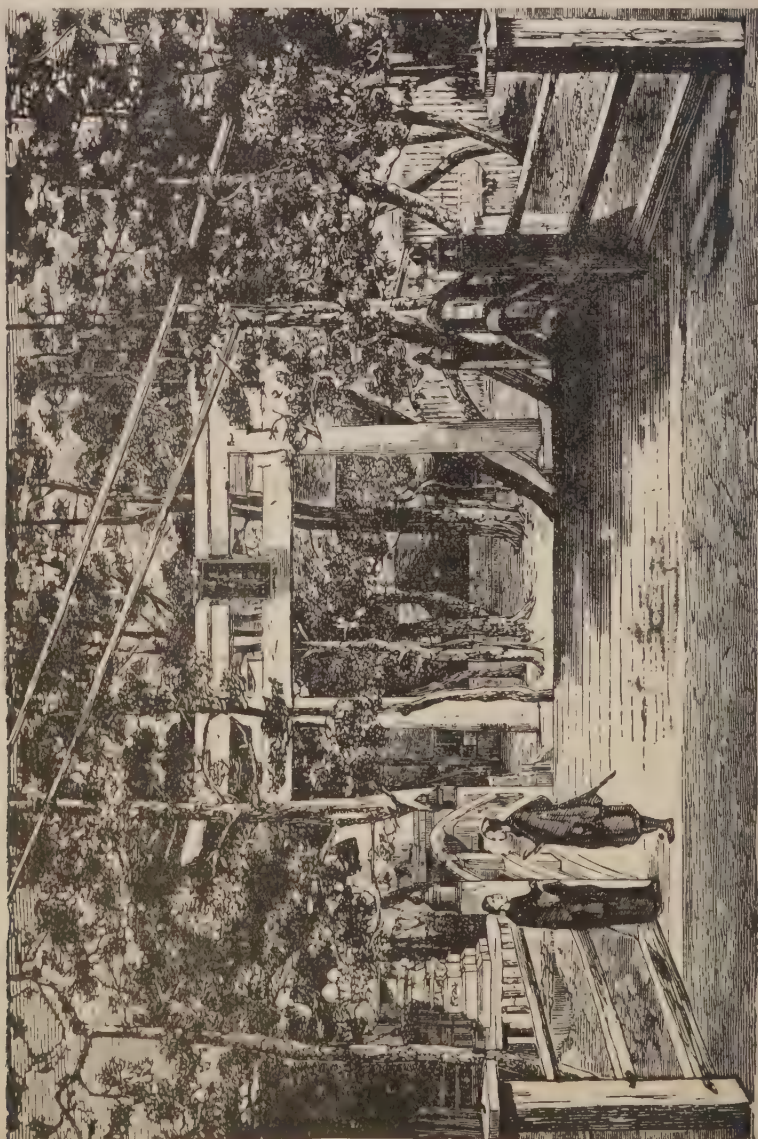
The story of the beginning of the human race, touched with a Chinese gloss, is that Isanagi, the male, and Izanami, the female, descended from heaven and stood together on an island. Without speaking, they turned their faces in opposite directions and traveled round the world. When they met, the female spoke first, saying, “How joyful to meet a lovely man!” The male spirit, offended that the woman should be first to speak, turned away and again traveling in opposite directions they made the circuit of the world. On their second meeting, the woman, taught a lesson of modesty and submission, was silent and the man exclaimed, “How joyful to meet a lovely woman!” Thus ended the first courtship of the first pair from whom descended the human race.

It appears that Shintoism first taught men to worship the controlling force of nature, of which the most conspicuous objects of nature were accepted symbols. In its later developments it added the worship of ancestors. The Mikado has always been held as an object of worship on account of his traditional divine descent.

The following five points are represented as embodying the tenets of Shintoism:

“1. Adoration or preservation of pure fire, as the emblem of purity, and the instrument of purification. 2. Purity of soul, heart and body to be preserved; in the former, by obedience to the dictates of reason and

the law; in the latter, by abstinence from whatever defiles. 3. Observance of festival days. 4. Pilgrimages. 5. Worship of the *Kami*, both in temples and at home."



SHINTOO TEMPLE.

The Shinto temples and shrines are plain in style, but of the finest woods, finished with the greatest care and skill, but destitute of paint or

gilding, or ornaments. Within the temples are no idols or images. The only symbols are the tamajiro and the go-hei. The first is simply a mirror. They say that when the Sun-Goddess sent Amaterasu to reduce to order the contending deities who were disturbing the earth, she gave him a mirror and said, "Look upon this mirror as my spirit; keep it in the same house and on the same floor with yourself; and worship it as if you were worshipping my actual presence." Perhaps the fact that the mirror is the most perfect reflector of the sun gave the clue to its symbolic meaning.

The Go-hei (august offering) is simply a slender wand of wood from which hang two long pieces of paper notched so as to appear twisted. The practice still prevails among the Ainos and some of the hill tribes of Burmah, of placing such wands in the ground to woo the spirits. The origin of the practice is not known.

Shintoism has never exerted a very great influence upon the minds of the Japanese. It has ever been wanting in the elements necessary to control the conscience and inspire enthusiasm. Since the Mikado has been restored to supreme power efforts have been made to revive Shintoism as the state religion, and state officials make it a point to defend it; but it has little prospect of obtaining any controlling influence.

The religion of the great mass of the people is Buddhism. This religion was introduced into the empire A. D. 552. It rapidly obtained the ascendant over Shintoism. In 1868 there were 97 Shinto temples in Japan, while the number of Buddhist temples was 296,900.

Woman holds a higher place in Japan than in other eastern countries, but does not receive the respect accorded to her in Christian lands.

The Japanese have always been tolerant in matters of religion, and are free to investigate any system presented to them. Both as respects the laws of the country and the temper of the people, the Gospel is unopposed, and there is not in the whole world a more inviting field for the Christian missionary.



## CHAPTER XXII.

## PROTESTANT MISSIONS.



T was the Sabbath day when Commodore Perry anchored his squadron in the bay of Yeddo. He spread the American flag over the capstan of his vessel and laid upon it the Bible. The One Hundredth Psalm was read, "Make a joyful noise unto the Lord, all ye lands," etc., and then the crew sang the hymn:

"All the people that on earth do dwell,  
Sing to the Lord with cheerful voice;  
Him serve with mirth, His praise forth tell,  
Come ye before him and rejoice."

This was the first Protestant Christian service ever held in Japan. The notes of that Christian hymn floated over the peaceful waters as wooing that fair Land of the Rising Sun to join the happy Christian nations in their praise to the only Savior of men.

The way being opened by the commercial treaties of 1854 and 1858 with the United States and England, Protestant missionaries promptly began their work in Japan. An ordained missionary of the Protestant Episcopal Church, three of the Presbyterian Board, and three of the Reformed Church of America, all from the United States, entered the field in 1859.

The edict against Christianity, which was recorded upon the monument of the massacre at Shimabara, was still unrevoked. Christian teaching was not allowed, and any profession of Christianity on the part of a native would have been punishable with death under the law.

But the Japanese recognized the superior civilization of the West, and showed a ready disposition to learn of foreigners. Teachers from Christian lands found ready access to the schools, and their services were soon in demand, and it was seen by the churches of Christendom that the people of Japan might be reached by many other ways than by direct preaching of the Word, and they sent forward their agents to prepare the way for that brighter day which was soon to dawn.

Christian character and life are powerful teachers, although the tongue be withheld from any profession of faith in Christ or declaration of his saving power. An instance of such influence will find appropriate record here.

An American, a fervent Christian, was engaged through a Japanese

consul to go to Japan as a teacher. He was assigned a position under the strictest injunctions not to teach Christianity or say anything in the presence of the boys of his school to bring the religion of their fathers into disrepute. The obligation was kept, but all the dignity and purity of Christian life daily appeared in his temper and conduct; and while his instructions impressed his pupils with his superior knowledge, his character impressed them still more with the superiority of that religion which, though unmentioned, they knew he devoutly held. Unknown to the teacher forty of his pupils, young men, assembled in a grove and signed a covenant to abandon idolatry. The action of the students became known, the school was broken up, and many of the young men imprisoned, but they persisted in their purpose. It was not long until liberty of conscience was granted. Twenty-five of the young men were afterward gathered into the Kiyoto training-school and fifteen of them became preachers of the gospel.

#### STORY OF NEESHIMA.

Professor Neeshima is the native president of this Kiyoto training-school. The story of his conversion to Christianity and his education in this country will interest our readers. It has just been furnished us by our friend, the Rev. W. B. Palmore, a Methodist preacher from Missouri, now traveling in the far East. We give the history in his own words:

“About forty years ago there lived in the city of Tokio a young boy who was brought up in accordance with the ancient customs of his people, taught to read the Chinese literature, and trained in the ancient methods of war as then practiced in that country. Though taught the heathen systems around him, he was inwardly convinced that they could not give him the help and hope he needed. As the Christian religion was then strictly prohibited, he had never heard of the gospel, but a shadowy conviction of the presence of Him who is not far from every one of us, had dawned upon him and awakened strange aspirations after something better than his own country could give.

“While in this state of mind a friend brought to him a little book called the ‘Story of the Bible,’ written by a missionary in China. He read this with peculiar interest. When he learned that there was but one living and true God, who rules over all, it was to him a new and wonderful revelation. ‘This,’ said he, ‘is the God for whom I have been looking.’ And vague as his knowledge was he determined to know more of this new and better religion.

“He also learned of America from a little book prepared by Doctor

Bridgeman ; and although the penalty was death to become a Christian, or leave his native land, he decided to go forth like Abraham of old, trusting in God alone.

"He left Yokohama at night, lying flat on the bottom of a sampan. When the policeman hailed the boat as it was passing out from the shadow of the Bund, asking, 'Who is it?' the boatman, sitting upright,

answered, 'It is I.' Thus escaping he went to Hakodate and there became the teacher of Father Nicolai, the present Russian bishop. After waiting for some time he escaped from there without detection and was carried by an American schooner to Shanghai, China. At this port he providentially secured passage to Boston, on a vessel owned by Alpheus Hardy, of that city. He was taken on board as a servant, and it was agreed that he should receive no wages nor money for any other purpose.

"When he left Japan he committed himself to the care of the Supreme Being, of whom he had but a dim conception, but he knew nothing of the nature of prayer. At Hong Kong he sold one of his swords for a New Testament, thus exchanging a carnal weapon for the sword of the spirit. This became his constant companion on his long voy-



JAPANESE IDOL.

age to America. He thus learned of the love of God in Christ and began to pray. Every night he was accustomed to ask, in the simplicity of his heart: 'Oh, God, please don't cast me away into miserable condition. Please let me reach my great aim.'

"When the vessel reached Boston he was kept on board for ten weeks and the severest tasks allotted to him. At length the captain told Mr. Hardy of the young wanderer, and on hearing his history and the object of his visit, Mr. Hardy took him as a servant, but soon accepted him as



a charge sent from God, and adopted him as a member of his family. So at last this poor, friendless Japanese boy, who had stolen away from his own land like a wicked criminal, had been divinely guided and was now given one of the best Christian homes and the sympathies and help he needed.

“He was first sent to Phillips Academy, then to Amherst College, and afterward to Andover Theological Seminary. During all his course of study he was regarded as one of the most faithful scholars, as well as a consistent and active Christian.

“During his college days the Japanese embassy visited America, and he was invited to become their interpreter, and also to accompany the commissioner of education on an inspection of American and European schools. He accepted this proposal for a short time, and thus obtained information that was valuable to him in perfecting his future plans. He also made for himself many warm friends among the members of the embassy, and they have since become some of the leading officials in the present government.

“Having completed a ten years' course of study, he was ordained, at Boston, on the 24th of September, 1884. At the meeting of the American Board, just before his departure, he gave up the set speech which he had prepared and poured out his heart in a direct appeal for money to found an institution in Japan like those where he had been educated. He did not resume his seat at once, but stood waiting for a response. The Hon. Peter Parker, of Washington, arose and promised \$1,000. Others promised smaller sums until the amount reached \$5,000.

“On reaching Japan he found that all had changed. With inexpressible joy he began to tell his people not only what he had seen and learned, but also the blessed tidings of salvation, and multitudes came to hear the new and wonderful message. At the home of his parents, in Annaka, the largest temple was opened for his use, and soon that could not hold all the eager crowd which assembled to see and hear him. As the result of a few days' effort several persons were enlisted as soldiers of the cross, and there is now a large and self-supporting church in that village. The chosen field for his future work was the ancient capital of the country, the sacred city of Kioto. Through the aid of friends in the government he secured a piece of ground adjoining the palace garden, and has now established a boarding school for girls, a complete training school for young men, and a theological seminary. Seven of the ablest missionaries of Japan are associated with him, and, with efficient native helpers, they have made that ancient and celebrated city a center of Christian effort and influence as it formerly has been of pagan supersti-



PART OF KIYOTO CLASS (JAPANESE).

tion. He has met all discouragements, and even strong opposition on the part of infidels and heathen, by untiring zeal, unquenchable faith and a deep humility. And God has crowned his work with the most blessed results.

“This college year opened with an attendance in the English and scientific course of 164, and in the theological department of 23. The girls’ school is also very flourishing, and has all the students that can be accommodated.”

Although the Gospel could not be openly preached in Japan from 1853 to 1872, yet the word of God was not bound. Religious books had been printed and put in circulation, and some of the people had obtained knowledge of the Holy Scriptures.

#### FIRST PROTESTANT CHURCH.

Memorable are the scenes and circumstances which led to the organization of the first church in the empire. It was in the year 1872, and during the week which was being observed throughout Christian lands as the week of prayer, an English meeting was held in Yokohama. A number of Japanese attended who had been instructed by the missionaries in private classes. The lesson was read from the Acts of the Apostles, telling how the Spirit of God was poured out on the people on the day of Pentecost. These natives hearing the Scriptures read and expounded fell on their knees and prayed God to pour out His Spirit on Japan. The prayers were characterized by intense earnestness. Sailors and captains of men-of-war, English and Americans, who were present, said : “The prayers of the Japanese take the heart out of us.” It was resolved by the missionaries to go forward and organize a church, and in March, 1872, a society of twelve Japanese who came forward and professed faith in Christ was organized at Yokohama.

Henry Loomis, agent for the American Bible Society in Japan, and one of the most distinguished missionaries in that field, has furnished us an account of the growth of this first native church :

“The first Protestant church organized in Japan celebrated its fifteenth anniversary this year, 1887. The exercises were attended by a large and intelligent audience, and the contrast between the condition of things at the founding and now seemed to partake almost of the miraculous. Then eleven persons (mostly young men), formed the nucleus of Christian growth in Japan. Not only was there no sympathy among the people, but it was well known that a public avowal of the Christian faith involved danger, if not death.

Now Christianity has become not only popular, but a real power in the



land. There are already more than 16,000 church members, 193 churches, 256 pastors and evangelists, and 169 preparing for the ministry.

Nine different churches have been the outgrowth of work done by members of this congregation, and in many other places there is a promise of other and similar organizations. Fifteen preachers and evangelists have been sent out from this flock, and among them are some of the most active and efficient workers in the country. The whole number received upon profession has been 736, and thirty-one by letter. The present membership is 441."

#### VARIOUS MISSIONARY SOCIETIES.

At present there are twenty missionary societies at work in Japan. Of these the American Board stands in the front. It began work in 1869. The centers of their work are at Kioto, Kobe, Okayama and Osaka. Their report for the year ending April 1, 1885, is thirty-one churches, of which twenty-six are self-supporting. There are 3,465 communicants, 866 had been added by profession during the year; three new churches had been built, and the contributions from the churches amounted to \$10,269 (Mexican money).

The *Gospel News* had been published weekly by the missionaries from 1875 to 1885, after which three religious periodicals, two monthlies and one weekly were started at Tokio and the *News* was discontinued.

The American Presbyterians opened work at Yokohama in 1859, at Yeddo in 1869, at Kanazawa in 1879, and at Osaka in 1881. Their labors have been very successful but the results cannot be definitely stated, because, for the past eight years the American Presbyterians, the United Presbyterian Church of Scotland, and the Reformed Church of America have labored together and are united in one body.

The United Church of Japan consists of five Presbyteries united in one Synod, which meets biennially. The third session of this assembly was held in November, 1885, at Tokio, in a building which had been erected for Buddhist worship. The roll numbered 71, twenty-five of whom were Japanese ministers, thirty-six ruling elders, and ten foreigners. The body organized a *Board of Home Missions*.

The United Church of Japan promises to draw into its organization other denominations than those which we have mentioned as constituting it originally. A mission of the Southern Presbyterian Church has united with it, and the German Reformed Church is about to follow the example.

In no country where the Protestant churches are laboring for the salvation of the heathen, are the laborers so united in true Christian fellow-

ship as in Japan ; and nowhere does a more fervent evangelical spirit characterize the work.

The same year that the American Board entered the field, 1869, the Church Missionary Society of England established a station at Nagasaki. In 1874 work was begun in Tokio, Osaka and Hakodate. Their report for 1886 speaks of their work as "on a small scale in comparison with the American societies." In 1884 their congregation at Tokio became self-supporting. The missionary at Nagasaki, in the island of Kiu-shiu, Mr. Hutchison, in his report, says: "When I compare my former experience in China with the present here, I am amazed to find that in the two years during which I have been left practically alone in Kiu-shiu I have been able, with every satisfaction as to the individual cases, to baptize more people than during the seven years of similar solitary work there." At Osaka the society has two churches and a theological school.



REV. R. S. MACLAY.

The station at Hakodate, in the northern island of Yezo, reports forty-six members scattered about over the island.

#### THE METHODIST EPISCOPAL MISSION.

The Methodist Episcopal Church sent missionaries to Japan in 1872. Four men, with their wives, were the first company, but during the same year another missionary and his wife joined them, Dr. R. S. Maclay, who had formerly served in the Chinese mission at Foochow, and who was their superintendent, an office which he still holds, and in which he has rendered eminent and acceptable service to the church.

Dr. Maclay rented a house at Yokohama for residence, and there, on the 3d of August, 1873, the first missionary meeting was held, Bishop Harris presiding and appointing the preachers to their work. The appointments were made to Yokohama, Tokio, Nagasaki and Hakodate, thus occupying the three great islands from the beginning. During the first years the missionaries, of course, made the study of the language their chief work. In 1874 Miss Schoonmaker was sent out by the Woman's Board, and opened a school for girls in Tokio. She had, during the first year, but eight or ten pupils, and the hostility of the natives to the work

found various pretexts to drive the school from point to point, so that it was compelled to change places five times.

At length Miss Schoonmaker succeeded in renting a part of the house of a Buddhist priest, where she opened a girls' boarding school. The school opened with five boarders and twelve day pupils and went forward prosperously.

The third year of the mission a number of day-schools were opened and classes were organized, stewards elected, quarterly meetings held and the machinery of Methodist church work generally put in motion. So rapidly did the work develop that in 1884 a conference was organized, Dr. Maclay having all the time served as superintendent until this time. After this, according to the economy of the church, the work was subject to the direct control of the bishops through the annual conferences.

At present there are in the Japan conference of the Methodist Episcopal Church five districts, viz.: East Tokio district; West Tokio district; and Yokohama district, on the island of Nippon; Nagasaki district, on the island of Kiushiu, and Hok-Kaido and North Hindo district, embracing the northern extremity of Nippon and the southern part of Yesso.

The conference has two theological schools, seven high schools, and ten day schools. It has fifty-four Sabbath schools with 1,992 scholars; sixteen churches and chapels, and thirteen parsonages. It has also property in orphanages, hospitals and a printing house valued at \$59,800. The number of church members is 1,754, four hundred and fifty-eight having been added to the church during the past year—a much more rapid growth than has been experienced by the home conferences.

#### CONGREGATIONAL TRAINING SCHOOL.

The Congregationalists are doing a very fine work in Japan, especially in the matter of training native young men for the ministry. This is wise policy in the mission work in all countries. That work cannot remain in the hands of foreigners. If the natives are converted the native character will soon type and control the church, and if native preachers cannot be raised up worthy to be entrusted with the high functions of the ministry there can be no permanent success achieved. The Congregationalists have at Kioto the large training school for young ministers to which we have formerly referred, and over which Neeshima is president.

A traveler from the United States recently visited this school and found more than a hundred young men, gathered from the best class of Japanese, under instruction. On being asked to address the school, he inquired who would be his interpreter. To his surprise, he was answered,



"You need no interpreter; speak to these students as you would speak to college students at home." They all understood English.

The American Baptists are working at Yokohama, Tokio, Sendai and



BUDDHIST TEMPLE.

Kobe. They have seven churches. Their report for 1866 shows 107 members baptized during the year, and states that not only the Baptist missions, but all other missions, are prospering in Japan.

## SOUTHERN METHODIST MISSION.

The Methodist Episcopal Church, South, in 1886, appointed three missionaries to Japan. They were J. W. Lambuth, D. D., Rev. W. R. Lambuth, M. D., O. A. Dukes, A. M. They landed at Kobe on the 25th of July, ate their first meal from their hands, and slept the first night on tables. But they had all learned to bear hardness as good soldiers of the cross, for they had been in the service of the China mission until appointed by the church to this new field. J. W. Lambuth had been the first superintendent of the China mission of the M. E. Church, South, and had served there thirty-two years. During all this time his wife had been a faithful helper, whose services were not less valued by the church at home than those of her husband. She now, in vigorous health, entered the new field. W. R. Lambuth, M. D., was their son. Born in China, his whole life had been spent there, except the few years at the Vanderbilt University, at Nashville, Tenn., where his education was completed, and from whence, on his return to China, he had taken as an helpmeet in his labors, Daisy, the daughter of Dr. D. C. Kelly. Daisy Lambuth is well known to Southern Methodists for her zeal in the mission work. So deeply is she impressed with the need of more laborers in Japan, that she offers to support a missionary at her own expense.

Kobe is situated upon the northern shore of the Japan inland sea, and has easy communication with many important towns in one of the best settled and most delightful portions of the empire. Bishop A. W. Wilson visited the place in September, after the missionaries came. He formally inaugurated the work and was highly pleased at the prospect.

Kobe is a city of 80,000 inhabitants, and is the center of a railway line. It is the most healthful port, at all seasons, in Japan. It commands the inland sea, and all coasting vessels make it their port. It is one of the treaty ports and is in weekly communication with America, England and China.

There is railroad connection with Osaka, twenty miles to the northeast. This latter place has a population of 300,000, and is the wealthiest city in Japan.

The Southern Methodists congratulate themselves at having chosen so wisely their center of operations in the Sunrise Kingdom.

## RETROSPECT AND PROSPECT.

The revolutions which have transpired in Japan since Commodore Perry opened intercourse with the country have been a marvel to all Christian nations. Within the short space of thirty years we see a nation passing from feudalism, disturbed by constant strife, to a govern-



SINTOO GOD OF LONGEVITY.



ment unified under the sway of the emperor in perfect harmony, thus accomplishing, at a single step, what it required other nations three hundred years to reach. Japan, awakening from her sleep, has sent her great men to search out what is most excellent in all other lands, with the purpose of adopting at once the highest civilization. Their public school system was taken from the United States, and they have already taken a step in advance of us in making education compulsory. The Code Napoleon of France is their guide in law. They have the finest mint in the world, and their government currency, which seven years ago was at a discount of seventy per cent. is now at par. And, most wonderful of all, it has been provided with the full and hearty concurrence of the emperor that in 1890 the empire shall cease and the country pass under a constitutional government.

The Mikado of Japan traces his succession in direct line from the first emperor, Jimmu, who reigned more than five hundred years before Christ, and whose descendants, through a hundred and twenty-two generations to the present time, have received divine honors. Yet this "Son of Heaven," who now occupies the throne of Japan, has deigned to come forth from his seclusion, put on English boots, attend public assemblies, receive visitors, interest himself in all public affairs, and now proposes to abdicate, that a constitutional government, after the style of western nations, shall be established in Japan.

But Christianity will not possess Japan without a struggle. Shintoism is the national religion, and since the overthrow of the Shogunate and the establishment of the ancient authority of the Mikado, especial efforts are made to revive the national religion, and the officers of the government treat Christianity with disdain. The Buddhists also are making great efforts to revive Buddhism, and with some success. But the most inauspicious fact is that the Japanese colleges and universities are nurseries of atheism. All the phases of modern infidelity find followers and learned advocates among those who are intrusted with the work of higher education in Japan. It is yet doubtful whether, in the next fifty years, Japan shall become in the best sense a Christian country or a nation of infidels and atheists. The doors of access are fully open; the Japanese are looking to Christian countries for the wisdom that shall guide their future. The people are plastic; it is the church's crisis of opportunity, and what is done must be done quickly.

# POLYNESIA.

## CHAPTER XXIII.

### POLYNESIA AND ITS INHABITANTS.



READ before you the map and cast your eye over that part of the Pacific Ocean which lies between 20 degrees north latitude and 30 degree south, and from the great Malay peninsula almost to the coast of California. You see before you the division of our globe generally known as Polynesia, or many islands.

Polynesia is considered under five principal divisions.

Malaysia comprises Borneo, Sumatra, Java, Celebes and other islands in the neighborhood of the Malay peninsula.

Australasia includes Australia and groups of islands adjacent.

Micronesia comprises a vast number of small islands to the north and northeast of Australia, while the groups to the east constitute Melanesia, and that section which is sometimes called especially Polynesia, from the vast number of islands that here dot the ocean.

It is especially of this latter section of what is known by the general name of Polynesia that this history of missions leads us to speak.

The section consists of many groups of small islands, together with a great number scattered about singly.

The more important groups are the Sandwich, Navigators, Marquesas and Society Islands, each group containing eight islands. Besides these, the Paumotu, Friendly, New Hebrides and Charlotte groups.

Southeast of Australia, which is about as large as the United States, lies New Zealand, as large as Great Britain, and to the north the still larger island of Papua or New Guinea.

About fifteen hundred miles east of Australia are the Fiji islands—two hundred and twenty-five in number. These are for the most part very small, but about eighty of them are densely populated.

South of Japan lies a group of twelve hundred islands, some of them very large. These are the Philippines, the largest of which is Luzon.

## VOLCANIC ISLANDS.

Some of these islands are volcanic in their origin and some are coralline.

The volcanic islands rise much higher above the sea than the others, and are often distinguished as "the high islands." They consist of basalt and other igneous formations. The principal of these are the



VOLCANO OF MAUNA LOA.

Friendly Islands, one of which, Otaheite, or Tahiti, has a mountain rising 10,000 feet; the Marquesas also are very high, as are the Samoan or Navigators Islands, and the Sandwich Islands. Hawaii, one of this latter group, has several active, and several extinct craters, ranging



from 13,000 to 16,000 feet high. Mauna Kea and Mauna Loa are among the most active volcanoes of our times.

While we write this history an eruption of Mauna Loa is going on. The mountain is vomiting forth a flood of lava which flows twenty miles and falls into the ocean. Within the last ten years it has sent out its burning floods as far as Hilo, fifty miles away.

On East Maui, one of these islands, is the vast crater of Haleakala, thirty miles in circumference. It is the largest volcanic crater in the world, but has long been extinct.

Several active volcanoes are found in the Malay Archipelago. In Java and Sumatra within the last few years several terrible eruptions have occurred, together with violent earthquakes, which have destroyed thousands of lives, submerged large tracts of land and lifted others from beneath the sea.

#### CORAL ISLANDS.

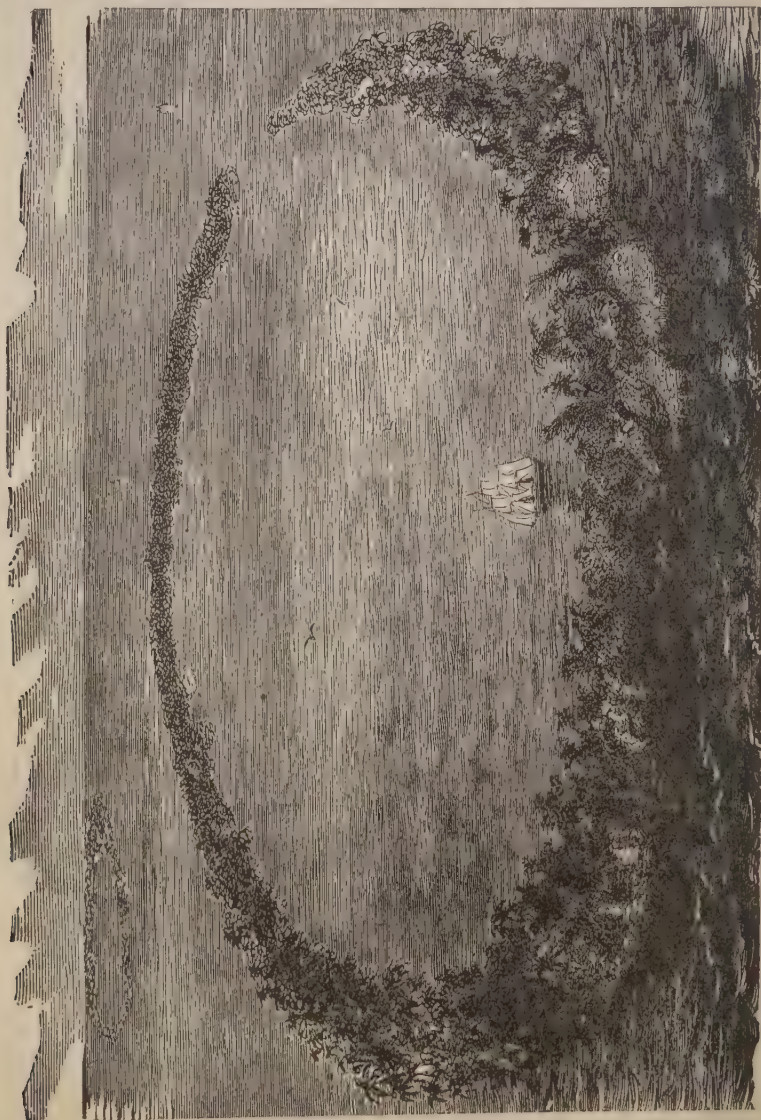
The islands of coralline formation are low and generally small. They are destitute of any considerable elevations, and though various in form have many characteristics in common. Almost all of them are surrounded by a barrier reef ranging in distance from half a mile to thirty miles from the shore. This reef rises near the surface and its presence is indicated by a ring of feathery foam around the island. There is, however, almost uniformly some deep open passage by which a ship may cross the reef and find, lying around the island, a sheltered harbor.

There are a large number of islands called Atolls, a name given by the Maldive islanders to circular coral reefs rising above the sea and enclosing a lagoon. These circular reefs are covered with a luxuriant vegetation, and may be several miles in breadth. The lagoon within may be but a small pool or a great basin of placid sea twenty or thirty miles in breadth. We give in the picture a representation of the perfect atoll.

Upon the inner circle of the reef and around the margin of the lagoon is the favorite home of the native, sheltered from the storms of the great sea without, while the great basin within, engirdled with its strong barriers fringed with palms, appears the very symbol of fruitfulness and repose.

Various theories have been advanced in regard to the formation of the coralline islands. Coral is the work of polyps, there being many species of these, each forming different varieties of coral. The substance of coral is carbonate of lime. It is not formed by any design of the little creatures that build it, but is the stony frames of these polyps that have their brief life and die clinging where they were born, and thus age after age by slow accretions their dead frames build the submarine for-

ests that are rooted in unfathomed depths and wear their coronal of verdure above the flood. It has been proven by tests that the coral reefs reach down into a deeper sea than the plummet can sound.



A PERFECT ATOLL.

But the coral polyp cannot live at a greater depth than one hundred and twenty feet, hence the theory most popular in regard to the coral islands is, that all this part of the ocean was once very shallow, and that

it has slowly increased in depth, the earth sinking down; meantime the coral polyps ever building keep their structures towering still near the surface.

Another theory is that these islands are partly volcanic, partly coral-line; that subterranean fires have lifted great mountains near the surface of the deep and upon the summits of these coral polyps have begun to build their strange and mighty structures. In this view coral-polyps have only completed the work which, in the Sandwich islands and other volcanic groups, was completed without their aid.

#### FAUNA AND FLORA.

That these islands were never connected with the continents seems to be proven by the fact that very few animals are found upon them. There are no large animals of any kind in Micronesia. It is not known whether



BREAD-FRUIT.

rats are indigenous or were introduced by passing vessels. They are now almost incredibly numerous upon some of these islands. In some quarters the missionaries found it necessary to have some one keep the rats off the table during meals, just as we keep off the flies. While there are but few quadrupeds among these islands reptiles are numerous and there are great numbers of birds of brilliant plumage.

The vegetation is tropical, and in most of the islands luxuriant, almost

equalling the jungles of India or the forests of the Amazon. The accompanying picture represents a forest on one of these islands.

Of food-supplying plants, the most important are the bread-fruit tree, the cocoanut palm, the banana, the taro, and a species of yam. Of the bread-fruit, there are several kinds which ripen at different seasons of the year, and so enable the natives to subsist with very little labor. The sugar-cane is indigenous, and is now extensively cultivated; rice, millet, wheat, ginger, pepper, indigo and most tropical fruits are grown. The cocoanut palm is common and valuable. The banana is especially valued for the great amount of fruit which it produces. The ground which in the course of a year would produce thirty-three pounds of wheat or a hundred pounds of potatoes, will yield four thousand pounds of bananas. With such bounteous provision for food, and a climate of perpetual summer, the native has little to do in order to provide for natural wants.





AN ISLAND FOREST.

## INHABITANTS.

A few of the islands are uninhabited, but most of them have a considerable population. The people are clearly of two distinct races ; those of the more easterly islands have long, straight hair, very glossy, and bright copper skin. Their features are like the Malays. But on the islands which dot the sea from Fiji to the eastern part of Java, the natives are of quite a different type, having large frames, black skin and crisp hair, with more of the general characteristics of the negro. Again, upon other islands are found a population which is a mixture of the two races referred to. Of the origin of these races, nothing is known certainly. They are supposed to have come from Asia. The dialects of the copper-colored race are sufficiently alike and all sufficiently resemble the Malayan language to justify the belief that they have descended from the Malays. The darker race speak a totally different language. It is, however, probable that they also came from Asia. On the island of Ceram is a race much resembling that which is scattered through the western part of Micronesia. It is probable that the inhabitants of these islands, including both races referred to, set out from the neighborhood of the Malay peninsula ; for, although they are now found many thousands of miles away, islands are so thickly strewn over all the equatorial sea that canoes would serve as a safe means of transportation from one to another at certain seasons of the year.

The perfection to which the language of the Polynesians has been brought is a marvel. Rude savages as they are, their dialects are remarkably rich and flexible and expressive, adjusted to express the nicest distinctions in ideas. These dialects are spoken according to the strictest rules and the most perfect grammatical principles.

## INTELLECTUAL CAPACITY.

In intellectual capacity the South Sea Islander is, in many respects, the equal of the European. In depth of thought and profundity of research he is far inferior. But in wit, quickness of perception, tenacity of memory, ingenuity, thirst for knowledge when its value is perceived, appreciation of the useful, precision and force of speech, or in eloquence, the European is in no way superior. They have a very strong appreciation of the humorous, and are always ready for a laugh, being, in this respect, totally unlike the average Asiatic. They have numerous striking proverbs and similes. Their native good sense may be illustrated by the two following anecdotes related by a missionary :

“ I was standing one day by Tanatoa when the fishing canoes returned with a quantity of salmon. These were deposited in his presence, and

one of the domestics, by his master's order, began to set apart a number for the various chiefs, according to the usual custom. While he was doing this a petty chief took a large fish from the pile, on seeing which the servant immediately seized it, muttering something in a very growling tone of voice. Tamatoa noticed this, and asked the man why he did so. 'That fellow,' he replied, 'refused to give me some bread fruit the other day, and now he comes to take our fish!' Tamatoa then ordered him to select two of the finest salmon and give them to the chief. The man grumbled, and, very reluctantly, obeyed the order. Shortly afterward Tamatoa again called his servant, and said: 'You foolish fellow, do you not perceive that by this act the selfishness of that man will be reprov'd, and he will be ashamed to refuse you anything the next time you go?' I immediately turned to the king," adds the missionary, "and said, 'Why, you are as wise as Solomon, for he says, "If thine enemy hunger, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire on his head."' 'True,' he replied, 'that's the way to conquer people.'"

"An American whaler, commanded by Captain Chase, often stopped at Raiatea for supplies. On one of his visits his vessel was wrecked on the rocks of Rurutu. The natives assisted him to rescue a large part of his property, not taking a single article. This was at a Christian settlement. Captain Chase left his property in charge of one of the native teachers, and, going over to Raiatea, told Mr. Williams, one of the missionaries, to sell it for him whenever a good opportunity presented itself. Soon afterward another whaler called at Tahiti, and, hearing of Captain Chase's misfortune, determined to get possession of the oil, thinking it would be easy to deceive the ignorant natives. Landing at Rurutu the captain showed to the native in charge a paper, to which he signed Captain Chase's name. The paper was an order that the oil be turned over to himself. No sooner had the native seen the order than he said in his broken English: 'You a liar; you a thief! You want to steal this property. You no have it.' The captain was greatly enraged, and began a great bluster and bravado; but the native took him by the hand and led him up to his house, and placed the paper by a specimen of Captain Chase's writing, thus proving the order a forgery. The dishonest captain, seeing himself completely foiled, could do nothing but leave in disgust. The keen-eyed native could not be imposed upon."

#### ORIGINAL CONDITION.

As regards social customs, and their moral status, they were, before the advent of missionaries, sunk in the lowest depths of infamy, vice



and degradation. Little was known of them, except that they were rapacious and cruel, and that any vessel was not safe in their harbors. The inhabitants of the Fiji and some other groups, were notorious for their cannibalism. The inhabitants of nearly all dwelt near the sea-shore; few sought the interior, unless on account of some bloody war they were compelled to seek a place of safety. But since their Christianization, they cultivate all parts of their islands. The voyages of Captain Cook first made these islands known to Europeans. This eminent navigator visited different groups, and did a great deal to increase the knowledge of Europeans concerning the isles of the Pacific. He was finally killed by savages of the Sandwich islands. From his being the first white person to visit the islands, the inhabitants of some groups for a long while called all whites, "Cookees," taking his name for the name of the people. Many a vessel was plundered, and many a sailor met the fate of Cook before the savages had the gospel preached to them.

The systems of government in the various islands are much the same, though each group has some peculiarities of its own. In almost all the chieftainship is hereditary and despotic; but in some cases, if a chief became excessively tyrannical, he was put to death, and his son made chief in his stead. In some localities the chiefs are elected. They are noted for their physical superiority—so much so, indeed, that some of the early explorers thought the chiefs must be of a distinct race. The chiefs always select the women of finest physical appearance for their wives, and choose some of the best nurses to be found to care for their children. Like all savage races, they pride themselves on their physical ability, and look on the whites with a good deal of contempt, though always ready to acknowledge their mental superiority. If anyone is awkward in the performance of a feat of physical exercise, they will sometimes say to him, "How stupid you are; you must be an Englishman."

Thieving was very common; but in some localities the laws against thieving from each other were so severe that it was seldom practiced. They did not hesitate, however, to rob any stranger, or any of their enemies, when it was in their power to do so.

Wars were very frequent and were well adapted to prove that "the dark places of the earth are full of the habitations of cruelty." Their usual weapons were the spear, club and sling. In the use of these they obtained great skill and dexterity. Mr. Williams has seen a chief hurl his spear through a ring four inches in diameter, from a distance of 80 feet. Though cannibalism was practiced by comparatively few of the

different tribes, their wars were attended with great atrocity and cruelty. The vanquished were often thrown into huge fires built for the purpose. The victors spared neither age nor sex. Women often went forth to battle with the men, to carry reserved weapons, and carry off the heads of the slain. They would sometimes assist their husband by laying hold of any opponent with whom he was struggling, and dragging him to the



FIGHT WITH TYPEES.

earth. In this they were in a certain degree safe, as a bold warrior considered himself disgraced by fighting a woman, and would not strike one if he could avoid it; thus he was often put *hors de combat* ere he fully realized his danger. It was not often, however, that women took so active a part in the fray.

Most of the inhabitants are very fond of amusements. The Samoans, being particularly favored in the spontaneous productions of the soil, spent the greater part of their time, when not engaged in war, in amusements of various sorts. Their evening dances were accompanied by songs composed and set to music by the women. The latter find a good deal of employment in this sort of work, and in weaving chaplets of flowers to wear at the dances.

Before their acquaintance with civilized races, the islanders had little or no knowledge of iron, being unacquainted with any means of working it readily. As a consequence, their tools and utensils of various sorts were formed by means of instruments of bone, mother of pearl, hard wood, etc. Their baskets, mats and such articles of clothing as they



TATTOOING A CHIEF.

wore, were made from palm leaf, cocoanut fibres, and the inner bark of trees, joined by beating with a mallet. Many of them went entirely naked.

#### TATTOOING.

Nearly all tribes practiced tattooing. Among Samoans, however, few women were tattooed. Their usual manner of adorning themselves was by burning a blister, which, when healed, leaves a light spot on the Malay skin. By taking advantage of this, indelible devices could be made by means of spots. Tattooing was done two ways, essentially the same, though one was not nearly so tedious or painful as the other. The first way was by dipping a bone chisel into some coloring matter, and, with a mallet, driving into the flesh. This was repeated till the



desired pattern was produced. This necessarily took a great while to complete, and was very painful. Few could have more than a very small part done at a time. Other tribes accomplished their purpose thus: They took a small piece of wood filled with very sharp needles set close together, and by dipping the points of the needles in any desired coloring matter, and pricking the skin, the wished-for pattern could be produced very rapidly. This process, compared with the other, gave little inconvenience. Tattooing, among many of the islanders, was not resorted to simply as a mode of ornamentation, but as a way of expressing sorrow at the death of any relative, or of pleasing their gods. We are thus reminded of the priests of Baal at Carmel, cutting and gashing themselves with knives in order to induce Baal to notice their sacrifice. Besides tattooing, they had the custom of hanging great numbers of rings from their ears or noses. In the Solomon's Islands Mr. Williams saw one man who had over twenty rings in his nose. The rings are usually made from turtle shell. In the Society Islands, mothers, in order to increase the beauty of their children, would flatten their noses, and the foreheads and back part of their heads; thus making literal "block-heads" of them. "*De gustibus non est disputandum.*" A long nose they considered very ugly.

#### RELIGION.

The religions of the different groups differed considerably. The Samoans had no altars, temples, sacred groves, nor offerings of any sort; still, they were no less sunk in iniquity and vice than their neighbors. The Tahitians offered human sacrifices constantly. If prisoners of another tribe could be obtained, they were offered; if not, certain persons, whose business it was to provide victims, went out and seized any one whom they chose, and made him an offering to their bloodthirsty divinity. When any one of a family was taken as a victim, the procurers continued to go to that family till all the males were taken. Women were never used as sacrifices, as the gods considered them unclean. If a woman touched a victim after he was killed, that victim was rendered unclean, and a new one had to be procured. The chief generally indicated the victim, who was usually an object of hatred to himself. Private grudges were thus easily gratified. The only weapon with which the procurers were armed was a small, round stone, which could easily be concealed in the hand; thus the intended victim could not know their murderous purpose. Occasionally they would surround the victim's house, and thrust at him through the apertures in the wall with long spears. This process they considered highly entertaining. The victim, frenzied with pain and dread, would rush wildly about, only to be greeted

with a yell of laughter and a fresh thrust, whichever way he turned, till at length, exhausted, he threw himself on the floor in the middle of his hut, drew his mat around him, and waited for some thrust, more merciful than the rest, to end his life. The same customs were in vogue throughout the Society and Hervey islands.

The body, covered with leaves and tufts of red feathers, would be

HUMAN SACRIFICE.



brought on a rude litter, or in a basket, or a canoe, to the marae, where the priests, with various mutterings and incantations, which lasted ten to twenty minutes, would present the body, with fruit, flowers, and sometimes some animal, to the idol. After the idol was supposed to have made a square meal, the offerings would some times be burned, or sometimes devoured.

Though<sup>p</sup> not nearly all of the islanders practiced human sacrifices, and though cannibalism was abhorred by many, their general religious ideas were much the same—sufficiently alike to indicate a common origin. They had “Lords many and gods many,” and all were plunged deep in superstition and vice. The objects they worshipped were of three sorts: their deified ancestors, their idols, and their Etus. Their beliefs were of the most absurd character. For instance, the world was formerly involved in darkness till one of their ancestors, by a very absurd process, created the sun, moon and stars. For this he was worshipped. Again, the sky was once so low that all men were compelled to crawl till a very stout man succeeded in lifting it as high as a man’s head. He then climbed a tree and “boosted” it up further. Then he ascended the highest mountains, still raising it up. Having got above the highest mountains, he rested from his labors. How he made it stay up, we are not informed. He could not have performed his task at all but for the assistance of myriads of dragon-flies, which, with their wings, cut the cords which bound heaven to earth. The world at large does not return him any thanks for having removed the heavens when they were in such easy reach of the earth. But men have not got over their habit of crawling and groveling in the dirt to this day. This would seem to indicate a slight degree of probability in the legend.

Such are some of the exploits of the ancestors whom they worshipped. Those of this class were numerous. There was the god of the fisherman, the god of the sailor, the god of the thief, the god of the farmer, and the god of the warrior. All were deified men. Mothers often dedicated their children to the service of one of these divinities. The favorites were the god of thieves and god of war. A noose would be thrown over the head of the god, and his spirit thus caught. It was then, by appropriate ceremonies, infused into the child, sometimes before its birth, that it might become a clever thief or bold warrior. New Zealanders thrust small stones down the throats of their children, to give them stony hearts, and make them dauntless and desperate warriors.

Their idols were very numerous, and it was seldom any two were alike, except those placed on fishing canoes. Some were very large; others very small; some beautiful, others excessively hideous. The most ridiculous figures and objects were often made very sacred. Some were made of a pole of ironwood, four or five inches in diameter, and from ten to twenty feet long. A human head was roughly carved on one end, and an obscene figure on the other. These poles were then wrapped in matting till they became six or eight feet in circumference. Near the wood was a string of shells; this was the soul of the god. In one island the



great god of war was a strip of rotten cloth, four or five inches wide, and five or six feet long ! This will serve to give some idea of the various silly and abominable ideas of divinity represented in their idols. In no two groups of islands were the gods exactly the same, but the general character varied little.

Besides these, the islanders in general, had a vague idea of an all



POLYNESIAN IDOLS.

pervading supreme being, creator of all things, and giver of every good and perfect gift. This personage they called *Tangaroa*, or *Tangaloa*. At their great feasts, an orator would arise, and enumerating the various articles of food, say, as he mentioned each one, "Thank you, great Tangaroa, for this !" The offerings to these various divinities consisted of pigs, cloth, canoes,—in short, any sort of property or food—and in

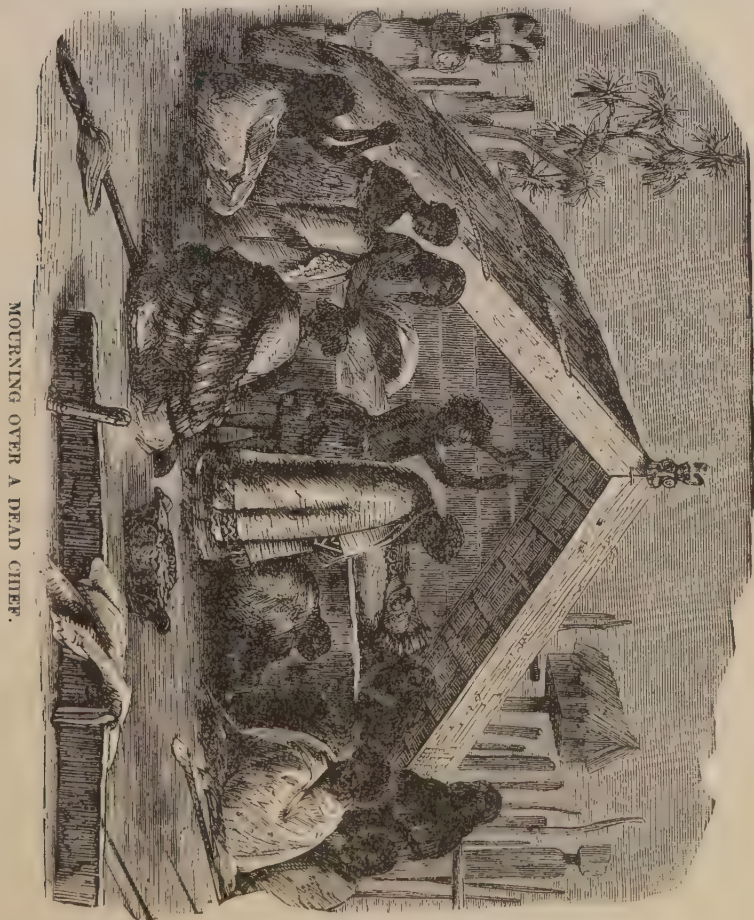
some localities, of human sacrifices. The temples, or great huts, where the idols were kept, and where all sacrifices were made, were called *maræes*. Tattooing we have already spoken of. But this was not the only way in which they would inflict injuries upon themselves in order to gratify their gods. Some islanders would knock out their front teeth; others would cut off a joint of their little fingers as an offering. In the Friendly Islands scarcely a person could be found who had not his hands mutilated in this way. By successive offerings of this sort, some lost both little fingers entirely, and when out of joints, would scratch the stump till it bled, as a new offering. When we consider that this cutting was done with a rough instrument of bone, a jagged flint, or piece of shell, we may form some idea of their anxiety to please their deities. The spirit of reverence and self-sacrifice was in them, but was gone astray through lack of light.

Besides these ancestors and idols, and Tangaroa, of whom they seldom made an image, there was another class of sacred objects, called *etus*. An *etu* was any animal or vegetable, stock or stone, into which the spirit of an ancestor or of an idol was supposed to have entered at any time. The object, and all of its kind, were thus rendered *tapu'd* or *tabu'd*, or sacred. So certain fish, or certain plants could not be eaten. As man was much holier than woman, certain articles of diet permissible to man could not be eaten by women. Men and women could not eat together. Moreover, there was a vast and varied system of *tabu* rites and ceremonies, to be observed on special occasions, but too prolix and complex to admit of detail here. Whoever infringed the *tapu* was punished by death. The *etus* included a great variety of objects, but chiefly fish, snakes and small quadrupeds.

#### BURIAL CUSTOMS.

Their ideas of a future state were very peculiar, and varied considerably. They believed in a place for departed spirits, but had no ideas of eternity. Tahitians believed good spirits went to *Roohutu Noanoa*, or sweet-scented *Roohutu*; the evil to *Roohutu Namu-namua*, or foul-scented *Roohutu*, a locality too disgusting for description. Rarotongans thought the abode of bliss "a very long house, encircled with beautiful shrubs and flowers, which never lost their beauty or fragrance, and whose inmates enjoyed unwithering beauty and perpetual youth. These passed their days, without weariness or alloy, in dancing, feasting and merriment." The evil were doomed "to crawl around this house, obeying the pleasure of its inmates, while racked with intense but vain desires of admittance and enjoyment." The conditions of admittance are not known; it depended on the will of the gods! Great care had to be taken

in the proper observance of the funeral rites, however. "The corpse was dressed in the best attire the relatives could provide; the head was wreathed with flowers, and other decorations were added. A pig was then baked whole and placed upon the body of the deceased, surrounded by a pile of vegetable food. After this, supposing the departed person to have been a son, the father would address the corpse: 'My



MOURNING OVER A DEAD CHIEF.

son, when you were alive I treated you with kindness, and when you were taken ill I did my best to restore you to health; and now you are dead, there's your *momoë*, or property of admission. Go, my son, and with that gain an entrance into the palace of Tiki, and do not come to this world again to disturb or alarm us.' The whole would then be buried, and if they received no intimation to the contrary within a few



days of the interment, the relatives believed the pig and the other food had obtained for him the desired admittance. If, however, a cricket was heard on the premises, it was considered an ill omen, and they would immediately utter the most dismal howlings, and such expressions as the following: 'Oh, our brother; his spirit has not entered paradise; he is suffering with hunger; he is shivering with cold!' Forthwith, the grave would be opened, and the offering repeated. This was generally successful."

In the Fiji Islands the chiefs had many wives, from twenty to one hundred. At the death of a chief some of the wives were strangled on the bier and buried with their husband. Only volunteers were thus sacrificed. They were to keep the chief from being lonely on his way to the spirit world.

#### INFANTICIDE.

We close this chapter upon the condition in which the gospel first found the South Sea Islanders by the mention of one more practice to which they were addicted, that of destroying their own children. The extent to which this practice prevailed was truly terrible. One mother confessed to a missionary that she had destroyed sixteen children. At another time when this subject was referred to in the presence of three mothers, who had for some years held the Christian faith, they confessed that they were each guilty of this horrid crime. One had destroyed nine children, another seven, and the other five.

Some mothers were forced, under the established customs of the country, to destroy their babes. If a woman married a man of lower rank than herself the murder of her children was the penalty she was expected to pay for her offense. But for the most part the little children were offered as sacrifices under the influences of a superstition which, wherever the gospel is not known, leads men to acts of self-affliction in atonement for their sins. The dearest treasure of the heart was the offering most pleasing to the gods.

Various methods of destroying the little innocents were practiced. It was very common to bury the infant alive. Occasionally it was strangled outright; often a wet cloth was placed over the mouth and thus the child was suffocated. Another and most brutal method was to break the first joints of the fingers and toes as soon as the child was born. If it survived this the other finger and toe joints were broken. If it still lived, all the joints of the arms and legs were dislocated. This would end the agony of the little sufferer.

We are glad to inform the reader that this terrible practice is no more. The light of the gospel has reached the South Sea Islands. The habita-

tions of cruelty have become the homes of Christian love. In nothing do the natives more rejoice, in nothing do they more recognize the benefits which Christianity has brought than in delivering them from rites so cruel and superstitious, so afflicting. Now, when the children taught by the missionaries, at the close of their schools put on their best attire, and sing their songs and recite their speeches, as our own dear children do at home, fathers and mothers that have been but lately delivered from their heathen blindness, and who had offered their own children to false gods before the missionary came, weep for their own murdered children while they rejoice in the happy change.

It was upon such an occasion and in the midst of the proceeding that a venerable gray-haired chief, overcome with his feelings, rose and said:



TOMBS OF CHIEFS.

“Let me speak; I must speak. Oh, that I had known that the gospel was coming; oh, that I had known that these blessings were in store for us; then I should have saved my children, and they would have been among this happy group, repeating these precious truths. But alas! I have destroyed them all, I have not one left.” Then turning to the chairman, who was also a relative, he stretched out his arm and exclaimed, “You, my brother, saw me kill child after child, but you never seized this murderous hand, and said, ‘Stay, brother, God is about to bless us; the Gospel of salvation is coming to these shores.’” Then he cursed the gods which they formerly worshipped, and added, “It was you that

infused this savage disposition into us, and now I shall die childless, although I have been the father of *nineteen* children." After this he sat down, and in a flood of tears gave vent to his agonized feelings. "This scene," says the relater of the story, "occurred in my own place of worship. I saw the man, and heard him utter these expressions. He was an *ariv* of the highest rank, and the laws of his class required the destruction of *all* his children."

## CHAPTER XXIV.

### THE FIELD ENTERED.



AS soon as the organization of the London Missionary Society was effected, the question arose as to what locality should be chosen as the field in which the labors should begin. Various were the ideas upon this subject; but, at length, the Society asked Dr. Haweis, the Chaplain of the Countess of Huntingdon, to prepare a memorial upon the subject. This, he accordingly did. The address was delivered in Surrey Chapel.

We make one extract from it: "The field before us is immense! O that we could enter at a thousand gates!—that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound! Where so considerable a part of the habitable globe on every side calls for our efforts, and, like the man of Macedonia, cries, 'Come over and help us,' it is not a little difficult to decide at what part to begin." As the Society was then in its infancy, and its means limited, it was deemed advisable that the work should commence in the field which presented the fewest difficulties; for should the first effort meet with very marked opposition, it was feared the result might be a serious decline in missionary zeal. Dr. Haweis, after describing and discussing, at some length, the character of the climate, people, religion and government of various heathen lands, expressed it, as his opinion, that of all the heathen world the South Sea Islands presented fewer difficulties in the way of the spread of the gospel than any other. Yet, as we have already seen, the inhabitants of those islands were, perhaps, the most degraded human beings in the world. But their very vileness made them the more ready, when the work began in earnest, to embrace the truths of Christianity. Among them Christianity had no civilization to overthrow. Being, by nature, keen-witted and observant, it was thought they could not fail to mark



the vast superiority of Christians ; and their anxiety to learn would make them quite willing, after their attention was once gained, to listen to the new religion. So, in accordance with Dr. Haweis' suggestion, the Board of Directors unanimously resolved that their mission work should begin in the South Seas. Of the large number of candidates who offered themselves, twenty-five were selected. They set sail for Tahiti in 1797, in the charge of Captain Wilson.

#### CAPTAIN WILSON.

This man, who seems to have been providentially raised up for the management of this great enterprise, was originally a captain in the British army. He was in service in India during the contest between the French and English for the possession of that country. In the army he proved to be invaluable on account of his skill and energy. At length, however, he was captured by the French ; but, on learning that they proposed to deliver their prisoners to Hyder Ali, the cruel and implacable rajah of the Mysore, he determined to attempt to escape. He accordingly leaped, in the night, from the walls of the prison, which were forty feet in height, and reached the ground without sustaining any further injuries than a few bruises. He set out in the direction of the nearest English garrison. In his flight he came to the Coleroon, a large river famous for the innumerable number of alligators in its waters. No native dared plunge into this river. Ignorant of this, Wilson boldly plunged in, and swam the stream in safety. Thinking his dangers were now over, he took less precaution for his safety. On ascending an eminence to secure a view of the country, he was seized by some prowling troopers of Hyder Ali. Thus he fell into the power of the very man to escape whom he had run such risks.

Immediately after his seizure he was interrogated by one of the chiefs in the party as to the manner in which he had escaped from the prison at Cuddalore. He accordingly detailed his escape and his adventures till that time. The chief listened in astonishment till Wilson spoke of his swimming the Coleroon ; but when he heard that, exclaimed : "That is a lie ; no man ever swam the Coleroon ; for should one but dip his fingers in its waters he would be immediately seized by alligators." Being finally convinced of the truth of Wilson's narrative, the party gazed at each other in silent wonder and said : "This is God's man !"

But their admiration for his pluck and his remarkable escape did not prevent them from treating him with excessive barbarity. He was immediately stripped and driven on foot, and shoeless, to Seringapatam, the capital of the bloodthirsty Hyder Ali. This distance of five hundred miles he traveled under the burning rays of a July sun. On arriving at

his destination he was loaded with thirty-two pounds of fetters, and thrust, along with other prisoners, into a horrible dungeon. The prisoners were kept on the very coarsest and scantiest food—usually the half-boiled sweepings of the rice granaries. At times Wilson's hunger was so



CAPTAIN WILSON'S ESCAPE AND RE-CAPTURE.

great his jaws would involuntarily snap when his food was brought to him. The fearful miseries of the prison destroyed great numbers of his fellow-prisoners, but he still survived. Often a corpse would be

unchained from his arm, in the morning, and a living sufferer put in its place. When, nearly two years later, Hyder Ali was at length subdued, and the prison doors thrown open, of the scores who had been confined in that noisome dungeon, only thirty-two were left.

The war being over, Captain Wilson engaged in mercantile pursuits, for a time, and met with good success. He still was preserved by some mysterious providence. While at Bencoolen, every other European in the ship he commanded died; yet the disease left him unhurt! He, then, having a comfortable fortune, determined to return to England and settle down to enjoy the remainder of his life in quiet.

During all these years Wilson had been a notorious infidel. On the homeward voyage he fell in with a returning Baptist missionary, Mr. Thomas. They had frequent discussions upon the character and claims of Christianity. Captain Wilson seemed such a hopeless case that Mr. Thomas one day remarked to the captain of the ship that he "should have much more hope of converting the Lascars to Christianity than Captain Wilson." But, strange to say, after a variety of interesting incidents and experiences, Captain Wilson became a Christian.

After some years spent in retirement and enjoyment at home, a number of the *Evangelical Magazine*, containing some views on the proposed mission to the South Sea Islands, fell into his hands. His sympathies were at once aroused, and he determined to offer himself for the work, asking no pecuniary compensation. Thus, by a long series of providential circumstances, a man of great energy and sagacity was raised up to superintend the inauguration of a work that was to prove in future years so successful in turning the heathen from darkness unto light.

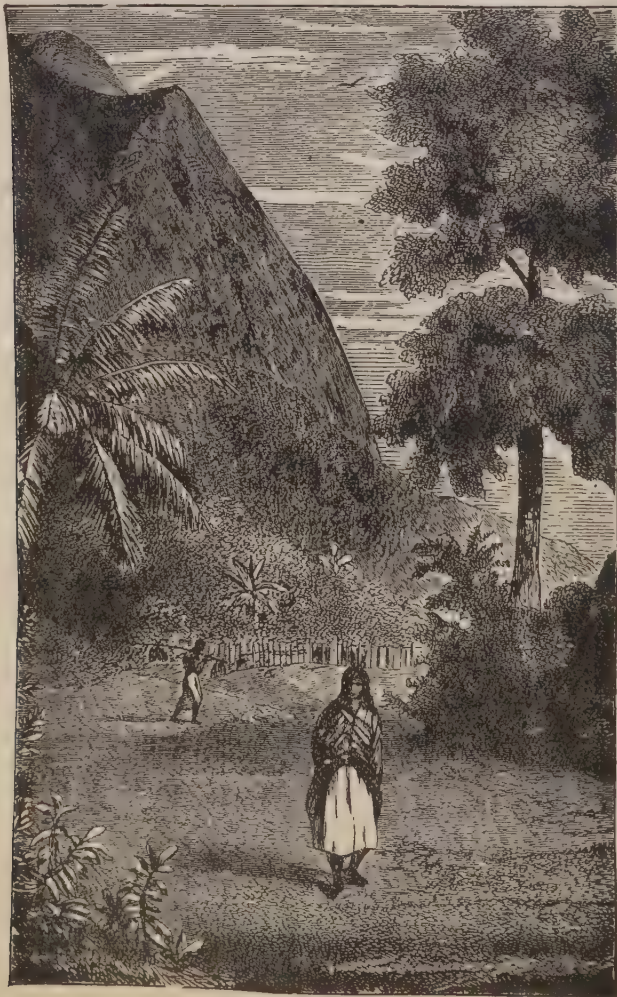
#### THE FIELD ENTERED.

The Society bought the ship *Duff*, and placed Captain Wilson in charge of the first expedition. The operations were begun under favorable auspices, and on an extensive scale. Of the twenty-five missionaries first sent out, a part were stationed at Tahiti, a part at the Marquesan, and the remainder at the Friendly Islands. This first voyage of the *Duff* was every way successful.

After a time it was determined to reinforce the mission, and the *Duff* was sent out with thirty additional laborers. The subject of foreign missions was rapidly arousing great interest in England. But the second voyage of the *Duff* ended in disaster. The vessel was captured by the privateer *Buonaparte*; all the mission property was lost, and the missionaries themselves were compelled to return to England. Simultaneously with this disaster the island work met with reverses, also. The



Marquesan mission failed, and was finally abandoned. At Tongataboo, various disasters occurred, and some of the missionaries were killed. The remainder abandoned the island. At Tahiti the natives became hostile, and the missionaries nearly all fled for their lives. Only a few remained. Some of those who left returned after a short absence, and



VIEW IN TAHITI.

found they were simply tolerated ; nothing more. They labored unceasingly for *sixteen years* ; yet no spirit of inquiry manifested itself among the natives. The wars of the natives were numerous and destructive ; their idolatry showed no signs of weakening. All seemed in vain. At

length an unusually destructive war broke out, and the missionaries were driven from the island, and lost all means of communication with it. The cause seemed totally lost.

THE MORN COMETH !

News of these various reverses reached England. The directors of the missionary society became discouraged. It was finally proposed to abandon the field altogether. A few earnest spirits opposed this. Dr. Haweis argued against it, and backed his opposition with £1,000—a telling argument. Rev. Matthew Wilks said he “would rather sell the clothes from his back than that the mission should be given up,” and proposed “that a season of prayer for the divine blessing be observed.” This rekindled, a little, the rapidly dying zeal. Letters of encouragement were written to the missionaries at Tahiti. But ere the vessel which bore them reached Tahiti, the news was brought to England that idolatry was overthrown, and the people were by scores embracing Christianity. As a proof of the fact, the vessel which brought the news brought also the rejected idols of the people. Verily, “Before they call, I will answer, and while they are yet speaking, I will hear.”

How was this great change so suddenly effected? In the answer we find another instance of the mysteries of God’s providence. When the missionaries fled from the island, they left behind them two native servants, who had, unknown to their employers, received some serious impressions of the truth and importance of the gospel. They began praying together, and were soon joined by others. At length, the war being over, the missionaries ventured back to the island. To their great astonishment, they found a large number of *pu-re actua*, or “praying people,” among the islanders. The seed was bearing fruit; the missionaries had nothing to do but comply with the incessant demands for instruction; the spirit of inquiry was thoroughly aroused; and before long the entire population, almost to a man, cast away their idols, destroyed the maraes, and embraced Christianity. The work soon spread to others of the surrounding islands.

JOHN WILLIAMS.

In 1817 there arrived at Raiatea, the most important of the Society Islands, a man destined, under the providence of God, to be a distinguished agent in spreading Christianity over Polynesia; a man who was a born leader, qualified for every good work, and ready to prosecute the work and extend it in every direction; to superintend the operations in every part of the field, while taking an active part in preaching and teaching, and instructing the natives in various useful and profitable occu-

pations ; a man who, while keeping a watchful eye upon the various projects in the whole field, could yet give careful attention to the minutest details of station work ; a man firm, yet kind, who made the natives feel that he was master of the situation, yet preserving peace and harmony without any semblance of assumed authority, making himself universally beloved by every age and both sexes ; in short, a man pre-eminent in all those qualities needed in a foreign missionary.

John Williams was born in London, in 1796. He was apprenticed to an ironmonger in his youth, with the idea of learning the mercantile rather than the mechanical part of the business. But he had a natural taste for mechanical work, and while he did not neglect his duties as a salesman, he employed all available opportunities in keenly watching all processes in the manufacture of the various articles, and thus he, in time, learned a great deal about mechanical appliances, and became quite expert in many departments of that handicraft. We shall see by and by how useful all this proved to be to the missionary.

During this period of his life Williams manifested a decided aversion to religious matters. The teachings of a pious mother were soon forgotten. He was not vicious, but did not wish to be troubled about religion. He would stay away from church as much as possible, feeling religion to be a species of unpleasant restraint which might do for the "solemn old fogies," but was entirely unsuited to an active, merry, cheerful lad like himself. His chief aim was to have a good time, as far as he could, consistently with the proper discharge of his duties as an apprentice. This soon led him into bad company. He began associating with a set of dissolute youths who would soon have made him as wicked as themselves.

#### HIS CONVERSION.

But God had other plans for Williams. He suddenly experienced a great change. It was due, primarily, to a "word in season" from his master's wife. One Sunday afternoon he stood loitering on a street corner, waiting for some of his scapegrace companions. They had agreed to go with him to a neighboring tea garden to have a jolly time together the whole afternoon. His friends were not punctual, and he was becoming much irritated, when his master's wife came by on her way to the Tabernacle, and observed him loitering on the corner. She, with some difficulty, persuaded him to go with her. The sermon that afternoon made a deep impression upon him, and was the means of changing the entire current of his thoughts and feelings. He soon afterward became a member of the church, under the pastoral care of the famous Matthew Wilks. The Tabernacle congregation, of



which he became a member, far excelled all other congregations in London in missionary zeal. Williams soon became deeply interested in mission matters, and when the London Missionary Society, in 1816, called for more laborers for the South Seas, he promptly volunteered. Recognizing the natural ability of the young man, the society gladly accepted him.

Surrey Chapel, London, on the 30th of September, 1816, witnessed a pleasing and memorable, yet solemn scene. Nine young men were, by the Rev. Dr. Waugh, ordained as missionaries. Of the nine the two youngest were JOHN WILLIAMS and ROBERT MOFFAT. Little did the



NATIVES OF TAHITI.

assembled audience suspect what great good would be accomplished by these two men. Dr. Waugh addressed each one of the nine briefly and earnestly. To Williams he said: "Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners the love of Jesus Christ; and if your arms drop from your shoulders, let it be with knocking at men's hearts to gain admittance for him there." On November 17th, Williams, with his young wife, Mary Chauner, set sail, and on the same day of the following year he landed on the shores of the lagoon of Eimeo.

He found the work in Tahiti and vicinity progressing favorably. Numbers of islands had cast away their idols, and many of the people had become earnest Christians. Williams then concluded it would be wasting his time and opportunities to stay in these localities, and thought best to seek new grounds. He spent ten months in Tahiti learning the language. This task he accomplished in a different manner from that usually employed. Instead of poring over grammars and dictionaries and acquainting himself first with the forms of words, he mingled freely with the natives, and thus readily acquired the idiom and pronunciation of the language. Thus in ten months he became more proficient in the language than many who had been in the work for years. But having acquired the language, he became more anxious to labor in a more extensive field.

#### AT RAIATEA.

Tamatoa, a chief of Raiatea, earnestly besought him to go to that island, as it was the largest and most central of the Society group, and the very stronghold of idolatry in that part of Polynesia. Accordingly he went to that place, and began to work diligently.

Various were the means he used to impress upon the poor natives the need and the superiority of Christianity. His motto was, "The missionary does not go to barbarize himself, but to elevate the heathen; not to sink himself to their standard, but to raise them to his." Accordingly he showed no disposition to conform to the customs of the natives in any particular, not even in the matter of dwellings; for as soon as possible after his arrival he began the construction of a house upon the European plan. The natives lived in low, one-roomed huts of grass or reeds. He, on the other hand, erected a neat little cottage of several apartments, and well ventilated; furnished it with French sashes and green verandahs well shaded. In front of the house he laid out a pretty garden, sloping toward the sea. The natives, when not assisting, gathered around in silent wonder, noting with admiration the different stages of the work. But the effect of his work did not stop here; the natives were aroused to imitation. In no long time houses and neat little cottages sprang up all around. And as Mr. Williams had planned and executed all the various details of the work, it impressed the natives greatly with the intellectual superiority of Christian races. And it was no small gain for the moral status of the community when the natives were thus led to sleep in separate apartments. All became eager and anxious to learn, because they readily recognized the great advantages that Christianity brought. Weapons of war were cast away; many idols were thrown into the fire; maraes either burned or devoted to Christian worship; light, airy struct-

ures were erected for use as schools; young and old alike flocked around the missionary, eager for instruction; and in the schools might be seen the veteran warrior or the priest, whose hands were formerly stained in the blood of human sacrifices, sitting on the same bench with the little child, and patiently spelling for hours at the same lesson book. The



WILLIAMS ENGAGED IN HOUSE-BUILDING.

missionaries, in reducing the language to writing adhered, as far as possible, to the phonographic method, and spelt each word exactly as it was pronounced, as simply as possible. The natives were quick to learn the use and sounds of letters, and having done this, could readily spell



any word in their language. As they had a very extensive vocabulary, and a very flexible language, the missionary found it necessary to introduce very few words, as almost every necessary idea found ready expression. A few proper names, or names of animals or objects unknown to the natives required modification before their introduction, in order to be conformable to the genius of the language. No two consonants can come together in a word, except *n* and *g*. Nor can any syllable or word end in a consonant. Having to observe this rule, many of the names which they did introduce became so modified that they bore little resemblance to the original English. Sometimes, indeed, the missionaries preferred to introduce a word from some other language than the English. Thus, *horse*, as the native language has no *s*, would have become *horeta*, but by taking the Greek *hippos*, and by dropping *s* and one of the *p*'s the word would become *hipo*, which would be much more readily recognized by a foreigner than *horeta*.

#### BUILDING A TABERNACLE.

The erection of houses by the natives was soon followed by the erection of a large tabernacle for public worship. It was capable of holding several thousand. The pulpit, posts and chandeliers were all ingeniously carved and ornamented. The whole impressed the natives still more with the superiority of their missionaries. As they gazed in silent wonder on the beautiful and well-lighted tabernacle, some were heard to exclaim, "*Au Britannie e! au fenua marau ore!*" "O England! the land whose customs have no end!"

But the reader must not suppose that in the short space of a few months the entire people embraced Christianity. Many of the idols were burnt. There was a large Christian element in the population, and all were willing to learn in regard to things of this world; but there remained for some years a very large heathen element in the island. While these heathen were not so sunken in their abominations as formerly, they were by no means ready to follow the example of their fellows. They remained apart from the Christians, and often reviled them as god-burners. Various circumstances led to a war between the parties, and it may be observed here that into scarcely an island of Polynesia was Christianity introduced without a war. The war in Raiatea, which resulted in the Christianization of all its inhabitants, with those of Tahiti, originated and was conducted as follows:

#### WAR BETWEEN HEATHEN AND CHRISTIAN.

Pomare, the principal chief of Tahiti, had embraced Christianity. At this some of the heathen portion of his subjects became much enraged,

and broke out in open rebellion. They were especially angry at his burning idols. Accordingly they proceeded to disown his authority, and make war on the Christians. Pomare called upon Tamatoa, the great chief of Raiatea, for aid. Tamatoa at once went with a small band of his Christian followers, and the insurrection was speedily quelled. The captives instead of being sacrificed to the idols, as was formerly the invariable custom, were led into the presence of Pomare, who at once pardoned and dismissed all of them, saying as he did so, that they owed their lives to the fact of his having become a Christian. At the same time he suggested that such a merciful religion was far better than theirs. The rebels were completely astounded. Such treatment they had not dreamed of. They at once lost faith in the gods that could not cause them to conquer their enemies, and became anxious inquirers after the true religion.

The war in Tahiti being thus happily ended, Tamatoa and his party returned to Raiatea. Mr. Williams shall tell what followed: "Upon their arrival at Opoa, the place 'where Satan's seat was,' a multitude was assembled on the sea-beach to greet them, while the priests were running to and fro, vociferating a welcome in the name of the gods, and expressing a hope that they had returned laden with victims. As the chief boat approached the shore, a herald was commanded to stand upon an elevated platform and shout in reply, 'There are no victims; we are all praying people, and have become worshippers of Jehovah, the true God;' and holding up the elementary books which the missionaries had written for them, as there were no printing presses in the islands at that time, he cried, 'These are the victims—these are the trophies with which we have returned.' Soon after the arrival of Tamatoa and his party a meeting was convened, when the inhabitants of Raiatea were informed of what had taken place at Tahiti, and of the conversion of their friends to the Christian religion. They were then invited to follow their example. About a third of the people agreed to the proposition. Shortly after this Tamatoa was taken exceedingly ill, and every effort to restore him to health having failed, it was proposed by one of the Christians to destroy Oro, the great national idol, and it was suggested that perhaps Jehovah was angry with them for not having done this before. After a consultation upon the proposition, it was agreed that a party should go and carry it into effect. Summoning all their courage, they proceeded to the great marae at Opoa, took Oro from his seat, tore off his robes, and set fire to the sacred house. The heathen party were so exasperated at this circumstance that they determined to make war upon the Christians and put them all to death. For this purpose they invited the chief of Tahaa to come over with his army and assist them in effecting their

object. They erected a house which they encircled with the trunks of cocoanut and bread-fruit trees, into which they resolved to thrust the Christians, and then set it on fire, and thus burn them alive. Terrified at these and other frightful preparations, Tamatoa sent frequent overtures of peace; but the invariable reply was: 'There is no peace for god-burners till they have felt the effects of the fire with which they have destroyed Oro.' As a last resource, Tamatoa sent his favorite daughter; and a small shower of rain happening to fall just as she entered camp, a priestess of Toimata, the daughter of Oro, commenced singing:

"Thickly, thickly falls the small rain from the skies,  
'Tis the afflicted Toimata, weeping for her sire!"

"This roused the heathen to such a pitch that they shouted, 'There is no peace to be made with god-burners till they have felt the effects of the fire with which they destroyed Oro,' and determined to make the attack on the following day. The night was a sleepless one for both parties; for the heathen were employed in listening to the vociferations of the priests, in feasting, rioting and exulting in the anticipated triumphs of the coming day, while the Christians spent the hours in prayer and in raising an embankment of stones, behind which to defend themselves as long as possible. Early the next morning the heathen party, with flying banners, the shout of warriors, and the sound of the trumpet shell, bore down in an imposing attitude on the affrighted Christians, while they, on their bended knees, were supplicating the protection of God against the fury of their enemies, whose numbers, frightful preparation and superstitious madness, rendered them peculiarly formidable. A long shoal of sand stretched from the shore to the Christian encampment, in consequence of which the native party were compelled to land at a distance of half a mile from the spot. Before they arrived at the place of disembarkation, one of the Christians, formerly a noted warrior, said to the chief: 'Allow me to select all our effective men and make an attack on the heathen while in the confusion of landing. A panic may seize them, and God may work a deliverance for us.' The proposition was agreed to; but the chief himself said: 'Before you go, let us unite in prayer.' Men, women and children then knelt down outside their stone embankment, and the king implored the God of Jacob to cover their heads in the day of battle, and on concluding thus addressed the little band of faithful followers: 'Now go, and may the presence of Jesus go with you.' Taking a circuitous route behind the brushwood, until he arrived opposite the place where the heathen army was landing, the commander extended his little army as far as it would reach, and gave strict orders that no noise should be made till they were



emerging from the bushes. The arrangement proved most successful. The heathen were seized with consternation, and, after a short resistance, threw away their arms and fled for their lives; for they expected to have met with barbarous treatment, similar to that which they would have inflicted had they been the conquerors. But perceiving that no

DANCE OF SOUTH SEA ISLANDERS.



injury was sustained by those of their brethren who fell into the hands of the Christians, they peeped from behind the bushes or shouted from the trees in which they had taken refuge, 'Here am I; spare my life, by Jesus, your new God.'

“The remainder of the day was spent by the Christians in conducting their prisoners into the presence of their chief, who remained for several hours upon the very spot where in the morning he commended his little army to the protection of God. A herald stood by his side and shouted, as the fugitives approached, ‘Welcome! welcome! you are saved by Jesus, and the influence of the religion of mercy, which we have embraced!’ When the chief of Tahaa, who led the heathen, was taken, and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed, ‘Am I dead?’ His fears, however, were immediately dissipated by his brother chieftain, who replied, ‘No, brother, cease to tremble; you are saved by Jesus.’ A feast was immediately prepared for the prisoners, when nearly a hundred pigs were baked whole, with a proportionate quantity of bread-fruit, and other vegetables. The heathen sat down to eat, but few could swallow their food, being overwhelmed by the events of the day. While they were thus seated, one of the party arose and said: ‘This is my little speech: Let everyone be allowed to follow his own inclination; for my part, I will never again, to the day of my death, worship the gods who could not protect us in the hour of danger! We were four times the number of the praying people, yet they have conquered us with the greatest ease. Jehovah is the true God. Had we conquered them, they would, at this moment, have been burning in the house we made strong for the purpose; but instead of injuring us, or our wives, or our children, they have prepared for us this sumptuous feast. Theirs is a religion of mercy. I will go and unite myself to this people.’ This declaration was received with so much delight, and similar sentiments were so universal, that every one of the heathen party bowed his knees that very night, for the first time, in prayer to Jehovah, and united with the Christians in returning thanks to Him for the victory he had on that anxious day so graciously afforded them. On the following morning, after prayer, both Christians and heathen issued forth, and destroyed every marae in Tahaa and Raiatea; so that, in three days after this memorable battle, not a vestige of idol worship remained in either of those islands. All this will acquire additional interest in the reader’s estimation when he is informed that it took place solely under the superintendence of the natives themselves, for at that time there was no missionary at either of those islands.” Thus Christianity was at length firmly established in Raiatea. Many similar occurrences took place in other islands. We have detailed this beginning of Christian triumph that our readers may understand the nature of the work among the simple natives of these South Sea Islands.

## CHAPTER XXV.

## ONWARD PROGRESS.



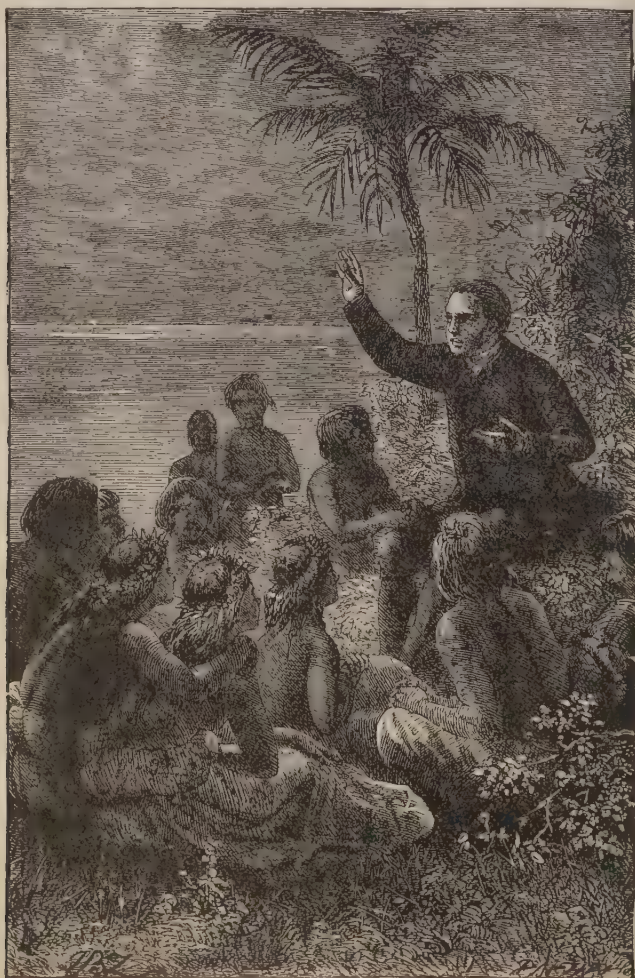
IN the latter part of 1821, the health of Mr. Williams and his wife began to fail; they accordingly made a voyage to New South Wales, for the sake of rest and a change of atmosphere. Being anxious to effect something for the spread of the gospel by the trip, they resolved to take two native teachers and place them on the island of Aitutaki, one of the Hervey group. The captain of the vessel offered to give them free passage, and thus the only expense was that of preparing an outfit. The natives were delighted with the idea, and selected two of their number, Papeiha and Vahapata, for the work, and gladly contributed all necessary articles for the success of the enterprise. They had been much aroused by an incident which had occurred but a short time before, and were, consequently, glad of an opportunity to aid in spreading the good news of the glad tidings of salvation. The occurrence referred to was as follows:

## PLAGUE AT RURUTU.

An island called Rurutu, 350 miles southwest of Raiatea, was visited by a terrible epidemic. The natives looked upon this as a sign of the anger of their gods, and thought they were all destined to perish. Two enterprising chiefs each built a large canoe, and with the canoes filled with their followers, left the island to escape the wrath of the gods, and to seek some more favored shore. They thought they were certain to perish if they remained, and on the sea they could do no more. They accordingly set sail, and after a pleasant voyage arrived at Tubuai. After resting here for a time, they determined to return to Rurutu, hoping the plague was over. But scarcely had they left Tubuai when a violent storm came on, and one of the canoes was swamped and nearly all its crew perished. The crew of the other, under the chief Anura, drifted about for three weeks, suffering greatly for want of food and water. At length they reached Maurua, the most western of the Society Islands. Here they were kindly received by the natives, who cared for them till they became strong and well. On learning why they had left Rurutu, the Mauruans told them that they themselves once worshipped the same deities, and thought all evil the work of bad spirits, but that they now worshipped the true God.



The astonished strangers, being anxious to learn more of this good news, set sail once more, and at length arrived at Raiatea. Here they wondered much at everything they saw ; the missionaries, the natives in European costume, the neat, white cottages, the well-kept gardens, the various useful arts,—all combined to fill them with admiration and sur-



WILLIAMS PREACHING AT MIDNIGHT.

prise. They attended worship on the Sabbath, and listened soberly and attentively. They at once placed themselves under instruction, and made rapid progress. Within three months Anura and his wife could read, write and spell well.

At length they became anxious to return to Rurutu and carry the gospel to their fellows ere they perished in their sins.

At this time a vessel belonging to Mr. Birnie happened to touch at Raiatea. She carried the first cargo of produce ever shipped from the South Seas. It was loaded with cocoanut oil, contributed by Christian natives for the spread of the gospel. King George IV, hearing of the object of the oil, ordered the duty upon it to be remitted, thus enhancing its value £400, making the total proceeds of the first native contribution for missions, £1,800, or \$8,811.

#### TEACHERS SENT TO RURUTU.

The missionaries informed the captain of Anura's wish, and he at once kindly volunteered to take the chief to his old home. The chief then objected to returning into the "land of darkness without a light in his hand," meaning thereby a teacher to instruct and assist him. A meeting was called, and volunteers for the work asked for. At once two of the best men arose, and said: "Here we are; send us." Accordingly Mr. Williams, with a solemn and impressive service, ordained them as missionaries. The different members of the church attested their interest in the work by joyfully making contributions for the support of their two missionaries. Money was then unknown among them, but each brought some article of food or clothing, or some necessary utensil. The missionaries supplied them with some copies of the Gospels, and some elementary instruction books, and sent them on their way. A crew with a boat was sent with the ship, in order to bring back a report of how the enterprise fared. In a little more than a month the boat returned, laden with the idols of Rurutu. Great was the rejoicing in Raiatea. Having been blessed with success at the very outset, the Raiateans were the more willing to undertake other missions. The meeting of rejoicing they held at this time was noted for the enthusiasm and gladness that animated every speaker.

Twelve months later, when the visiting committee sent out by the London Society arrived at Rurutu, they found a "large place of worship, 80 by 36 feet, wattled, plastered, well floored and seated, built by great labor, under the direction of the two native missionaries, who performed a great part of the work with their own hands." Not a trace of idolatry remained in the island. The spears of the people "had not been beaten into pruning hooks, but formed into staves to support the balustrades of the pulpit staircase."

#### THE CROSS PLANTED IN AITUTAKI.

Having made all necessary preparations, Mr. Williams and wife bade farewell to their colleagues at Raiatea, Mr. and Mrs. Threlkeld, and

sailed for Aitutaki. Here they informed the natives of what had taken place at Raiatea and Tahiti, and that they had brought teachers for them. The teachers were received with delight, and promised the best of treatment. The natives were very anxious for Mr. Williams and wife to leave their child with them, and promised to make him a king if they did so; but they, not being anxious for regal honors for the family, respectfully declined. They heard the natives here speak of several other very populous islands in the neighborhood, especially of Rarotonga. They were thus led to renewed efforts for the spread of the gospel. The condition of their health was such that they had seriously contemplated returning to England, but by the visit to New South Wales they were so much improved that they determined to remain.

During their visit to New South Wales they received letters from Papeiha and Vahapata, stating the dangers to which they had been exposed, and the partial success with which they had met. Faaori, a Raiatean, had landed at Aitutaki, and was at once formally delivered up to the gods. He derided their folly in worshipping such hideous monstrosities, and asked them why they did not worship the true God. They replied that they did not know him; they wished for light, and would gladly receive it. He told them the teachers had brought them the true light, and that they should receive it. Whereupon they promised that if Mr. Williams would visit them they would burn their idols, destroy their maraes, and worship the true God. There were also several Rarotongans there who had become Christians, and who were very anxious to return to their own country with teachers and spread the gospel at home.

Numerous fabulous stories were told of this island of Rarotonga, but as Cook had not said anything whatever of it in the account of his explorations, its existence was long doubted by Mr. Williams. It was said to be a large and populous island, divided into twenty-nine districts. The presence of several Rarotongans at Aitutaki removed all doubts as to the existence of the island, and made the missionaries anxious for its discovery and christianization. Messrs. Threlkeld, Williams and Bourne, after a consultation upon the subject, decided the latter two should hire a vessel at the first opportunity, carry an additional force to Aitutaki, make a diligent search for Rarotonga, and endeavor to christianize the entire Hervey group.

Accordingly four missionaries and their wives were selected from the church at Raiatea, and two from Tahaa. They were completely equipped for the work by the contributions of the natives. When the party arrived at Aitutaki great numbers of canoes crowded around. The mis-



sionaries were rather cautious, and would not allow the natives on board till assured of their pacific intentions. Seeing their hesitancy, some natives shouted, "Good is the word of God; it is now well with Aitutaki! The good word has taken root at Aitutaki!" Some held up their spelling books as a proof of what they said; others held up their hats (for the Christian natives always adopted the European head-dress in order that they might be readily distinguished from their heathen neighbors). At length the chief came alongside, and the missionaries learned with joy that the maraes were burned; the idols either destroyed or in the possession of the teachers; that *not a single idolater remained on the island*; and a large chapel two hundred feet in length had been erected, and they were awaiting Mr. Williams' arrival in order that he might dedicate it. What changes in a few short months! On landing, the missionaries found numbers of small, neat cottages built, and others in process of erection; bedsteads were made, and neatly hung with white native cloth; everything wore an air of tidiness and comfort. Yet eighteen months before this people had been one of the most savage and debased in the whole group, addicted to cannibalism and lasciviousness.

#### INCIDENTS OF THE WORK.

The missionaries staid here some days, looking over the work that the Lord had so graciously accomplished through the instrumentality of Papeiha and Vahapata. The following is a specimen of many interesting incidents that occurred:

"While walking through the settlement we saw two grim-looking idols in a more dishonorable situation than they had been wont to occupy, for they were sustaining upon their heads the whole weight of the roof of a cooking house. Wishing to make them more useful, we offered to purchase them of their former worshipper. He instantly propped up the house, took out the idols, and threw them down; and while they were prostrate on the ground he gave them a kick, saying, "There—your reign is at an end." On receiving two fish-hooks for his gods he was highly delighted. What a revolution of sentiment and feeling! A few months before, this man had been a deluded worshipper of these same senseless stocks!"

Papeiha told Mr. Williams that the work was for a time much hindered by the constant wars, and the indifference of the people. At length he and Vahapata made a tour of the island, staying a few days in each place, and preaching wherever they had an opportunity. In the district of Tautu, in the presence of a great assembly, they had a brief but decisive debate with an old priest, who averred, "Te-erui made all

lands ; he made Aitutaki, and after he had made it he gave it its present form by moulding it with his hands." The teachers denied this, affirming God made all things. The priest reasserted his statement. Said the teachers, "Who was Te-erui's parent?" "O, Tetareva." "Whence came Tetareva?" "From Avaiki." "Where is Avaiki?" "It is



MISSION STATION IN THE SOUTH SEAS.

beneath ; Tetareva climbed up from it ; and because he arrived at the top he was called by that name." "This land, then, was made before Tetareva arrived?" "Most certainly." "How can Te-erui be the maker of a land which you say was made before even his parent, Tetareva, came up from beneath?" This nonplussed the priest ; and the missionaries

proceeded to explain to the assembled multitude the Biblical account of creation, the fall of man, and the true God. The people listened earnestly and said, "This must be the truth." A great change in their manner toward the teachers appeared; and soon the great work was accomplished. Numerous other interesting and important incidents occurred, but we have not space for them here. One more of Aitutaki will suffice.

The people began to have great respect for their teachers, whom they at first called "two logs of driftwood, cast on shore by the waves of the ocean," when they found a vessel in their harbor one morning which had called on purpose to inquire after the teachers' welfare. When they finally brought their idols and laid them down at the teachers' feet, the work of building a house for worship began. Papeiha and his companion had learned the art of plastering from their teachers; but when they undertook to instruct the Aitutakians in the art, an amusing scene took place. To obtain lime, it was necessary to burn coral. The people entirely mistook the object of this, and exclaimed, "Oh! these foreigners, they are roasting stones! they are roasting stones! come, hurricane, and blow down our bananas and bread fruit, we shall never suffer from famine again; these foreigners are teaching us to roast stones." When they found the stone reduced to lime, they were so pleased at its extraordinary whiteness that they whitewashed their hats and garments, and strutted about as proud as peacocks, admiring each other exceedingly. But when the teachers mixed some "roasted stone" with sand, and began the work of plastering, their curiosity was still further aroused. And when they found, the next morning a beautiful, white, hard surface, their wonder and admiration were indescribable. Such interest do the commonest arts of a civilized race excite in savages.

#### MANGAIA RECLAIMED.

These people earnestly endeavored to dissuade Mr. Williams from going to Rarotonga, telling him it was peopled by cannibals of the most ferocious description. After considering the matter for some days, Mr. Williams decided the effort should be made, and set sail accordingly. But after searching some six or eight days in vain, he abandoned the task, and steered for Mangaia. Here the natives were exceedingly shy, and but one could be induced to come on board. Papeiha at length leaped into the sea and swam ashore. Some others followed. During the night they were fearfully abused, and their reception was so discouraging that the missionaries sailed away, leaving "Ephraim bound unto his idols." Some months later two teachers were sent, and were kindly



received ; and the people soon abandoned their idolatry. An epidemic had destroyed many of them, and as their appeals to their gods produced no effect, they concluded the scourge was the work of the strange god of the teachers, whom they had treated so shamefully. Thus in various strange ways does the Lord open the way for his work.

#### ATIU CONQUERED.

On leaving Mangaia, the missionaries sailed to Atiu. Mr. Orsmond had sent two teachers thither a few months before. They had been plundered by the natives, were suffering from want of food, and were sadly discouraged. The chief, a tall, athletic, fine-looking man, came on board, and was heartily welcomed. The missionaries had on board a chief from Aitutaki, who at once interested himself in his brother chieftain, and began to try to persuade him to abandon idolatry, by telling him of the great changes that had taken place in the neighboring islands. The chief of Atiu remained on board over night. The next day was Sunday, and Roma-tane, the chief of Atiu, listened attentively to the worship of God. In the course of the sermon Mr. Williams read and commented upon Is. 44:14-18. It made a great impresion upon Roma-tane ; for they have two words, *moa* and *noa*, widely differing in meaning, *moa* meaning sacred, and *noa* the reverse. Now from their *taboo* system, no sacred object can be used as food. As everything pertaining to the gods is the superlative of *moa*, and everything pertaining to food is the superlative of *noa*, the verses referred to were well adapted to impress the chief. He soon became astonished at his own folly. Often during that night he would spring to his feet and stamp the floor, declaring his astonishment at the fact of his having been deceived so long. He soon embraced Christianity, and rendered great assistance in evangelizing Mitiaro and Mauke, two small islands in his domain. At both he addressed the people, telling them what he had done, and urging them to do the same. He introduced native teachers, and insured them kind treatment. Thus the first vessel that visited these two islands brought Christian teachers. The good influence of Roma-tane was the means of opening the way, and in no long time the people cast away their idols and turned to the worship of the King of Kings and Lord of Lords. The work progressed equally well at Atiu ; and soon the entire Hervey group, with the exception of the undiscovered isle of Rarotonga, was Christianized. This isle the missionaries were now anxious to find. On mentioning it to Roma-tane, he at once exclaimed that he knew the island well ; that it was but a day and a half's sail from Atiu.

## RAROTONGA ENTERED.

Accordingly the missionaries obtained the direction from him, and with Papeiha, Vahineino, and some natives of Rarotonga, set sail. They met with contrary winds which drove them hither and thither for several days, till the captain said the search must be abandoned, or they would all starve. Mr. Williams said they would continue the search till 8 o'clock (it was then very early in the morning), and if it were not then found, the search would be abandoned. This was a time of great anxiety. Mr. Williams kept sending a native to the mast-head. At 7:30, as the native was ascending the mast-head the fifth time, he electrified all with the shout of "Teie, teie, taua fenua nei!" "Here, here is the land we have been seeking!" It proved to be the largest and most beautiful island of the entire Hervey group. The honor of its discovery belongs justly to Mr. Williams. The chief, Makea, a tall, handsome man, came off to the ship, and spent the greater part of the day. The teachers and their wives landed, and, with the aid of the natives they had brought, began to talk with the people. During the night they were terribly abused by a powerful chief from the interior, who wished to carry off one of their wives to complete his harem. He had only nineteen wives. Tapaïreu, the cousin of Makea, pleaded and argued for the teachers, and at length showed fight. She was a woman of great intrepidity and immense influence. Had it not been for her efforts the dawn of light upon benighted Rarotonga would have been extinguished in hopeless darkness. Even Mr. Williams was discouraged by such an ill-boding reception, and proposed to abandon the attempt. But the devoted Papeiha here came to the rescue, and proposed to remain alone at Rarotonga, if the missionaries would send him a certain one of his coadjutors, whom he named, from Raiatea. He left all his property, and went on shore with only the clothes he wore, and his native Testament, and a bundle of elementary books. Thus he was almost alone in the midst of the heathen. The little band of Christians brought from Aitutaki, six in number, promised to be steadfast to their faith, and to assist Papeiha to the extent of their power.

## GREAT SUCCESS.

Four months later, Tiberio, Papeiha's colleague, arrived at the island, and found a number of additions had already been made. Twelve months from its discovery Messrs. Tyerman and Bennett visited the island, and found the *entire population* had renounced idolatry, and were then building a house of worship, six hundred feet long!

Great was the rejoicing at Raiatea when the missionaries returned with

idols hanging from the spars of the vessel, or piled on the deck, or stowed in the hold. A meeting of thanksgiving was held, at which the demonstrations of joy were far greater than when Rurutu cast away her idols. The idols of the different islands were publicly exhibited, and then sent to England to testify to the power of the gospel; and here we may note the peculiar effect conversion had upon different persons. The chief Rama-tane begged that his idols might not be sent to England, as he was ashamed for any one to know what fools they had been; Pomare wished his sent, that the English people might the better understand the degradation from which Christianity had rescued them. Shortly after the arrival of Tiberio, Mr. Bourne visited Rarotonga, and was greatly pleased with the progress that had been made. He wrote of it thus:

“Two years ago Rarotonga was hardly known to exist, was not marked on any of the charts, and we spent much time traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, *and that before a single missionary had set foot on the island.*” Nowhere else in the history of missions can we find record of such great results produced by native teachers, alone and unaided. The history of work in the South Seas is the history of work performed largely by natives.

Thus we see a great work had already been accomplished ere Mr. Williams settled at Rarotonga. But still brighter days were in store for this beautiful place.

#### TERRIBLE TALE OF A CAT.

Before we close this chapter we give one ludicrous incident which will show the superstition of the people, and their fear with regard to objects with which they were unacquainted. Up to the time of the arrival of missionaries in Rarotonga, there were no cats upon the island. We are told by Mr. Williams that “A favorite cat had been taken on shore by one of the teachers’ wives at the first visit; and not liking his new companions, Tom fled to the mountains. The house of the priest Tiaki, who had just destroyed his idol was situated at a distance from the settlement; and at midnight while he was lying asleep on his mat, his wife, who was sitting awake by his side, musing on the strange events of the day, beheld with consternation two fires glistening in the



door-way, and heard with surprise, a mysterious voice. Almost petrified with fear she awoke her husband, and began to upbraid him for his folly in destroying his idol, who, she declared, was now come to be avenged on him. 'Get up and pray, get up and pray,' she cried. The husband arose, and on opening his eyes beheld the same glaring lights, and heard the same ominous sound. Impelled by the extreme urgency of the case, he commenced, with all possible vehemence, vociferating the alphabet, as a prayer to God to deliver them from the vengeance of Satan. On hearing this, the cat, as much alarmed as the priest and his wife, of whose nocturnal peace he had been the unconscious disturber, ran away, leaving the poor people congratulating themselves on the efficacy of their prayer.

On a subsequent occasion, Tom, in his perambulations, went into the district of the Satanees, (idol worshippers, in distinction from those who had embraced Christianity); and as the marae stood in a retired spot, and was shaded by a rich growth of ancient trees, Tom, pleased with the situation, and wishing to be found in good company, took up his abode with the gods; and, not meeting with any opposition from those within the house, he little expected any from those without.

Some few days afterward, however, the priest, accompanied by a number of worshippers, came to present some offering to the god, and, on opening the door, Tom very respectfully greeted him with a me-e-ow. Unaccustomed to such salutation, the priest, instead of returning it, rushed back with terror, exclaiming, 'Here's a monster from the deep; here's a monster from the deep!' Upon this the whole party hastened home, collected several hundred of their companions, put on their war caps, brought their spears, clubs and slings, blackened themselves with charcoal and, thus equipped, came shouting to attack poor Tom. Affrighted at this formidable array of war, Tom immediately sprang toward the open door, and darted through the crowd of terror-stricken warriors, who fled with the greatest precipitation in all directions.

In the evening the brave conspirators against the life of a cat, were entertaining themselves and a company of spectators with a song and dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he present himself than the terrified company fled in consternation, and the heroic warriors of the district again armed themselves, and gave chase to this unfortunate cat. But the 'monster of the deep,' being too nimble for them, again escaped their vengeance. Some hours after, when all was quiet, Tom, being disturbed in his residence with the gods, unwisely determined to renew his acquaintance with men; and in the dead of night returned to the house, and crept beneath a cov-



CHARGE OF THE CAT.

erlet, under which a whole family was lying, and there fell asleep. Unfortunately his purring awoke the man under whose cloth he had crawled, and who, supposing that some other monster had come to disturb them, closed the doorway, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, fatigued with the two previous engagements of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves singularly brave in putting an end to this formidable monster."

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## CHAPTER XXVI.

### EXTENSION OF THE WORK.



IN 1826 Mr. Pitman and wife were sent out to join the force already at work in Polynesia. They were advised by Messrs. Tyerman and Bennett to settle at Rarotonga, as the people of that island were then in sore need of a resident missionary. Mr. Williams, then at Raiatea, had determined to make Rarotonga his headquarters, but so busy was he in extending the work to other islands, that he found no way to accomplish his purpose. Mr. and Mrs. Pitman went to Raiatea, and spent a short time there, accompanying Mr. Williams to Rarotonga in May, 1827. They landed in the midst of an immense throng of people who had assembled to welcome them. A few days afterward they attended service, when twenty-five hundred or more of the natives crowded around to shake hands. As the strength and sincerity of their affection were "expressed by the severity of the squeeze or the violence of the shake," the missionaries were by no means sorry when this trying ceremony was ended. They were then installed in the houses of the native teachers. Two or three days later a great throng of natives came, bearing fourteen immense idols, the smallest of which was about fifteen feet long. Some of these were torn to pieces on the spot; some were reserved to decorate the new chapel, and one was sent to England to be placed in the Missionary Museum. The revenue officers, fearful lest it should be made a vehicle for smuggling, took it to pieces and then put it together again; "but, not being so skilled in making gods as in protecting the revenue, they did not succeed in making it so handsome as it was when it was an object of adoration for the deluded Rarotongans."



## BUILDING A CHAPEL—MAKING CHIPS TALK.

Soon afterward the erection of a chapel one hundred and fifty feet long by sixty wide was begun. During the building a heavy timber, in falling, struck Mr. Pitman on the head and came near ending his missionary career. The chapel, when finished, had in it not a single nail or piece of iron work of any sort! An amusing incident occurred during its erection which will serve to show how mysterious all writing appears to the ordinary savage. Mr. Williams came to his work one morning without his square. Picking up a chip, he wrote upon it a request that Mrs. Williams would send it to him, and, handing the chip to a chief near by, asked him to carry it to Mrs. Williams. Says Mr. Williams: "He was a singular looking man, remarkably quick in his movements, and had been a great warrior; but in one of the numerous battles he had fought



THE INTELLIGENT CHIP.

he had lost an eye. Giving me an inexpressible look with the other, he said: 'Take that! She will scold me and call me a fool if I carry a chip to her.' 'No,' I replied, she will not; take it, and go immediately, for I am in haste.' Perceiving me to be in earnest, he took the chip, and asked, 'What must I say?' I replied, 'You have nothing to say; the chip will say all I wish.' With a look of astonishment and contempt he held up the piece of wood, and said, 'How can this speak? Has this a mouth?' I desired him to take it immediately, and not spend so much time talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest, whither the chief, wishing to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said: 'Stay, daughter; how do you know this is what Mr. Williams wants?'

'Why,' she replied, 'did you not bring me a chip just now?' 'Yes,' said the astonished warrior, 'but I did not hear it say anything.' 'If you did not, I did,' was the reply; 'for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible.' With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went: 'See the wisdom of these English people; they can make chips talk; they can make chips talk!' On giving me the square he wished to know how it was possible thus to converse with persons at a distance. I gave him all the information in my power; but it was a circumstance involved in so much mystery that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days we frequently saw him surrounded by a crowd, who were listening with interest while he narrated the wonders which the chip had performed."

As the population of this island was very large, the missionaries deemed it best to establish two stations. Mr. Pitman took charge of one, and Mr. Williams of the other. Papeiha and Tiberio had made little progress in teaching the natives to read. The instruction had been given through the medium of the Tahitian language, as the missionaries wished to make it, if possible, universal in the islands. But the Rarotongans made so little progress that their teachers concluded they were the dumbest of all the South Sea Islanders. At length Mr. Williams prepared some elementary books for them, in their own dialect, when, to his surprise, they improved rapidly, and soon became more proficient than any of their neighbors. Thus it was found that the only sure way of progress in the different islands was to teach the people directly through their own dialect.

#### ATTENTIVE HEARERS.

It is interesting to observe what care the people took to remember whatever was preached to them. One would remember the text; another, the heads of the sermon; others, some special ideas or illustrations on one or more of the heads. In the afternoon they would reassemble, and one of them, acting as leader, would call, first for the text, then for the various heads, and so on, till they had well reviewed the entire discourse.

Lawless acts on the part of the more evilly-disposed of the people came in time to give the chiefs some trouble, and they were perplexed to know what to do with the offenders. Formerly might made right, and under such a code all cases were easily and summarily dealt with. A man who stole was certain to be robbed in his turn, or else to be killed.

The chiefs came to the missionaries for advice. The result was the framing of a code of simple laws, the executors of which were the chiefs. Trial by jury was introduced a little later. Mr. Williams and Mr. Threlkeld had framed a similar code for the people of Raiatea. "Certain lewd fellows of the baser sort" were much displeased at the restraint placed upon them by the laws, and plotted to kill Mr. Williams. He was in total ignorance of the plot, and went about his work as usual. Various providential circumstances foiled them for two or three days in succession. At length, during dinner one day, Mr. Williams was much annoyed by a fantastically-dressed fellow without, who kept crying, "Turn out the hog, let us kill him; turn out the pig, let us cut his throat." Mr. Williams arose and was just going out to ask the man to cease his noise, when one of his deacons, breathless with running, met him, pushed him back into the house, and exclaimed: "Why do you go out? Why do you expose your life? You are the pig he is calling for; you will be dead in a moment." He then informed Mr. W. of the conspiracy, which the latter had escaped as if by a miracle.

One feature of heathenism that gave the missionaries some trouble was polygamy. They finally settled it as far as their church members were concerned, by requiring each applicant for membership to select one of his wives and be married to her publicly. The others he was required to put away, but still to support. At Rarotonga the chief set an example to his people in this respect. Thus the evil was gradually eradicated. But in the making of laws for the people at large, the missionaries acted only as advisers, assuming as little authority as possible.

#### BUILDING A SHIP.

As the work at Rarotonga was now progressing favorably, Mr. Williams was anxious to visit the Navigators' Islands, and take steps for their Christianization. But he had no vessel and there was no telling how long it would be ere the Society could furnish him one. But the indomitable man was not to be balked or delayed. Though he knew but little of ship-building, and the natives nothing whatever, he set diligently to work to build a vessel suitable for the accomplishment of his project. Wishing a pair of bellows, he made one of goatskin. The rats destroyed it in a single night. No more goatskin was to be had; so he put his wits to work, and constructed a pair of bellows out of wood, on the same principle as the common pump. Iron was scarce, but was indispensable for anchors and rudder pintles. These he constructed out of the remains of a pick-axe, an adze and a hoe. His stock of carpenter's tools was very limited; he had no saw, but in spite of all obstacles he succeeded,



in fifteen weeks, in building a little vessel of eighty tons' burden. Having no nails or spikes, he put it all together with wooden pegs. For cordage he used the inner bark of trees, twisted by a rope machine made by himself. For sails he used the little mats of native cloth, sewing them together till a sheet of sufficient size was formed. This was then quilted to render it strong enough. As soon as the vessel was completely rigged Mr. Williams took a short trip in her, and soon found her every way seaworthy. The natives, however, being unacquainted with the management of other vessels than their canoes, let the foresail go in a stiff breeze, and thereby broke the mast off short, twenty feet from the deck. The vessel was got to land with considerable difficulty.

#### FIRST VOYAGE—RATS.

When the damage was repaired, Mr. Williams went to the island of Aitutaki, one hundred and seventy miles distant. The chief, Makea, accompanied him, and was much surprised by all the various manœuvres necessary in handling the vessel. But when out of sight of land he began to be much afraid he would never get back. He had never seen any land but his own isle. On returning to Rarotonga, Mr. Williams took a cargo of pigs, cocoanuts and cats. All of these were much needed. During their various wars the cocoanut trees had all been cut down. The only pigs in the place were of a very small, delicate and unprolific breed. The cats were especially welcome, as the island was overrun with rats. They were so bold they would climb on the table while the missionaries were at their meals, or creep under their pillows at night in search of a comfortable place to sleep. Everything that could be eaten by them was quickly devoured. One night Mrs. Pitman left her shoes on the floor, and the rats ate them for supper. This was the straw that broke the camel's back. The people turned out, armed with sticks, and provided with baskets, five or six feet long. In an hour they filled thirty of these baskets with dead rats.

Soon after this there arrived at Rarotonga two more laborers. These were Mr. and Mrs. Buzacott. This was an important addition to the work, as Mr. Buzacott was an excellent trained mechanic. He took the station vacated by Mr. Williams, who was then preparing for a trip to the Navigators' group. At the same time letters from Raiatea informed the missionaries at Rarotonga of the prosperous condition of the work in the former place, and of the death of Tuahine, one of the most valuable of the native assistants. His loss was keenly felt by all. Mr. Buzacott brought a quantity of iron with him, and Mr. Williams was thus enabled to strengthen his vessel very materially.

## AN INCIDENT.

“One evening,” says Mr. Williams, “as I passed from Mr. Buzacott’s station to Mr. Pitman’s, my attention was arrested by seeing a person walk toward me on his knees in the center of the pathway, shouting, ‘Welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation.’ The appearance of his person first attracted my attention; his hands and feet being eaten off by a disease which the natives call kokoai, and which obliged him to walk



VENGEANCE ON THE RATS.

upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his kaiuga in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground was an instrument called the ko, which is a piece of iron-wood pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of

his hands, he would clasp the banana or taro plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation I asked him what he knew of the work of salvation. He answered, 'I know about Jesus Christ, who came into the world to save sinners.' On my inquiring what he knew about Jesus Christ, he replied, 'I know he is the Son of God, and that he died painfully upon the cross, to pay for the sins of men, in order that their souls might be saved, and go in happiness to the skies.' I inquired of him if all people went to heaven after death. 'Certainly not,' said he, 'only those who believe on the Lord Jesus, who cast away sin, and who pray to God.' 'You pray, of course,' I continued. 'O yes,' he said, 'I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening.' I asked him what he said when he prayed. He answered,

'I say, O Lord, I am a great sinner; may Jesus take away my sins by his own good blood; give me the righteousness of Jesus to adorn me, and give me the good spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die.' 'Well,' I replied, 'that, Butere, is very excellent, but where did you obtain your knowledge?' 'From you, to be sure; who brought us the



GIRDLES WORN BY NATIVES.

news of salvation but yourself?' 'True,' I replied, 'but I do not recollect to have ever seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?' 'Why,' he said, 'as the people return from services, I take my seat by the wayside, and beg a bit of the word from them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word.'"

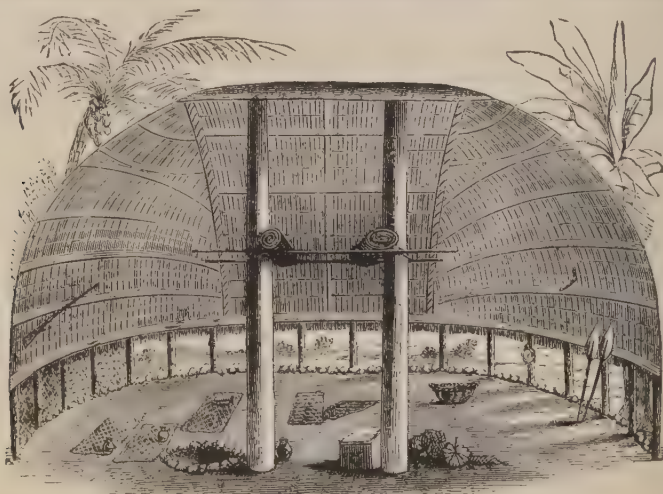
This person had never been in a house of worship in his life!

One of the most important results of the work in Rarotonga was the elevation of woman. In that island her condition had been worse, if possible, than in any other in Polynesia. But in one year's time a great change had been effected. Women were neatly dressed in garments of the European style, and were respected and well treated.



Numerous interesting incidents occurred at Rarotonga during the work there, but space does not admit of a further detail. A month after Mr. Buzacott's arrival, Mr. Williams sailed to Tahiti, where he was gladly welcomed. Thence he proceeded to Raiatea, which he had not seen for a year. He found the people in some trouble, as there were certain questions in dispute between Tamatoa and the other chiefs. These were soon amicably arranged, and another great missionary meeting was held, and the various rejected idols exhibited as trophies. Such meetings served to keep up a healthy missionary spirit in the Raiateans.

After this Mr. Williams conveyed Messrs. Pritchard and Simpson to the Marquesan Islands, as the directors of the London Missionary Society had determined to re-establish the mission there. This voyage, and



INTERIOR OF A SAMOAN HOUSE.

the organization of the work, occupied about a year. During this time there was considerable trouble at Rarotonga. Some of the heathen natives became involved in brawls about land. A war broke out, the chapel at Mr. Pitman's station was burned, and much of the missionaries' property was stolen. The storm blew past after a time, and the damage done was speedily repaired.

#### VISIT OF THE "VINCENNES."

As soon as Mr. Williams returned to Raiatea he began making preparations for the voyage which he had so long desired to take. He was supplied with a good stock of hardware by Rev. Messrs. East & James, of Birmingham. Mr. Barff, one of the most efficient missionaries at Tahiti, consented to accompany him. At this juncture they were visited

by the United States frigate *Vincennes*, Captain Finch, and the British frigate *Seringapatam*, Captain Waldegrave. The officers of these two vessels were much interested in the work. Those of the latter vessel, which remained longer than the other, attended the great feast of the natives, held just before their missionary meeting, and also attended the meeting. The people, having no coin, always made their contributions in produce, which the missionaries sold to passing vessels, transmitting the proceeds to England. The officers were much surprised at the knowledge and eloquence of the native speakers, and accused Mr. Williams of preparing their speeches for them. He assured them such was not the case; and accordingly they called together the natives next day, and examined a number of them. They were very agreeably surprised at the result.

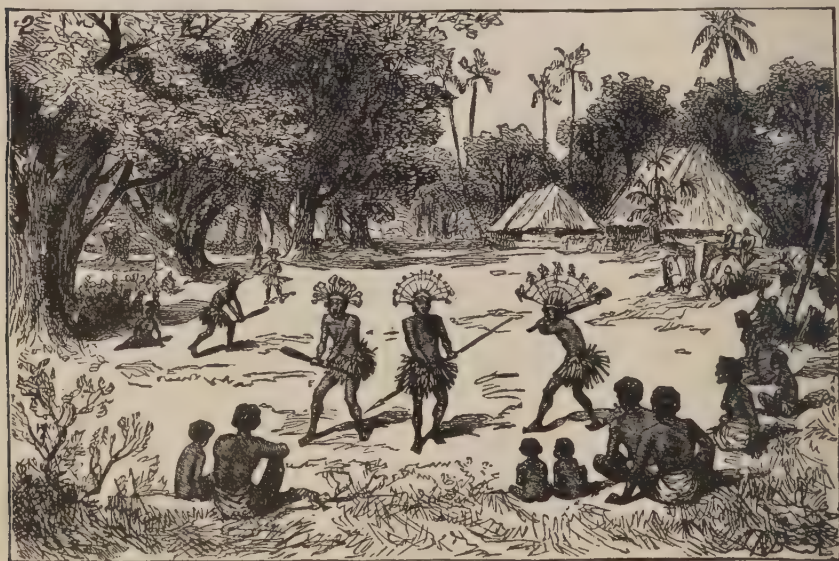
The speech of one old priest is especially noteworthy. When asked if he believed the Bible was the Word of God, he worked his fingers, opened and shut his mouth, waved his arms about, shook himself, and then said, "See, I have hinges all over me; if the thought grows in my heart that I wish to handle anything, the hinges in my hand enable me to do it; if I want to utter anything, the hinges in my jaws enable me to do so; and if I desire to go anywhere, here are hinges to my legs to enable me to walk. Now I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look into the Bible, and see there proofs of wisdom which correspond exactly with those which appear in my frame, I conclude that the Maker of my body is the author of that book."

#### WILLIAMS SAILS FOR THE SAMOANS.

Taking seven teachers with him, Mr. Williams left Rarotonga, and after visiting the other islands of the Hervey group, and obtaining a few additions to his corps of teachers, he sailed for the Samoan group. Touching at Mangaia on the way, he found the native teachers had been received by the people, and were doing a good work. He was just in time to prevent a war, as the heathen party were making preparations to destroy all Christians. By visiting the heathen chiefs and reasoning with them the danger was averted.

Leaving the Hervey Islands, the party steered for the Savage Island, so called by Captain Cook from the fierceness of its inhabitants. After some attempts to gain their favor, the missionaries concluded they were so suspicious and savage that it would be useless to leave any teachers there. So, after getting two youths on board to be taken to the Society Islands to be trained, the vessel was headed for Tongatabu, an island south of the Fijis. This island had been occupied by native missionaries

sent by the London Missionary society. They had labored for some time with small success ; but at length the people seemed willing to be instructed. Just then, Wesleyan missionaries, Messrs. Turner, Cross, and others, arrived at the island, and the work was turned over to them. Under their direction the work progressed rapidly. They gave the visitors a cordial welcome. After a consultation, it was agreed that the latter should leave the Fiji Islands to the Wesleyans, as the language of the Fijians was similar to that of the Tongatabuans. As the latter had brought two native teachers for the Fijians, it was determined the teachers should proceed to the Fijis, and labor there till the arrival of the Wesleyans to take charge of the work. They were then to continue



FIJIAN WAR DANCE.

their labors under the direction of the Wesleyans. The Sunday after Messrs. Williams and Barff's arrival, they attended the services of the Wesleyans, and were greatly pleased at the favorable condition of the work.

On Monday a native came to them and told them he was from the Navigators' Isles, and was a person of considerable influence there ; that he had been absent eleven years, and was anxious to return ; and as he had heard of the intention of the missionaries, he promised, if they would take him with them, he would do all in his power in favor of the new religion. He had not at that time become a Christian. His name was Fauea. He proved to be of very great value to the missionaries.



Leaving Tongatabu the little vessel was headed for the Vavau Isles, where Mr. Orsmond had sent three native teachers a short time previously. Two of these had backslidden ; the third went to Tongatabu, and proved very useful. Mr. Platt, the successor of Mr. Orsmond, had selected another teacher for the work. On the way the vessel became entangled in a labyrinth of shoals and reefs. The wind was high, and the party was for a considerable time in great peril, but finally got through without injury to the vessel or themselves.

Stopping at Lefuga, they found an excellent work progressing there under the management of Mr. Thomas. Finau, the chief of the Vavau Islands, was at Lefuga, and the missionaries soon learned it would be useless to try to establish a mission in that group, as Finau was a ferocious despot, and bitterly opposed to Christianity—so much so, indeed, that he told the missionaries he would kill any person in his



SAMOAN CANOE.

dominion who embraced their religion. They, therefore, determined to take their teachers to the Navigators' group.

This island of Lefuga is the largest of the Hapai group. The entire group was under the control of a chief of commanding presence, great intelligence and noble character. His name was Taufaahau. From his boyhood he had despised the whole system of idol worship, and had wished for light. When he heard that missionaries were at Tongatabu, he went thither, placed himself under their instruction, and soon after embraced Christianity. He then returned home, uprooted idolatry in his own island, and then went through the remainder of the group exhorting his people everywhere to follow his example and embrace Christianity. Thus the good news of salvation reached the Hapai Islands. Finau, before mentioned, had endeavored, but in vain, to induce Taufaahau to abandon Christianity. His overtures were completely ignored.

## CHAPTER XXVII.

## WILLIAMS' LAST LABORS.



IN the voyage to the Navigators' group Fauea told the missionaries he was certain they would be well received, were it not for one Tamafainga, who pretended to be inspired by the gods. He was a most ferocious man, was universally dreaded by the people, who dared not disobey him in any particular. If he opposed the missionaries, their cause was lost. Fauea was much concerned over the matter. It also caused no little anxiety among the missionaries.

After a stormy voyage, they anchored to the leeward of Savau, the largest of the group. Great numbers of canoes at once came off to the vessel. Fauea asked several questions of the people, and received satisfactory answers. Then he asked with a perceptible tremor in his voice, "Where is Tamafainga?" "Oh, he is dead, he is dead! he was killed ten or twelve days ago!" At this piece of news, Fauea, frantic with joy, rushed toward Mr. Williams leaping and shouting, "The devil is dead; the devil is dead! our work is done; the devil is dead!" The death of this man was no doubt a providential circumstance for the missionaries. From the manner of the natives toward Fauea, the missionaries discovered he was a chief of considerable importance.

At the time of the vessel's arrival, a destructive war was being waged to avenge the death of Tamafainga; for, though he was heartily detested by all, custom required that his murderers should be punished. Very many of the natives espoused the cause of the latter, and thus a destructive war was occasioned. The chief, Malietoa, was sent for, and though he was favorably disposed toward the new religion, he was bent on finishing the war, as he would be eternally disgraced should he fail to do so.

## FAUEA'S USEFULNESS.

The people received the missionaries with great kindness, and brought them a store of provisions. The latter soon realized what a benefit Fauea was to them. His speeches and influence, and uncommon good sense disarmed all opposition. At the same time, he aided the missionaries much with his advice. Still, it must be admitted that his action may have been prompted through a desire for the temporal benefits Christianity would confer upon his people. But with the way thus

opened, the rest was made comparatively easy, and the native teachers were soon vigorously at work.

During these various voyages, which occupied two years, a fearful plague ravaged Rarotonga, and carried off hundreds. Mr. Buzacott and Mr. Pitman were both prostrated by it, but at length recovered. The epidemic soon ran its course; and, on the return of the vessel from the Navigators' group, the island was once more in a prosperous condition.

#### DEATH OF TAMATOA.

After visiting Rarotonga and Tahiti, Mr. Williams returned to his old station of Raiatea, and spent a year at work there. During the year the



SCENE IN THE SAMOAN ISLANDS.

old chief Tamatoa died. Mr. Williams visited him frequently during his last illness. Just before he died he charged those about him to remain firm to the Gospel, to maintain the laws, and be kind to their missionary. Then stretching his arms toward Mr. Williams, he said: "My dear friend, how long we have labored together in this good cause! nothing has ever separated us; now death is doing what nothing else has done; 'but who shall separate us from the love of Christ?'"



“Thus died Tamatoa, once the terror of his subjects, the murderer of his people, a despotic tyrant, and a most bigoted idolater!”

During this year considerable trouble was made by several young chiefs and some evil-disposed persons of the heathen party, who banded together and made various exorbitant demands, and disputed the authority of the elder chieftains.

In September, 1831, Mr. Williams went to Rarotonga to assist in the revision of the New Testament in the Rarotongan tongue. He found Papeiha's station, Avarua, even more prosperous than Mr. Buzacott's or Mr. Pitman's. Shortly after his arrival several young chiefs resumed some of the heathen practices which they had long abandoned. They soon repented, however, and promised to do better. No more trouble was had in this respect. Soon afterwards a terrible hurricane swept the island. A thousand houses were destroyed, and a great number of cocoa-nut and bread-fruit trees blown down. Great waves rolled in from the sea, sweeping everything before them. Mr. Williams' little vessel was lifted up bodily, carried several hundred yards inland, and deposited in a grove of chestnut trees. All its stores, masts, rigging, &c., were scattered over the intervening low land. Mrs. Williams narrowly escaped being killed by the falling of the house she was in. The consequent exposure and excitement caused the premature birth of her child. This was the seventh child she had lost thus.

With the aid of the natives the vessel was got afloat and repaired. On returning to Raiatea, some time afterward, Mr. Williams found that a captain of a whaling vessel had sold the natives a cask of whiskey. Many had returned to their former state of degradation. Scarcely one hundred could be found in the whole island who had refrained from the accursed stuff. Stills had been established throughout the island, and drunkenness and debauchery reigned supreme. Many of the natives, however, were already thoroughly ashamed of themselves, and upon Mr. Williams' arrival a meeting was called, and it was voted by a large majority that the stills must be destroyed. In two days the work was accomplished, and the people were soon reclaimed.

Soon afterwards Mr. Williams paid a second visit to the Navigators' Isles. On this occasion he found the people everywhere anxiously awaiting the arrival of teachers. He visited each of the islands, and was astonished at the extent to which the interest in Christianity had been aroused. Once, in crossing the reef of an island he had never before seen, he was suddenly astounded by the shout, “We are sons of the Word! We are sons of the Word!” Soon schools were established, chapels were built, idols were burned, and the scenes of Raiatea and

Rarotonga repeated. Upolu was made the center of operations. From that point native teachers were sent out, and proved as efficient among the Samoans as they had been among other Polynesians.

#### VISITS ENGLAND.

Two or three years were thus spent by Mr. Williams in this new field. Then his wife's health began to fail so rapidly that he determined to visit England. This he accordingly did, arriving in his native land June 12th, 1834. Nothing he could have done could have excited greater interest in the cause of missions. He traveled through the country lecturing and telling in a simple way the story of his work and that of his co-laborers in the field. For months he spoke almost daily to great audiences in different parts of the kingdom. Everywhere he was warmly welcomed. The merchant looked with pleasure upon the man who had been the instrument in God's hands of so changing the character of the Polynesians that one hundred vessels were sheltered in Tahitian harbors every year, and a great trade opened with countries which, before, vessels scarcely dared to visit. Captains of vessels bore unanimous testimony to this fact. Everywhere, a vessel, its cargo, or its crew were safe, for three hundred thousand savage and warlike pagans had, as if by the touch of a magic wand, been transformed into as many quiet, peace-loving, intelligent seekers after truth. Scientific men looked in astonishment upon the man who, in the midst of his arduous labors, had found time to collect a vast amount of useful knowledge; who had discovered important islands before unknown, and had christianized them ere another European visited their shores; and who, during all his labors in England, with incessant demands upon his time, managed to write his "Missionary Enterprises," of which one good bishop wrote in a moment of enthusiasm, that "no book of equal interest had appeared since the Acts of the Apostles." And still he urged on the completion of the work, that no cluster of islands in the South Seas should be left without the gospel. All denominations were kindled with fresh zeal; and by the time he was ready to return he had at his disposal the *Camden*, a magnificent vessel, of ample size for every purpose of the mission. On April 11th, 1838, he sailed down the Thames, followed by the benedictions and prayers of thousands of every age and sex. With him he carried five thousand copies of the New Testament in Rarotongan. This he and Mr. Buzacott and Mr. Pitman had translated.

#### WORK RESUMED.

By the latter part of 1838 Williams was again sailing from island to island, landing stores here, teachers there, and missionaries yonder.

Everywhere he was greeted with glad shouts of welcome. On visiting the Samoan Isles he found that, out of a total population of sixty or seventy thousand, nearly fifty thousand were already under Christian instruction. Instead of rude reed huts, neat white cottages dotted the



MISSION SCHOOL AT MALUA, SAMOAN ISLANDS, ESTABLISHED 1844.

islands. Instead of maraes filled with idols, spacious chapels loomed up through the trees. Instead of the war cry, the shrieks of victims, or the groans of the dying, there resounded the songs of Zion.

Seeing the work already so prosperous, he determined not to delay,



but, with Upolu as a new base of operations, to lay the foundation for a more extensive work. He looked with longing toward the distant New Hebrides, fourteen hundred miles away. The inhabitants of this group were noted as being the most vindictive and cruel in all the South Seas. It was, then, with no little anxiety that he looked forward to this new project. He seems to have had some foreboding of coming ill. The same feeling manifested itself among the natives. His last Sabbath at the Samoan Isles was one of unusual lamentation and weeping. All classes mourned bitterly. Mr. Williams took for his text, "And they all wept sore, and fell upon Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more." Viewed in connection with what followed, it seems as much a prophecy in the case of Williams as in the case of Paul. But little did any one imagine how soon the dark tragedy would be finished. Mr. Thompson shall tell us the remainder.

#### MURDER OF HARRIS AND WILLIAMS.

"His reception by the first two islands of the New Hebrides, though somewhat shy, was favorable, and made them skirt with greater hope the fatal shores of Erromanga. As they sailed onward in their boat many of the people kept pace with them on shore, and appeared to encourage their landing. Fish-hooks, looking-glasses and other things were cast on shore, to bespeak their friendship; and, as their jealousy seemed to be rapidly melting away, it was at length agreed that some of the boat's company should land. Mr. Harris, a gentleman who had come to the South Seas in search of health, and was about to return to England to offer himself as a missionary to the Marquesas Islands, was the first to wade on shore. He was received with apparent kindness. A cocoanut was brought to him and opened by one of the savages. Water was brought to Mr. Williams on his landing, and, encouraged by this sign of hospitality, he sat down near the beach, and distributed portions of cloth among the people. One thing awakened some uneasy apprehensions—the fact that no women were seen; for they are generally removed out of sight beforehand when there is premeditated mischief. It was noticed, however, that children were playing near at hand, which was hailed again as a favorable omen. They proceeded inward from the shore, Mr. Harris being foremost, Mr. Williams next, and Mr. Cunningham and Captain Morgan following. Turning aside into the bush, Mr. Williams began to repeat with one of the boys the Samoan numerals. Suddenly there was an alarm of danger from the boat, which Mr. Cunningham and Captain Morgan had just time to reach. Mr. Harris, closely pursued by

savages, was seen to perish as he was fleeing to the boat. And now every eye was turned to Mr. Williams. He was running directly through the bush toward the shore, apparently intending to swim till the boat should take him up, and pursued by an Erromangan with a heavy club, and by many others at no great distance. Still, he was untouched when he reached the beach, and a few more steps would probably have saved him ;



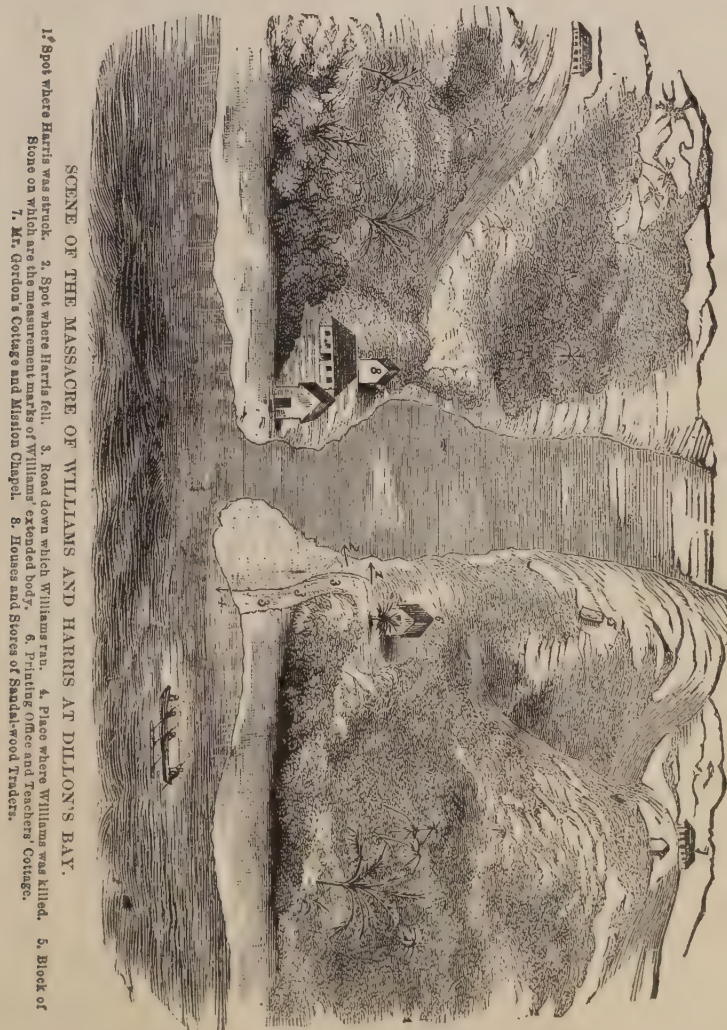
NATIVES OF THE NEW HEBRIDES.

but, stumbling into the surf, he was stricken on the head by his pursuer. As often as he rose above the water he was stunned by new blows. In a few moments other savages came up to complete the work of death ; and his whole body was soon not only mangled with clubs, but transfixed with arrows. The savages glutted themselves with vengeance, and did not cease to strike until the blood of the missionary could be seen, even from a distance, reddening the foam of the waves that were dashing on the shore. With what helpless agony was all this witnessed from the boat ! With what despairing anguish were the tidings received in the ship ! Moving nearer the shore, they endeavored to scare the murderers away, that they might at least recover the inanimate bodies, which lay stripped and white upon the beach ; but even in this attempt they were

unsuccessful. The bodies were carried into the interior, into which an attempt at pursuit would only have been an addition of victims ; and it was not until a ship of war had been brought from Sydney to enforce the demand, that they could have the melancholy satisfaction of bearing the bones of the murdered missionaries to Samoa for sepulture.

“What sorrow the intelligence of this tragedy carried through the

Christian isles of the Pacific, it would be difficult to describe. The Society, the Hervey, the Samoan groups, each became a Bochim, and each man mourned as if he had lost a father. The very heathen, in many instances, shed unfeigned tears. The pathos of some of the scenes,



SCENE OF THE MASSACRE OF WILLIAMS AND HARRIS AT DILLON'S BAY.

1. Spot where Harris was struck.
2. Spot where Harris fell.
3. Road down which Williams' extended body.
4. Place where Williams was killed.
5. Block of Stone on which are the measurement marks of Williams' extended body.
6. Printing Office and Teachers' Cottage.
7. Mr. Gordon's Cottage and Mission Chapel.
8. Houses and Stores of Sandal-wood Traders.

as narrated by Mr. Prout, exceeds all the arts of fiction. 'Alas! Williamu, Williamu,' exclaimed one of the most venerable of the Samoan chiefs, weeping and beating his breast, 'Our father, our father! He has turned his face from us! We shall never see him more.' He that



brought us the good word of salvation is gone ! And when the tidings reached Britain they were at first scarcely believed. The death of Williams, at the early age of 43, and at the very moment when he was opening the gate to another densely populated portion of the Pacific, made his life seem like a glorious drama not acted out ; or rather like Providence stopping his own greatest work, and commanding the chariot wheels of a world's redemption to move backwards."

A mission station now stands where Williams perished, as shown in the picture. The station is thus described : " Mr. Gordon has built the cottage on the high land. Close by the house he has erected a small chapel, and has a fine bell at one end which echoes from hill to hill and calls the tribes to their little Zion. At the foot of the hill on which the chapel stands is the stream in which Mr. Harris fell, and the beach where Mr. Williams ran into the sea. Down the hill, below Mr. Gordon's study window is the spot where the oven was made in which Mr. Williams' body was cooked. Over in another direction is the place where the body of Mr. Harris was taken. Inland is a grove of coconuts underneath one of which the skull of Mr. Williams was buried. Here the remains of the martyr rest and form part of that palm which waves its foliage in every breeze, emblematic of the Christian hero's triumph."

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## CHAPTER XXVIII.

### WORK IN VARIOUS GROUPS.



**N**ON the death of Williams the other missionaries abandoned for the time the attempt to establish a mission in Erromanga. But before six months had passed, a band of brave Samoans undertook to carry the gospel to the ferocious Erromangans. They remained on the island a year, enduring terrible privations and abuse. Some of their number sank under their hardships ; at the end of a year the remainder were glad to escape with their lives. In 1849 four native Erromangans were taken from their island and placed under a three years' course of training in the missionary institution in Samoa, and then were returned to their island. Bishop Selwyn and Mr. Geddie, from Ancityum, made these native teachers occasional visits, and encouraged them in their work. But little progress was made.

## THE GORDONS MURDERED.

In 1857 the Synod of the Presbyterian Church in Nova Scotia sent out the Rev. George N. Gordon to the work in the New Hebrides. He was a man of great physical superiority, and afraid of nothing. With his heroic and accomplished wife, he landed in Erromanga in June, 1857. For a time all went well. School houses were erected, and Mr. Gordon was kept busy preaching, teaching and translating. Then his wife was prostrated by fever. In 1861 a hurricane swept over the island. Measles broke out and carried off the people by hundreds. The superstitious natives believed the missionaries were the cause of these disasters. Aroused by this, and by the misrepresentations of avaricious traders, who saw that the spread of Christianity meant the destruction of their



MURDER OF GORDON AND HIS WIFE.

own infamous trade, they fell upon Gordon and his wife and cruelly murdered them May 20th, 1861. The little band of converts gathered the mangled remains of their teachers and buried them on the south side of a river flowing into Dillon's Bay, near the spot where Williams and Harris had fallen twenty-two years before. Bishop Patteson soon afterward visited the spot, and read the burial service over their graves.

Bishop Patteson was a missionary of the Church of England. No purer and more faithful soldier of the cross ever labored for the redemption of Melanesia. Gentle, earnest and indefatigable, for ten years after Gordon's death he sailed from island to island, bearing the tidings of salvation. Villainous traders, in order to reach the natives, painted their vessel to resemble the bishop's, and so found means to plunder the natives

of Nakupa. Shortly afterward the bishop himself arrived at Nakupa and went on shore. An hour afterward might have been seen a boat tossing idly on the waves. In the bottom, a palm leaf on his breast, and five ghastly spear wounds in his body, lay John Coleridge Patteson, Bishop of Melanesia, a martyr to the traders' treachery.

The news of the death of Gordon and his wife caused great grief



REV. HUGH A. ROBERTSON.

among the converts in neighboring islands and among friends at home. But his aged mother was at once ready to give another son to the cause; and accordingly his brother, James Douglass Gordon, after completing his theological studies, sailed for Erromanga in 1864, and took up the work at Dillon's Bay, where his brother had fallen. In 1867 he was joined by James McNair, from Scotland. Mr. McNair died in 1870, and was buried by the side of the murdered Gordon. James Gordon, after a few months' residence in the island of Santo, took up his abode at Potinia Bay, on the north-east coast of Erromanga. Here, early in 1872, he also fell by the

tomahawk of a native while in the act of revising his translation of the Acts. Thus five missionaries, and the wife of one of them, died to give the savage Erromangans the gospel.

#### FINAL SUCCESS.

Was the work to be abandoned? No. Two months after the murder of James Gordon, Rev. Hugh A. Robertson, another brave Nova Scotian, landed at Aneityum. His faithful wife accompanied him. He had been four years and a half the resident agent of the New Hebrides Cotton Company at Aneityum. He had thus been enabled to see heathenism in all its vileness, and knew well the dangers he would encounter. A whaling station at Dillon's Bay would afford him some slight protection. Here he took up his residence. His house was surrounded by a strong stockade to prevent any sudden attack. The few native Christians stood by him firmly. Some idea of the character of the people he was dealing



with may be gained from the fact that just before his arrival seven professed native Christians of Dillon's Bay had gone over to Potinia Bay and shot down several persons in revenge for the murder of their missionary. Such is Erromangan honor. Of the seven, two were native teachers, and in other respects they were consistent Christians, but they considered they must avenge the death of their missionary or be disgraced.

Such was the success of Mr. Robertson's efforts that ten years after his arrival he could point to 500 regular attendants on public worship, and 190 communicants; and when he left, in 1882, for a brief visit to his native land, there were left behind him thirty-three native teachers carrying on the good work at as many different stations throughout the island. He had in June, 1880, dedicated the Martyrs' Memorial Church, at Dillon's Bay, near the spot where Williams and Harris fell. A large and attentive audience filled the house. In the assembly were the sons of the man who murdered John Williams. The second of them, Daniel Usuo, led in prayer. Five years before, he had threatened to kill Mr. Robertson; but the Lord had prevented him.

At the present day, the greater part of the Erromangans are Christians. Schools are located throughout the island, and the people are already liberally contributing for the support of the gospel in other islands. They have paid for the printing of a large number of copies of different portions of the New Testament. Thus, Erromanga, the great stronghold of Satan in the New Hebrides, has at length been vanquished by the sword of the Spirit, and the Word of God.

In 1868 Mr. Paton landed on the island of Aniwa in this same group, and found every inhabitant a heathen. Now the island does not contain a single heathen. Mr. Paton labored in it for a time, and then traveled from island to island establishing stations. Again and again the ferocious savages plotted to murder him; but his life was preserved. At one time a furious attack was made upon him in Tanna, where he was, at the time, with Mr. Johnson, one of his coadjutors. Johnson was killed. Mr. Paton took refuge with a friendly chief. He remained several days in doubt as to his fate. Finding the heathen still bent on his destruction, he hid one night in a fig tree, and under the shelter of darkness escaped to sea, and went around to the other side of the island, whence a passing vessel, two months later, took him off. Mr. Paton lost his wife and child in the first three and one-half years of his work. Missionaries are now comparatively safe in any of these islands, though only sixteen of the thirty are thoroughly under Christian control. In the remainder of the group is a cannibal population of 70,000; but many of these are asking for missionaries, and are anxious for the light. Mr. Paton still superin-

tends the work, going from island to island, and establishing stations whenever practicable. There are now twelve ordained missionaries and one medical missionary connected with the New Hebrides Mission. Three are supported by the Presbyterian Church of Canada, two by the Free Church of Scotland, one by the Presbyterian Church of Tasmania, three by the Presbyterian Church of New Zealand, Otago and Southland, and four by the Presbyterian Church of Australia.

#### PRESENT CONDITION OF TAHITI.

Of the present condition of Tahiti, a writer in the *Christian Guardian* says: "It is now wholly under the rule of the French, whose influence has been predominant in the island since 1844. The population, which is under 10,000, is of a most mixed character; every island in



GRAVE OF MRS. PATON AND SON.

the Pacific is represented, and Europeans, Chinese and half-breeds, come in to add to the confusion of the race. For some years there has been full religious toleration, but whatever favor the government has for religion is given to the Catholics, for whom it built a cathedral. Catholics and Protestants have worked side by side in evangelizing the people, but Protestantism has nine adherents where Catholicism has one.

"And yet the priests use every artifice to gain converts. They use the Protestant Bible, and make their services as much like those of the Protestants as possible, and even promise the natives not to ask for contributions; but they fail to get many hearers, except Europeans. French rule is said to be more stable than native rule, but is much more costly, and has a tendency to increase immorality. The Europeans and Chinese

show an utter disregard of the marriage tie. Sunday has become, under French rule, a day of dissipation, and a large opium trade has developed. The most moral, religious and law-abiding inhabitants *are the natives*. Says a South Sea missionary, 'It is truly wonderful, the strong hold which true religion exerts over the native population. Notwithstanding the many influences at work, the great indifference of the foreign residents to religion, the eagerness for temporal gain, the baneful example of others, those again who scoff at religion, and ridicule all the means of grace—there is much true godliness among the natives; they observe family worship; read, love, and strive to follow the teaching of the Bible; attend the house of prayer and seek to serve the Lord, and are trusting upon Christ for eternal life. I have been thrown much among them, preached to them, assisted them in various ways, and I can truly say that it is surprising that so many are servants of the true God, while there is so much evil that surrounds them.'"

#### WORK IN TONGA.

We have before referred to Tongatabu, and of Mr. Williams' visit to the Wesleyan Mission there. Tongatabu means "Sacred Tonga." The entire group of the Friendly Islands is now generally designated Tonga. Mr. Turner, who was on the island at the time of Mr. Williams' visit, had gone originally to New Zealand. He had been so cruelly treated there, and had been so unsuccessful, that he had left the islands and fled to Tonga. There he found his brethren just on the point of abandoning the field for being discouraged by lack of success. He persuaded them to remain, and threw in his lot with them. Soon everything changed in their favor. The people everywhere inquired anxiously after the light, and readily abandoned their idols and placed themselves under Christian instruction. Soon they were sending out missionaries to the remainder of the group; and before long they were assailing that stronghold of cannibalism and degradation, the Fiji Islands. The work in their own islands rapidly spread. Such was the eagerness of the people to learn that the entire missionary force of the island often sat up all night to prepare books for them. Ten years later the heathen party became so hostile in their demonstrations as to seriously endanger the mission. This was the devil's last effort to regain his power. In a few years more the work of the missionaries was practically complete. The people are a very superior race, and are the most advanced of all the Polynesians. They have always, since their evangelization, contributed liberally to the support of the gospel. As much as twelve years ago they gave from \$15,000 to \$20,000 annually.

Their ruler for a number of years past is King George. He became a



Christian when quite young, and remained steadfast, in spite of the bitter persecutions of his heathen neighbors. He has given his people a constitutional government, with good laws and appointments, and has made them to be recognized as a Christian nation. Some years since a British cruiser visited Tonga. When the commander saw King George come alongside in his royal canoe, and dressed as a British officer, he said, "He is every inch a king ; give him twenty-one guns."

In 1850 the Wesleyans organized the Australasian Conference, with its headquarters at Sydney, New South Wales. Tonga, with the other island missions, was incorporated into this conference. This conference



KING GEORGE.

grew so rapidly that it soon became necessary to divide it into three. Tonga then became a part of the New South Wales and Queensland Conference. In 1881, at the request of King George, it ceased to be regarded as a mission, as there was not a heathen or an idol in all Tonga. It then became possessed of equal rights in church matters with other colonial districts. Two years later King George suggested that Tonga should be changed from the New South Wales Conference to the New Zealand Conference. A committee was appointed to go to New Zealand and inquire into the advisability of the matter. They decid-

ed against it. At this the Tongan delegates to the General Conference held in New Zealand became much dissatisfied. The people there petitioned the king to allow the church to be reorganized. After a consultation with Rev. Mr. Baker, premier of the kingdom, and a former Wesleyan minister, the king sent for Rev. J. B. Watkin and appointed him the first minister of the Tonga Free Church. In three weeks 11,000 adherents of the Wesleyan Church, twelve ordained native ministers, 800 local preachers, 600 school teachers, 700 class leaders, and over 5,000 members seceded to the new church. Not having churches of their own, they met for worship under the banian trees that grow in their islands,

Later advices say that King George has closed the Wesleyan College at Tonga, and that the Wesleyan adherents are in consequence emigrating to other islands. What action the Wesleyan General Conference will take in regard to this secession is uncertain. The present year will most likely see the matter settled in some way.

Some conflicting reports have come in of late. The general tenor of them is that Mr. Baker, the Prime Minister, is using every possible means, and great cruelty, to compel the Wesleyan adherents to abandon their church and join the native church. It is to be hoped that the stories told of his barbarity are false.

#### WORK IN FIJI.

The first missionaries to the Fiji Islands were sent from Tonga in 1835. They found the most degraded cannibals in all Melanesia. The religion of the people was in keeping with their own moral degradation. Their gods excelled them in their own worst qualities.

“Mothers have been known to rub a piece of human flesh over the lips of their children in order to imbue them early with a taste for blood; while in one of the favorite games of the children, the whole process of a cannibal feast was, by imitation, gone through. To such an extent was this crime indulged in, that death by natural means was of rare occurrence, and from the same cause an old man was seldom to be seen on the islands.”

For years the missionaries toiled amid the most horrible and revolting scenes, and with but little prospect of success. But the workers toiled on, and at length were rewarded with success which is almost unparalleled, even in the South Seas. The most influential of the chiefs was converted and became a Christian example to his people.

Thakombau's profession of Christianity was sudden. The drums which were ordered beat for the assembling of his family with his retainers for Christian worship, had been beaten but ten days before for a cannibal feast. Besides, the chief was growing old. It seemed almost unbelievable that the proud and savage chief should now be clothed with the graces of a Christian character. The missionaries were cautious and gave him a long probation. It was in 1854 that he professed to accept Christ. It was not until 1857 that he was baptised. But there had been no reason in that time to distrust him. He heard the word with all docility, and under severe tests proved his faith and devotion.

The Lord made his way to prosper. Having attained undoubted supremacy over all the chiefs of the Archipelago, he was in 1870 titled *Tui Viti*, King of Fiji. But he gave all his influence to advance Christi-

anity, and he was, indeed, a man of superior ability. He recognized the welfare of his people in improving their agriculture and trade. But there were cabals which sought to thwart Thakombau's plans, and to diminish his influence, therefore he resolved to put himself and his country under the protection of a Christian government, able to protect all their interests, and in 1875, therefore, he ceded the sovereignty of the islands to the British Crown, and Fiji became a British colony.

Thakombau was from this time forward a private citizen, living on his own island of Bau and giving all his influence in favor of the British government. For eight years he lived a life blameless and full of good works. He died in the early part of the year 1884.

#### HIS DEATH AND BURIAL.

Two days before his death Thakombau said to an attendant, "Faith is a good thing—a great thing; it is by faith that we are saved. Saved! Oh! salvation is the one thing." After a while he repeated the verse of a Fijian hymn, beginning,

"We who are one in Jesus,  
What gladness do we feel!"

About midnight before he died he remembered that in the grief of his friends and household family prayers had not been held and he said, "We have not had prayers yet, have we? Well, we'll have them now, and I will conduct them," and he immediately prayed in his fervent and simple style. During the remainder of the night he spoke often of his faith in Christ. "Be thou faithful unto death," he was heard to say, "and I will give thee a crown of life.

Early the next morning it was seen by his attendants that he would not live through the day. But when the morning came he prayed, "Lord, be gracious to Thy servant. Help me this day. Give me Thy Holy Spirit for the sake of Jesus Thy Son, our Savior." His last audible prayer was, "Hold me, Jesus! Hold me, Jesus! My faith in Thee is firm." He then called Mr. Langham, the missionary, and said, "Come and let us have prayers together." His sons and daughters knelt around the bed and while they prayed the soul of Thakombau passed away.

Making mention of his death, the *Fiji Times*, a secular paper, said :

For many years he acted as a class-leader in the Wesleyan Church, which in him now loses one of her most distinguished members. Since his conversion and baptism he had led a worthy life; and though eminent before for tyranny, licentiousness and disregard of human life, he has since been free from reproach, chaste in conduct and considerate of the interests of his people. Though haughty with a most patrician pride, and stern as a rock, he could be good-hearted and kind, especially to little children.



That Thakombau's funeral might be observed with the ceremony becoming his rank, his body was kept three months in his house in a great black coffin packed with near a ton of lime until a British man-of-war could come to the island. The *Miranda* rode into the harbor on the first of May with long black streamers floating from her yard-arms in mourning for the chief.

When the master of the house dies the Scottish highlander says, "The roof-tree has fallen;" but the Fijians say, "The house-wall has fallen," for it is their custom not to carry the corpse out at the door but to break down the wall of the house. So they did with Thakombau and bore him to the summit of a green hill where they had made his grave. The crew of the *Miranda* marched in procession; the governor delivered a funeral oration at the grave, while the minute guns of the ship pealed forth the solemn knell that mingled with the wailing of the waves.

"Now," says Gordon Cumming, "the noble dead rests in peace on the green hill beyond the mission garden, once the foulest spot on the island, which he assigned to the foreign teachers with a contemptuous



KING THAKOMBAU AND HIS SON.

permission to settle there if they *must* stay on the isle—now a sweet, sunny center of home-life and a theological school, surrounded by a pleasant garden. In the center of a neatly-fenced enclosure lies a raised mound, surrounded and strengthened by large slabs of stone placed upright in the ground. This marks the burial place of Thakombau and his faithful wife, the most notable of all links which bind the Fiji of to-day with the utterly extinct Cannibal Isles of thirty years ago."

Of the present condition of Fiji, Miss Cumming writes: "I often wish that some of the cavillers who are forever sneering at Christian

missions could see something of their results in these isles. You may pass from isle to isle and everywhere meet the same cordial reception by men and women. Every village on the eighty inhabited islands has built for itself a tidy church, and a good house for the native teacher or minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations, that the schools are well filled, and that the first sound which greets you at dawn and the last at night is that of hymn-singing and the most fervent worship from *each dwelling* at the hour of prayer?" At present ninety-eight and one-half per cent. of the whole population of Fiji attend Wesleyan worship. On the island of Ngau—population two thousand—seven hundred are pledged to teetotalism, four hundred of whom abstain from tobacco also. In the Bau circuit, in a population of 11,508, there are 11,328 who attend services. There are in that circuit 140 Roman Catholics, constantly decreasing there as elsewhere. The missionary contributions of Fiji last year were more than \$20,000, and yet James Calvert, the man who surprised them at their cannibal feast by the story of the cross, is living still, hale and hearty, with boundless faith in the power of the gospel to save the world.

#### WORK IN NEW ZEALAND.

In New Zealand the Church Missionary Society has been the chief laborer, though good work has also been done by the Wesleyans. The first Protestant missionary was Rev. Samuel Marsden, a British chaplain from New South Wales. He established a mission on the east coast of North Island in 1814. He was sent out by the Church Missionary Society. The Wesleyans followed in 1818, sending out the Rev. Samuel Leigh. The Catholics entered the field in 1837, and the Presbyterians in 1841. In 1842 there arrived a young man destined to play a prominent part in the work. This was George Augustus Selwyn, who was born at Hampstead, England, in 1809, graduated at Eton in 1831 and was consecrated bishop of New Zealand in 1841. Rev. James Bickford, of the Wesleyan Methodists, tells us of his work :

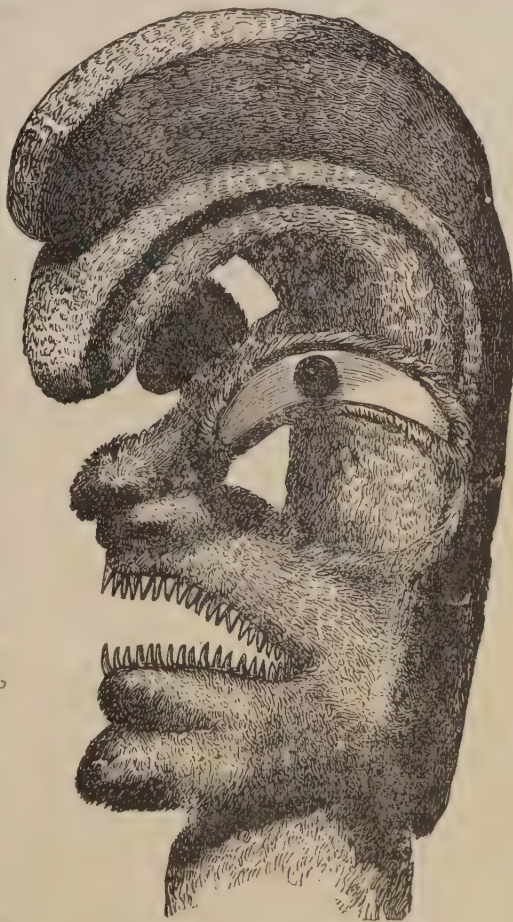
"The Episcopal Church in its earliest history in New Zealand was represented by missionary ministers and catechists, who were sent out and supported by the Church Missionary Society in England; but in 1842 Bishop Selwyn arrived as their ecclesiastical superior. He was then a young man. Combining in his own person the qualities of an athlete, an ecclesiastic, and a preacher, he threw himself at once with characteristic energy, devotedness and authority, into the work of his extensive

diocese. The first years of his episcopacy betrayed an ambition to establish in New Zealand a hierarchy in all its integrity; a desire which he took no pains to conceal. A spirit of dissension was naturally evoked by the exclusive claims which he assumed. This was productive of unhappy effects upon the minds of the native converts. As in most cases, the lessons of experience soon sobered the bishop's views. As far as he could, consistently with his ecclesiastical trammels, he learnt to recognize the value of other Christian churches, and to his credit let it be said that he was never known to be guilty of an act of discourtesy to any of the ministers of the non-Episcopal communions.

His career of twenty-six years in New Zealand was one of hard and incessant toil. His journeys, while roads and bridges were yet unknown, were performed on foot, and almost every nook and cranny of the island became familiar with his presence. His talents, his fortune and his great powers were dedicated to the church of his choice in this great province." \* \* \* \*

The *Times* of December 19th, 1849, thus faithfully describes him: "A Christian bishop and an accomplished scholar, standing among the rude huts, the

ill-fenced orchards, and the straggling flocks of an infant colony, as the representative of learning and religion, and inviting the generous and adventurous to follow him across the globe. When a man of high position, wealth, or acquirements rises upon a platform, or sits down in his library to urge his countrymen to go off to the colonies, he



NEW ZEALAND IDOL.



exposes himself to the objection that he is recommending to others what he will not do himself. Bishop Selwyn says, 'Come!'

#### TURNER IN NEW ZEALAND.

The difficulties and dangers of the work among the New Zealanders may best be shown by an account of Mr. Turner's work. The story is from "*Our Missionary Heroes and Heroines*," by Rev. Dr. Daniel Wise :

"Nathaniel Turner was an Englishman, and a member of the Wesleyan Methodist Church. After enlisting under his Lord's banner, he heard a voice in his heart bidding him carry the good tidings of the Gospel to some heathen land. The Wesleyan Missionary Society approved him ; but its treasury being \$50,000 in debt, Mr. Turner was told to wait till money enough could be found to send him out. About that time a Mr. Leigh, a missionary in New South Wales, who had visited New Zealand for his health, came to England. The sad condition of the New Zealanders had touched his heart, and he implored the committee to start a mission among them. When he found they had no money, he obtained permission from the Wesleyan Conference to beg articles of manufacture which might be as good as money to missionaries who could barter them among the natives for land, building materials and food. It was an odd thing to do, yet he succeeded. He begged an immense number of axes, razors, fish-hooks, pots and kettles, with prints, calicoes and much other goods. These were shipped at once, and a message sent to the waiting Mr. Turner, saying: 'Prepare to go to New Zealand!' Mr. Turner knew full well that the New Zealanders were fierce savages, to whom human flesh was the daintiest of dishes. Nevertheless he gladly obeyed the order, and Miss Anna Sargent, to whom he was betrothed, undismayed by the prospect of a long and dangerous voyage, or by the possibility of being killed and eaten by cannibals, consented to become this missionary's bride ; and thus it came to pass that on the 3d of August, 1823, this heroic pair landed at the Bay of Islands, New Zealand, where the members of the Church Mission received them very kindly. The Wesleyan Mission, the site of which had already been selected by Mr. Leigh, who had begged the pots, kettles, etc., in England, was at a place called Wangaroa, forty miles away.

"A schooner carried them and their goods to Wangaroa Bay. It was a romantic spot. The mission house, scarcely yet finished, was in a lovely sequestered valley, twelve miles from the harbor. Pine-clad hills and mountains rose in sombre majesty behind it, and a winding river, the Kaio, added to the freshness and verdure of the delightful vale. But,

alas ! for their comfort : it was the rainy season. The roof of the mission dwelling was little better than a sieve. Mr. Leigh was sick. To keep dry he had for some time slept in an empty cask, and he was now forced to leave Wangaroa in the schooner which had brought Mr. Turner, to seek a passage to Van Dieman's Land by the first vessel that might touch at the Bay of Islands. But, with three assistant missionaries, Mr. and Mrs. Turner kept up their spirits. After selecting a better site for a mission house, the little band, aided by some hired natives, erected a cottage with a wooden frame which Mr. Turner had brought from Sidney. This necessary task soon gave our missionaries a taste of the treatment they were likely to receive from the savage people they had come to teach. The chief, George, pretended to be friendly at first. After a few days, however, he drove off the native workmen, and said to Mr. Turner : 'That house you are building is mine. I will knock it down. You missionaries shall go away.' Upon this three of the dark-eyed, thick-lipped natives seized the spades with which the missionaries were leveling the ground. The furious creatures began to utter loud, savage cries, which were kept up for some time by different parties, both day and night. One day the chief brought Mr. Turner a pig for which he had been previously paid, but he now demanded his pay a second time. Mr. Turner, after some delay, gave him an iron pot he had asked for. This peace-offering, instead of winning him, angered him still more. He seized an ax and a frying-pan, and broke the pot in pieces against an anvil. Mr. Turner withdrew to a short distance. The chief raised his loaded musket and threatened to shoot him. God's hand restrained the monster. Yet he went near the missionary, half frantic with rage, and pushed him violently around, saying as he did so : 'You want to make us slaves ; we want muskets, powder and tomahawks. You give us nothing but prayers. We don't want to hear about Jesus Christ. If you love us, as you say you do, give us blankets.' "

"After this he went to the house and said to Mrs. Turner and a white servant girl she had brought with her, 'I will kill you as I did the people of the *Boyd*.' The *Boyd* was a ship which George and his men had captured by stealth, and whose crew they had killed and eaten. The chief's threat so frightened the servant girl that she ran screaming toward Mr. Turner. Fearing that his wife had been murdered, he hastened to the house, where he found her braving the chief with undaunted courage. By and by the fury of this cruel savage suddenly abated. Then, placing his hand upon his breast, he said, 'When my heart rests here, then I love Mr. Turner very much. But when my heart rises to my throat, then I could kill him in a minute.' This outbreak of the chief's rage made the mis-

sionaries fully aware that their lives were in momentary peril. No human help was nigh to protect them. But they trusted their Master in heaven, and He kept their souls serene and peaceful. The next morning Mr. Turner was told that a neighboring tribe had killed a slave, and were about to eat his body. With a courage amounting to rashness this heroic man, unarmed and unattended, went over the hills and found the



ROASTING AN OLD SLAVE.

chiefs sitting near a large fire. When within their hearing, he asked, 'What are you roasting?' Looking somewhat ashamed, they were silent, while he went to the fire. There, O disgusting spectacle! he saw the slave's body roasting between two burning logs. Seeing his disgust, the chiefs said, by way of apology, 'That man was old and troublesome.' Mr. Turner, aided by his brother missionaries, who had joined him,



after much talk succeeded in securing the partly roasted body, and putting it under ground. It was a daring thing to do, since he was completely in the power of men who had never been controlled except by brute force, or superstitious fear.

“Refusing to be disheartened by the almost daily annoyances and thefts to which they were subjected by these ungrateful cannibals, our missionaries gave themselves to the study of the language. In less than six months they were able to teach children some of the sweet words of Jesus. Within a year they built two Wesleyan chapels with their own hands. They were rough buildings, but they sufficed for preaching places and for school rooms. After these were dedicated to Christ, Mr. Turner finished his cottage. While moving into it he was robbed of a case of tools, which, after a search was made, was found in the hands of a chief named Te Puhī, and some of his followers.

“Te Puhī, vexed at being caught stealing, led a band of armed followers to the old mission house next morning. After yelling outside, they entered the dwelling. One of them seized a bundle of linen. Mr. Turner tried to take it from him, but was struck on the arm with the flat side of a weapon called a *mare*. Had the savage used its edge the missionary’s arm would have been broken. Fortunately, the old chief George, in a fit of good nature, came to Mr. Turner’s relief, and threatened to kill the man who had struck him if he did not let the missionary alone. Te Puhī’s party then left the building, and went to the newly finished cottage. But Mrs. Turner was there with her servant, and she bravely stood at the door and barred them out. That was a day of severe trials to the missionaries, but their faith kept their hearts strong. At evening prayer they thanked God for restraining the savages, who, like wild beasts of the forest, had thirsted for their blood. They said, very firmly, ‘We will trust in our God, and praise his name forever and ever.’

“O noble souls! no wonder that one of the chiefs of the Wangaroa tribes, speaking to a visiting chief of this little band, said:

“‘We have tried all we could to make them afraid, but have failed. *They are a courageous tribe.*’ Yes, they had the sublime courage of Christian faith, and among them all not one had a braver heart than the gentle wife of Mr. Turner.

“For some months after the dedication of the chapels they were less annoyed. They had good congregations, attentive listeners, and numerous children in their schools. Still, not one convert as yet rewarded their diligent labors. By and by a change for the worse came over the spirit of those savages. In March, 1825, Ahudu, a chief, brought an

armed band to the mission house, spoke fiercely to Mr. Turner, and brandished his weapon over him as if intending to cut off his head. After a while he and his party left, carrying off a favorite young dog. Missionary White went after them and recovered it. Then Te Puhī, who wanted the dog, set upon Mr. White with his spear. Mr. Turner and Mr. Hobbs ran to the rescue. Te Puhī then assailed Mr. Turner, aiming at his head with his spear. The missionary received the blow on his left arm. The spear broke. Te Puhī thrust the longest part of the blunted weapon at Mr. Turner's side. The good man fell senseless to the ground. By this time Ahudu had thrown Missionary White down near the fence. Both would have been murdered if some friendly natives had not run up and rescued them. As it was, Mr. Turner was thought to be dead when borne into his house. Happily he recovered, but was so injured by the spear and the shock that it was several days before he was able to leave his bed."

Shortly afterward the savages captured a whaler, and massacred some of the crew. This offended a neighboring chief, and a war resulted. For some time the missionaries were in great peril, and finally left the island. Turner went to Tonga and labored there for a season, returning after a few years to New Zealand. By that time the natives were ready to listen to the gospel, and great changes soon came over the islands. The English were establishing colonies in the group, and soon far outnumbered the native population. They found the land well adapted for sheep raising and farming, and soon their settlements were to be found all over the islands. There was no use in the Maories opposing the onward strides of civilization, so they soon accepted the situation. To-day the natives are nearly all Christians. They are, however, a comparatively unimportant portion of the population. The islands are well peopled, and contain some large and handsome towns. According to the census of 1881, the population of the four largest cities, with their suburbs, was as follows: Dunedin, 42,802; Auckland, 39,966; Wellington, 20,563, and Christchurch, 30,719. The total population of the islands was 534,032, of which 44,099 were Maories. There are now over 1,500 miles of railroad and over 4,000 miles of telegraph lines in the countries. The executive power is vested in a governor appointed by the British Crown. The legislative power is vested in the Legislative Council, whose forty-five members are appointed by the Crown for life, and in the House of Representatives, whose ninety-five members are elected by the people for three years. Four of the representatives are natives, and are elected by the natives.

There were, in 1882, 17 colleges or high schools, with 140 teachers and

1,900 pupils; 911 public government schools, with 2,254 teachers and 87,179 pupils. Besides there are a number of reformatory schools and orphanages, and 71 native schools. The expenditure for public instruction was \$1,410,112.44. The former abode of cannibals has thus become the site of a prosperous English colony.

In the Caroline, Marshall, Ladrone and Gilbert Islands, north of the equator, the work of evangelization has been carried on principally by the American Board. Many of the missionaries sent there have been natives of the Sandwich Islands. Of the work in this latter group we shall speak in the next chapter.

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## CHAPTER XXIX.

### THE SANDWICH ISLANDS.



HE Sandwich Islands are ten in number. The chain lies from southeast to southwest, in the middle of the Pacific Ocean. Situated on the highway of commerce between America and China the Sandwich Islands are the most important, commercially, of all the Polynesian groups, and are becoming more and more a central emporium of trade between the East and the West.

These islands were first discovered by Captain Cook in 1778, and were named in honor of the Earl of Sandwich, First Lord of the Admiralty. The largest of the group is Hawaii, which lies at the southeast extremity of the chain, in latitude 20, north, and longitude 155 degrees west. It is 100 miles in length and 78 in breadth, and contains an area of 4,850 square miles. Maui lies 24 miles northwest of Hawaii, and contains 750 square miles. Then follow Kauai, having 780 square miles, Molokai and Lanai with 170 square miles each, and other smaller islands.

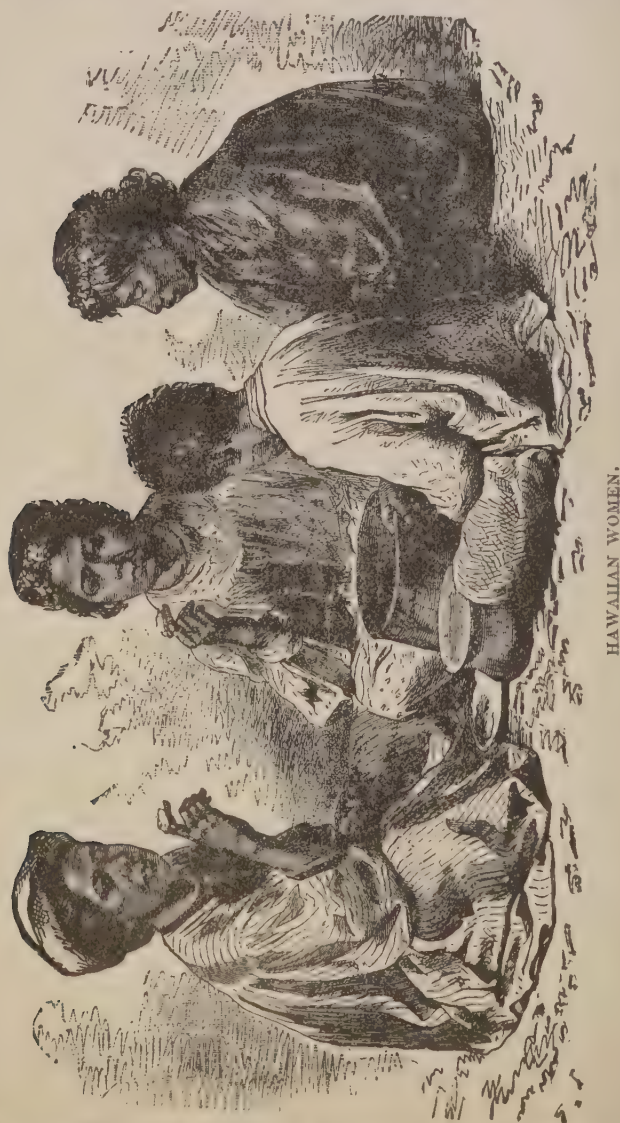
The Sandwich Islands are fertile, producing good pastures, sugar cane, bananas, yams, and other vegetables and the cereals commonly grown in warm climates. Good harbors are few. The most important is Honolulu in Oahu. The total population of the islands is estimated at 100,000.

The hand of God prepared the way for the gospel in the Sandwich Islands in an extraordinary manner.

In the beginning of the present century, Ka-me-ha-me-ha, the most powerful chief of Hawaii, subdued all the chiefs of his native country



and extended his conquests and authority to the islands adjacent, until all were brought into submission to his sway. Thus was established the kingdom of Hawaii, and the Kamehameha dynasty. The new king



HAWAIIAN WOMEN.

wrote to George III. August 6th, 1810, desiring formally to acknowledge the King of England as his sovereign and to place the islands under British protection—an offer which was accepted.

Kamehameha I. died in 1819 and was succeeded by his son Liholiho as Kamehameha II.

#### A SPECIAL CALL.

Their religious system was a galling yoke upon the poor superstitious natives. Kamehameha II resolved to throw off this yoke and abolish the *tabu*. The idolatrous party raised the standard of rebellion against the king's authority; but were defeated. Their defeat led them to renounce and destroy the gods for whom they had fought. The idols were destroyed and the temples demolished. Thus, in a brief space, the whole religious system of the Hawaiians was overthrown and the way prepared for a new faith to enter the Sandwich Islands unopposed. Elsewhere the hand of God was also directing events for the conversion of this heathen people. In 1809 an American vessel brought to New Haven, Connecticut, a Hawaiian youth, named Oboodiah. He was fifteen years of age. He saw the beautiful college buildings in New Haven, and learned something of their purpose. He understood that the instruction imparted there was the source of that civilization, which to him appeared so splendid and dazzling. One day Rev. Edward W. Dwight found Oboodiah weeping at the entrance of the college because there was no one to instruct *him*. We need not say that the heart of the good man was moved for the poor heathen, and that from that day Oboodiah had an instructor. Some time after, Rev. Samuel Mills, one of the founders of the American Board, took Oboodiah to his father's house. Afterward he was taken to Andover, where he embraced Christianity and entered into the experiences of a life in Christ. The converted Hawaiian was being educated under the auspices of the American Board, in view of returning as a missionary to his native land. But the purpose was never realized, Oboodiah died in 1818. Nevertheless, this youth was made an instrument, under the Divine Providence, of turning the thoughts of Christians in America to the Sandwich Islands as a field to which the Master was calling missionaries.

#### THE CALL ANSWERED.

The American Board responded to the call. The first company of missionaries sailed from Boston the 23d of October, 1819, and reached Kailua on the west side of Hawaii on the 4th of April, 1820. Kailua was then the place of the king's residence.

The missionaries knew nothing of the revolution that had swept away the old religion of Hawaii. "They expected on their landing," says Dr. Anderson, one of the secretaries of the Board, "to see the temples standing; to witness the baleful effects of idolatrous rites; to be shocked by

day with the sight of human sacrifices, and alarmed at night with the outcries of devoted victims. They expected to encounter a long and dangerous opposition from the powerful priesthood of paganism. They expected to hear the yells of savage warfare, and to witness bloody battles before idolatry could be overthrown and the peaceful religion of Jesus Christ established. The first information from the shore was that Kamehameha had died, and that his successor had renounced the national superstitions, destroyed the idols, burned the temples, abolished the priesthood, put an end to human sacrifices, and suppressed a rebellion, which arose in consequence of these measures; and that peace once more prevailed, and the nation without a religion was waiting for the law of Jehovah."

The missionary band consisted of Revs. Hiram Bingham, and Asa Thurston, ordained missionaries, Dr. Holman, medical missionary, two school teachers, a printer, and an agriculturist—all married men. They had with them three Hawaiian assistants.

The first stations occupied were Kailua, on Hawaii, Honolulu, on Oahu, and Waimea on Kamai. They found the people without a written language. To reduce the language to written form was the first great step in the plans of the missionaries. In two years this work was accomplished, and the printing press put into operation.

Liholiho, or Kamehameha II., was a sprightly man, of pleasing address, favorable to the missionaries and the new religion, glad to see the superstitions which he had renounced succeeded by a milder faith; but in personal character the king was dissolute, and by no means inclined to accept the restraints of practical Christianity. But the influence of the missionaries reached the king's counsellors, and so did much to shape his own sentiments and direct his conduct.

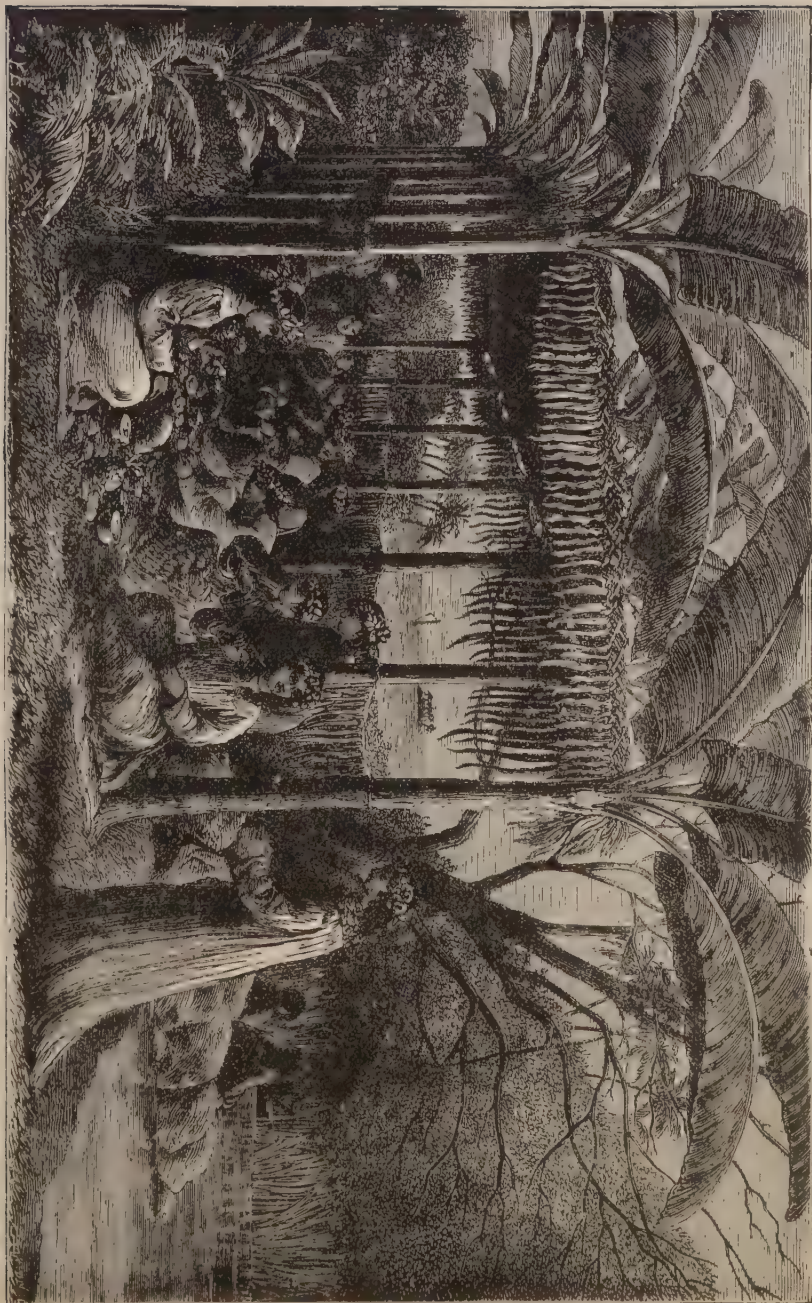
Ka-a-hu-ma-nu, the favorite wife of Kamehameha I., was associated with Liholiho in the government. This position she held until her death. She proved docile to the instructions of the new teachers, and was baptized in 1825.

#### CONVERSION OF KEOPULANI.

Keopulani, the mother of the king, was held in great veneration by the people. It had been so under the reign of her husband, Kamehameha I. "In the days of paganism, so sacred was her person, that her presence did much to awe the enemy. In early life she never walked abroad except in the evening, and then all who saw her prostrated themselves to the earth."

But this woman had followed the customs of her country and had two husbands. Hoapili, one of her husbands, was appointed in 1823 gov-





NATIVE FEAST.

ernor of Maui. "They took with them, as a domestic chaplain, Pu-aa-i-ki—better known as Blind Bartimeus. He was the most spiritually enlightened native on the islands. They also took Taua, a teacher from the Society Islands.

At this time the missionaries had received considerable reinforcement. The London Missionary Society had sent two native chiefs, under the conduct of Mr. Ellis for the purpose of inaugurating a mission among the Marquesas group. They were attended by the Rev. Daniel Tyerman, and George Bennett, Esq., deputies of the London Society. These, landing at Hawaii on their way, the two native chiefs and Mr. Ellis were induced to remain. The American Board also sent out a new company of missionaries in 1823. Keopulani secured the appointment of two missionaries, Messrs. Stewart and Richardson at Lahaina.

About this time Keopulani made this public declaration: "I have followed the custom of Hawaii in taking two husbands in the time of our dark hearts. I wish now to obey Christ and to walk in the right way. It is wrong to have two husbands, and I desire but one. Hoapili is my husband, and hereafter my only husband." This woman gave every testimony in her life of genuine conversion. She died in September, 1823, having been admitted to membership in the church. She charged that none of the old heathen ceremonies should be permitted at her funeral. Her funeral was that of a Christian. It was attended by more than three thousand people. The missionaries made it an impressive occasion. "The spectacle was transient, but the influence of that death and burial has never ceased to be felt by the Hawaiian nation."

#### DEATH OF THE KING.

A succession of events now took place which opened a more effectual door for Christianity in the Sandwich Islands. The king, Liholiho, or Kamehameha II., accompanied by the queen and a suite of natives, sailed on a visit to England about the close of the year 1823. While in England the whole company had measles, and both the king and the queen died. The news reached the island in 1825. Kaahumanu, of whom we have spoken as associated in the government, and of a favorable disposition toward Christianity, now after the death of the king, acting as regent, wrote letters to the several islands, and sent her salutations to the chiefs of the people and the missionaries, announcing the national bereavement and proposing a season of humiliation and prayer, and exhorting the people to look for comfort to the "good word of God." The funeral and all the memorial services observed on the occasion were strictly Christian, and made a deep and general impression in favor of Christian-

ity. It was agreed that the young Prince should be under the instruction of the missionaries, and that Kaahumanu, assisted by her Prime Minister, should administer the government. The Prime Minister was especially attached to the Christian cause, and used all his influence, not only to discourage all idolatrous practices, but also all immorality. He was active to foster Christian churches and schools.

#### ENCOURAGING PROGRESS.

In 1825 there was a revival at Honolulu. More than one hundred natives were baptized, and among the number was Kaahumanu. The same year the Prime Minister instituted a prayer-meeting in Oahu. Special religious interest was also manifested at Lahaina, Kailua and Hilo. A very marked change was observed as taking place among the people of Hawaii. Mr. Bishop made a tour of three hundred miles upon the island. In the entire journey he saw but one drunken man, although only two years before drunkenness was a prevailing vice, and whole villages seemed abandoned to it.

“At the dedication of a large church at Kailua more than four thousand persons attended, the occasion being such a day of rejoicing as had not been before witnessed on the island. At Kowaihae, to the north of Kailua, the audiences twice numbered upwards of ten thousand. In the course of a tour through four of the islands for the purpose of visiting the schools, two hundred and twenty-five schools were visited, in which were being taught 10,200 children.”

Kaahumanu ruled the country with great prudence. She had been of a tyrannical and revengeful temper. All the people marked the change which Christianity had effected in her character. They called her “the new and good Kaahumanu.” She conducted the government through an eventful and critical ordeal. She died in 1832.

#### A GREAT REVIVAL.

In the year 1837 the infant church in the Sandwich islands experienced a remarkable revival. There were, at the time, seventeen missionary stations under the superintendence of twenty-seven ordained missionaries, with sixty helpers. A knowledge of the Christian religion was general. There needed only that the preachers should earnestly call the people to repentance and personal consecration to the service of God. With common consent the ministers turned their efforts in that direction, and the churches prayed for the outpouring of the Holy Ghost. There was a wonderful answer to these labors and prayers. Dr. Young relates : “The evidences of the Holy Spirit’s presence were everywhere visible. They were seen in the immense congregations that gathered to hear the



Word ; in the melting down, even to tears, of old, hardened sinners, who had, till then, resisted the truth ; in the interest in divine things awakened among the young, many of whom were found in the sugarcane or banana groves praying and weeping ; and they were seen in the improved spiritual condition of the members of native churches, respecting whom the testimony is borne that ‘for their ardent feeling and uniform activity in religion they would be ornaments to any church in the United States.’” As the result of this gracious visitation, 20,297 persons were, after careful examination, admitted to church fellowship during the years 1839–41. The total admissions from the beginning of the mission were, up to this time, 55,300.

#### ORGANIZATION OF THE NATIVE CHURCH.

In 1848 it was decided that the Sandwich Islands needed no longer to be counted among foreign missions. Christianity was as fully the religion of these islands as of any other country. There was no heathen religion, no heathen worship. Christian churches and schools were everywhere. The Christian Sabbath was observed. There was a good Christian literature, and the native churches were self-sustaining. Under these circumstances the American Board made arrangements for closing its work and withdrawing its agents. The church on the island was organized for its own support and control under the title of the *Hawaiian Evangelical Association*. Some of the missionaries chose to remain and minister to the churches they had built up. These were, therefore, released from their engagements with the Board. Others were withdrawn and sent to other fields.

#### TITUS COAN.

Among those who chose to remain was Rev. Titus Coan, a sketch of whose labors will close this brief notice of the evangelization of the Sandwich Islands :

Born at Killingworth, Connecticut, in 1801, the son of a farmer, Titus Coan was, in his youth and early manhood, a farmer and school teacher and officer in a military company. Ardent and full of energy, and possessed of a sprightly mind and an excellent physical constitution, he had eminent qualifications for the work to which he was afterward called. He was licensed to preach in 1833, and served for a time as supply of a church in Rochester, New York. He was sent by the American Board on an exploring expedition to Patagonia, and after his return was appointed to missionary work in the Sandwich Islands. He landed at Honolulu with other missionaries June 6th, 1835, where the missionaries were in counsel. He chose Hilo, in Hawaii, as his place and reached it about the middle of July.

## AT HILO.

Hilo is situated on a beautiful crescent-shaped harbor, the beach of which is composed chiefly of fine volcanic sand. Three streams of water run into it in different places, and the mouth of the harbor is protected by a lava reef, one mile from the shore. The western side of the harbor is sufficiently deep to admit ships of any size. The land is covered with beautiful vegetation of various sorts; and back of the city, in the distance, are the volcanic mountains, Kea and Loa. When Coan arrived the city had but one framed house, all the others being of stone and mud with thatched roofs. The

framed house was a two-story building belonging to Rev. Samuel Goodrich who left in the fall, and Mr. Coan took possession of the house. In three months he had made sufficient advancement to be able to preach. He now commenced work as a traveling preacher. His district was a belt one hundred miles long, lying along the northeast and southeast coasts of Hawaii. Its width was from one to three miles, and more in some places. Next to this belt is an almost impenetrable forest of from ten to twenty-five miles in width;



TITUS COAN.

then comes a more open but jungly and mountainous district, with a fair sprinkling of wild animals. And last, but not least, are the two volcanic cones, Kea and Loa, the first of which is extinct; the latter, as already stated, is one of the most active on the globe. The shore belt, which is the only inhabited part of the country, contained at this time about 15,000 or 16,000 natives. Foreigners were few. Mr. Coan began to make the rounds of his field several times every year. As at this time there were no horses or other means of conveyance in Hilo, his journeys were made on foot. He often ran risks on these expeditions. His chief diffi-

culty lay in crossing the streams, which are swift, treacherous and liable to sudden changes of rising in a few minutes from tiny rivulets to formidable torrents. With the assistance of the natives, however, and aided by his indomitable pluck, he managed to overcome all obstacles. Various means were devised for crossing these streams. Sometimes a rope would be thrown across and fastened to trees on both sides, and Mr. Coan would throw himself into the stream and drag himself over by means of the rope. Sometimes he would mount the back of a native, who would wade the stream, the increased weight enabling him to secure a better footing. He once crossed a torrent in this manner only fifty feet above a cataract 426 feet high. A single false step on the part of the native would have hurled both into destruction. He never stopped for the streams. His appointments were sent out twenty, thirty or even fifty miles ahead, and a failure in one would disconnect the whole chain. There were about eighty streams of various sizes in the district, and none of them were bridged.

As to the natives, to whom Coan preached, open idolatry was almost unknown to them, but ignorance, superstition and vice were prevalent; and, as a consequence, the stronger oppressed the weaker. All the lower classes were the property of chiefs, who could at will drive off their cattle, take away their household goods, or otherwise abuse their poor subjects. As time passed, Mr. Coan purchased a horse to use in his journeys, but this did not aid him materially in crossing the streams. Sometimes, also, at the end of a trip, he would take a canoe and return home by sea; but even in this way he often ran great risks. In fact, he was constantly in peril, both by land and sea; but he took his life in his hand and pressed onward in the work. Such was the work in the Hilo District.

#### WORK IN PUNA.

The Puna District was also put into the hands of Mr. Coan. It is a belt averaging three miles in width, and is almost a dead level. It has a rich volcanic soil, very porous and full of cracks and fissures, which drain off all the water, so that there are no streams above ground. Rain falls are abundant, and the rapid drainage of the surface makes numerous subterranean springs and fountains which burst out along the seashore. But farther inland the country is broken and mountainous, full of caverns and lava bubbles, and sloping up gradually to the great cone of Mauna Loa. These highlands are for the most part covered with forest and jungle. Next to Puna lies Kau, on the border of which are several villages, containing 600 or 700 people. These villages were under the charge of Mr. Forbes, but as he had to cross an old lava bed



about fifteen miles wide to reach them, Mr. Coan took them under his care. He made his first tour, in the Hilo and Puna districts, in the first six months of his work on the island.

In the fall of the next year, he set out on foot to make the tour of the island. Great interest was manifested by the natives he preached to on this trip. He preached in Puna very often three, four and even five sermons in a day. Occasionally, when there were several villages close together, the people of the first, after hearing him preach, would follow him to the next, and so on, thus getting the benefit of several sermons. Often, in the more thinly settled districts, or where the villages were remote from the road, the people would bring their aged, sick, or infirm, down to the wayside, and request to have the gospel preached to them. This request Mr. Coan could never refuse to answer, as he always considered it might be the last time for some of them. And too often it proved to be the case. During this thirty days' tour many converts were made; among them, the High Priest and High Priestess of the volcano. The former had been guilty of many atrocious crimes, but now seemed truly penitent. This trip aroused such interest among the people that many moved to Hilo temporarily, in order that they might hear the Word more fully. The population of Hilo was thus for about two years increased to 10,000. Little temporary cabins and sheds dotted the hill-sides everywhere. The great native house of worship, 85 feet by 200, was filled to overflowing; hundreds were compelled to remain outside. After a few Sundays of this, a large number of natives provided themselves with ropes and axes, and going up into the forest three or four miles, began cutting down trees suitable for framing timber, and dragging them to town. Being asked what it was for, they replied that they were going to build another and larger house of worship, so that all could have the privilege of hearing preaching. Their plan was that the Hilo people should meet in the morning in the larger house, and the Puna and Kau people in the smaller house. In the afternoon they were to exchange places. They finished the house in about three weeks from the beginning of the work. No floors were put in either house. The ground was pounded hard and covered each week with dried grass on which the people sat. If a large crowd was present, the people were made to stand in compact rows till all were arranged, when the word was given to sit down. The men were seated apart from the women. Mr. Coan kept up his tours through the country still, however. Such a religious awakening is rarely seen anywhere. All Hawaii was astir. The fame of this revival spread among the other islands of the group. Their inhabitants were puzzled to know what it could mean. Many said

the Hawaiians were thorough hypocrites, and professed to be disgusted with the proceedings. The work continued, however, and a large proportion were found to remain faithful. Many of the meetings resembled the old-fashioned Methodist camp meeting. Some of the foreign inhabitants were converted as well as the natives.

November 7th, 1837, a great calamity overtook the people of Hilo. In the evening of that day a strange sound was heard on the beach followed by a wild wail from the natives. Rushing out to see what the matter was, Mr. Coan found a gigantic sea wave had rushed in upon the shore sweeping everything before it. About 200 people were carried off by the retiring waters, and were being tossed to and fro by the surging waves. The strongest ones by desperate efforts reached the shore, but the weaker were carried out to sea. Twelve were picked up by the boats of a whaling vessel which lay at anchor in the harbor. Thirteen were drowned. This disaster had the effect of making the survivors still more serious. The wave came almost like a thunder-clap; it was totally unexpected.

#### RESULTS OF THE REVIVAL.

Three thousand or more were converted during these meetings. Mr. Coan kept a pocket record of all professed converts in order to tell how many returned to their old ways of life, and how many remained faithful. Out of this pocket list 1705 were selected for admission into the church. The rest were allowed to remain awhile in order to prove them more fully. Those who had been chosen were admitted into full connection on the first Sabbath in July, 1838. The house was crowded and the baptismal ceremony was performed with great impressiveness. The converts were seated in rows along one side of the house, and, Mr. Coan passed up and down between the rows sprinkling them; a large portion of the assembly were in tears. It was a day long remembered in Hilo. Mr. Coan kept an account of all members so that he would know just what had become of each one. He also kept an account of births, deaths, marriages, etc. During the first five years that he spent in Hilo, between 7,000 and 8,000 were received into the church. Whenever any members removed to other places, he would write to the pastor in that place to look after them, and report to him occasionally and tell him how they were conducting themselves. The Creed or Confession of Faith was the Bible. Doctrinal differences were allowed to play as little part as possible. They were merely required to keep all the precepts of the Bible. The use of tobacco and stimulants was discouraged as far as possible, though not absolutely prohibited. A large number of the natives abandoned the use of these articles, and stuck to their good resolutions. Mr. Coan

GIGANTIC SEA WAVE.





taught them as far as possible by precept and example instead of by restrictions and penalties, for he believed it to be the better way.

#### A BOARDING SCHOOL.

In 1838, Mrs. Coan began a boarding school for girls. The natives built a house for the purpose. The school opened with twenty pupils, varying from seven to ten years in age. The natives engaged to bring in weekly supplies of provisions. This plan was kept for awhile, but was superseded by another. A tract of land was set apart for the school, and was cultivated by the natives. Occasionally little presents were made by strangers, but, for the most part, it was sustained by the people of Hilo. The scholars were taught the rudiments of necessary book knowledge, and trained in domestic duties. Most of them became members of the Hilo church, and were noted in after life among their companions for their neatness, industry and piety. This school was broken up in 1846. Mr. Coan, for a time, had the supervision of the common schools as a part of his regular work. There were about fifty of these, with some two thousand children. He had to see that they were supplied with slates, slate-pencils and books. As he went his rounds he examined them whenever he had time, in order to see what proficiency they had attained in their studies.

Another branch of the missionary's duties was attending the sick. But this involved so much work that he could not give the necessary attention to all of his patients. However, with the aid of his medical library and medicine chest, he performed the office of physician to the best of his ability until 1849, when Charles H. Wetmore was sent out to fill the place; thus Mr. Coan was relieved of a great responsibility. Also the care of the schools was taken by Mr. and Mrs. Wilcox.

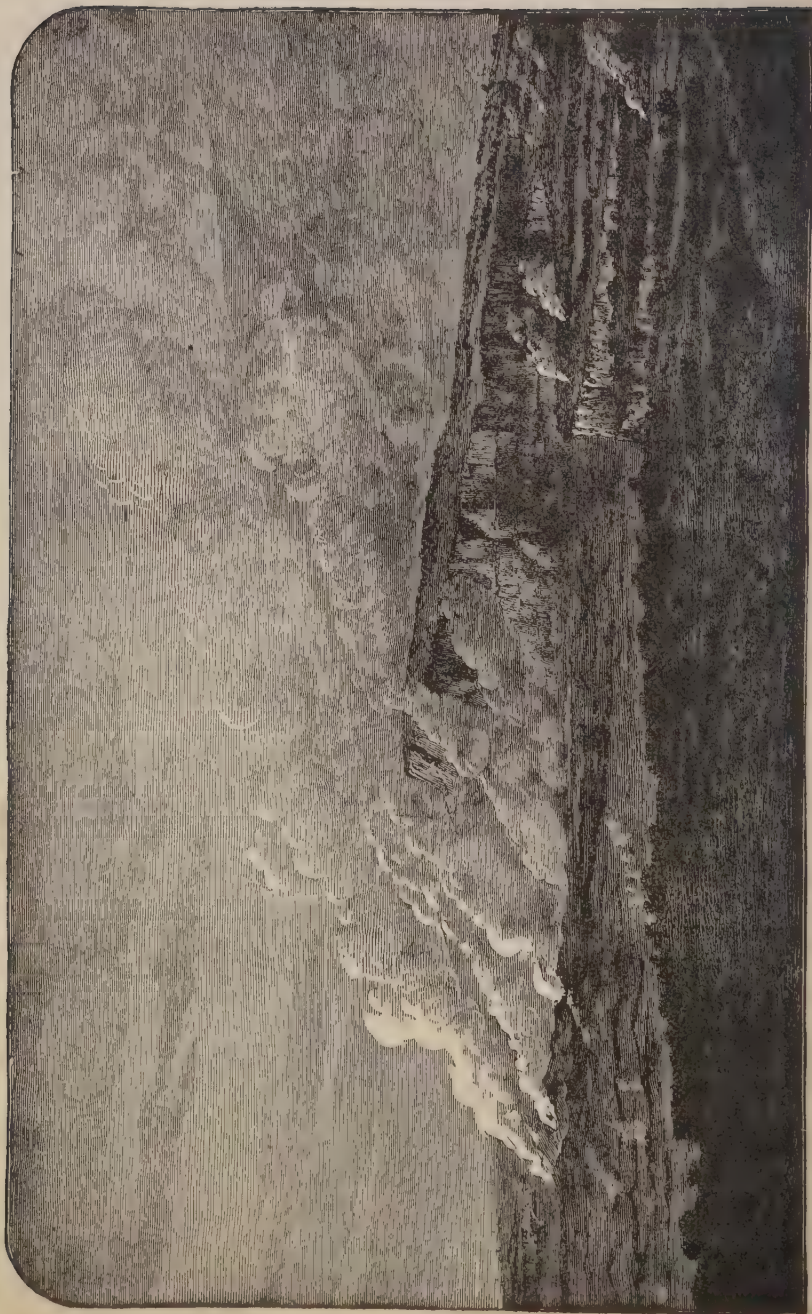
Hilo was a stopping-place for ships, especially whaling vessels. The missionaries had always received the sons of the sea as hospitably as possible, and looked after their welfare spiritually as well as bodily. Much good was done in this way. Mr. and Mrs. Coan did their part in this work also. Some evil effects, however, seemed imminent from a visit paid to the island in 1840, just after the great revival. Charles Wilkes, heading an United States exploring expedition, arrived in the bay. He had with him quite a corps of scientific men who were to make researches in their respective departments. An expedition was to be made to the top of Mauna Loa, and observations were taken from that point. A large number of natives were required to act as bearers, in order to transport provisions, instruments and materials for a house to the top of the mountain. But this involved working on Sunday, which

almost demoralized the natives, who had been taught that the Sabbath must be strictly observed. Some died of the fatigue and exposure involved. The work went on for three months, during which time there was a large falling off in the congregations. It took years to restore matters to their former state. Most of the Christians, however, remained firm, but the trip had an evil influence on efforts for the conversion of others for a long while afterward. Still, it afforded our missionaries the opportunity of making the acquaintance of many distinguished scientific men. Occasionally national ships entered the harbor of Hilo. Probably four thousand of all kinds visited the harbor during Mr. Coan's residence there. Services were held on Sunday afternoons for the benefit of seamen and all English-speaking residents or visitors. An old stone house was fitted up as a library. In these ways much good was done; many were converted.

#### VOLCANIC ERUPTION.

In 1840 a great eruption took place from Mauna Loa. This mountain is probably the largest volcanic cone in the world. Prof. James D. Dana estimates that it is one hundred and twenty-five times as large as Vesuvius. Besides the crater at the top, it has on the eastern slope the great crater called Kilauea. This latter is the largest active crater in the world, being about seven and one-half miles in circumference, and from seven hundred to twelve hundred feet deep. The largest extinct crater is that of Haleakala in East Maui, one of this same group of islands. It is about thirty miles in circumference and eighteen hundred feet deep. Its floor is studded with extinct cones varying from four hundred to six hundred feet in height. Viewed from the top of the crater, they look like heaps of sand dropped from a dump-cart. The wall of the crater is broken down on one side, so that visitors can have access to any part of the floor. This crater, as indeed are all the Sandwich Islands' craters, is formed of lava. In this respect it differs from Vesuvius, which is a mountain of ashes and cinders, with tufa mixed. From the nature of the materials, Vesuvius has the steepest slope, lava cones having a more gradual slope than those formed of cinders or tufa. The Sandwich Islands seem to be entirely of volcanic origin. In times of great eruptions lava, steam and sulphurous gases burst out from various places; in fact, they may appear anywhere on the mountain.

The eruption above mentioned was first noticed on May 30th. It burst out about 1,500 feet below Kilauea, and pursued its way under ground about four miles, breaking out in the bottom of an old crater and after consuming the vegetation growing there, went on underground two miles more, when it again broke out. So it went, breaking out at



CRATER OF KILAUEA.



different spots till within ten or twelve miles of the sea, when it burst forth and continued on its way to the sea on the surface. It entered the sea at Nanawale in a stream a mile wide, pouring over a perpendicular cliff thirty feet high. The turmoil was terrific. The waters were heated for a great distance, and this circumstance, combined with the poisonous gases, killed vast numbers of fish. Dense clouds of steam arose, obscuring everything in the immediate vicinity. This was on June 3d, five days after the eruption began, and about seventeen miles from Hilo. It continued to pour into the sea for three weeks, and the torrent of lava completely cut off all communication between the two portions of Puna. Such clouds of steam arose at the spot that the sun and stars were obscured, while the brilliant light on the mountain could be seen one hundred miles away at sea, and was so bright that fine print could be read at midnight at a distance of forty miles. The whole length of the stream was about thirty miles. No lives were lost, and only a few small hamlets destroyed. The inhabitants of these walked off with their movable property and erected their grass huts in new quarters.

Numerous have been the eruptions from Mauna Loa during the present century.

Besides the eruption of 1840, notable eruptions occurred in 1843, 1852, 1855, 1868, 1880 and 1887.

Of these the most notable is perhaps that of 1880. The eruptions are by no means limited to the craters, but are liable to burst forth from any part of the mountain. That of 1856 broke out near the summit of the mountain. Mr. Coan says: "Day after day, and night after night, we could trace this stream until it entered the deep forest, when the scene by day would often be made beautiful by the vast clouds of white vapor, rolling up in wreaths from the boiling streams and water basins below. In the night-time the spectacle was one of unrivaled sublimity. The broad and deep river of lava, moving resistlessly on through the festooned forest trees, would first scorch the low plants and fallen timbers of the jungle, until they took fire, when suddenly a roaring flame would burst forth, covering perhaps a square mile, and rushing up the hanging vines to the tree-tops, leaping in lambent flashes from tree to tree, would make a light so gorgeous, that, for the time being, night was turned to day."

This eruption lasted fifteen months, and caused some little anxiety, as it headed directly for Hilo. It stopped, however, when seven miles away. But the great eruption which broke out November 5th, 1880, is the most celebrated in Hawaiian history. It burst forth from the side of the mountain, and 12,000 feet above the sea level. Says Dr. Coan:

"The glare was intense, and was seen at a great distance. Brilliant

jets of lava were thrown high in the air, and a pillar of blazing gases mounted thousands of feet skyward, spreading out into a canopy of sanguinary light which resembled, though upon a larger scale, the so-called 'pine-tree appendage' formed over Vesuvius during its eruptions by the vertical column of vapors with its great horizontal cloud.

"Meanwhile a raging river of lava, about three-fourths of a mile wide, and from fifteen to thirty feet deep, rushed down the northeast flank of the great dome, and ran some thirty miles to the base of Mauna Kea. This stream was composed mostly of *aa*, or scoria. It hardened and ceased, but a stream of *pahoehoe*, or field-lava, was now sent off to the southeast toward Kilauea. The roaring furnace on Mauna Loa remained in full blast. Down came a river of lava in several channels, flowing in the direction of Hilo. This divided itself in places and reunited, leaving islands in the forest. This stream crossed the flow of 1855-56, followed its southeast margin and fell into our great upland forest in a column from one to two miles wide. There was the sound as of a continuous cannonading as the lava moved on, rocks exploding under the heat, and gases shattering their way from confinement. We could hear the explosions in Hilo; it was like the noise of battle. Day and night the ancient forest was ablaze, and the scene was vivid beyond description. By the 25th of March the lava was within seven miles of Hilo, and steadily advancing. Until this time we had hoped Hilo would not be threatened; but the stream pursued its way. By the first of June it was within five miles of us, and its advance, though slow, was persistent. It had now descended nearly fifty miles from its source, and the action on Mauna Loa was unabated. The outlook was fearful; a day of public humiliation and prayer was observed. But still the lava moved onward, heading straight for Hilo. One arm of the stream was now easily accessible on its northern margin, and two more were moving in the deep jungle so far to the south that visitors had not the time or the patience to penetrate to them. It now began to appear that should these streams unite, no trace of Hilo or of Hilo harbor would remain. Some of our people were calm, others were horror-stricken. Some packed their goods and sent them to Honolulu or elsewhere, and some abandoned their houses.

"The northerly wing of the stream now hardened, clogging the channel in which the lava was taking its way to the center of the town. But this check gave additional power to the southeast wing, so that on the 26th of June a fierce stream broke out from the great lava pond and came rushing down the rocky channel of a stream with terrific force and uproar, exploding rocks and driving off the waters. Hilo was in trouble. We were now in immediate danger. The lava, confined in the water

channel of from fifty to a hundred feet wide, advanced so rapidly that by the 30th of June it was not more than two and a half miles from us."

Still nearer it came. Young and old visited it. It was but a few minutes' walk from the village. Scores bore away trophies and mementoes in the way of cups, vases, canes, &c., formed of the molten lava.

Nearer and nearer. It was finally agreed that in three days it would be pouring into Hilo harbor. On the 10th of August it was one-half mile from the town. On that day the action began to abate. In two days more "the great red dragon lay stiffened and harmless at the borders of the village. The relief was unspeakable.

By this eruption one hundred square miles were covered to an average depth of twenty-five feet—enough to cover the State of Connecticut to a depth of six inches.

#### CHURCH BUILDING.

Late in 1840 the great meeting house in Hilo was blown down. The natives immediately determined to build another, and providing themselves with axes and ropes, went up into the forest and cut and dragged timbers for the new house. When the frame was erected, it was covered with thatch, holes being left in the walls to serve as windows. No floor was laid. There were at this time about fifty meeting houses of this kind in the district. Their size, of course, varied according to the population. The one we have just mentioned had a capacity of about 2,000. Others held from 1,000 to 500, and so on down to 150. This large church lasted about sixteen years. It was then determined to replace it with a more durable one. The first design was to build it of stone, but so many difficulties were found in the way of the execution of this plan, that, after a year's hard work, the idea was given up, and it was built of timber. This afterwards proved to be the best; for the violent earthquakes which occasionally visit the islands destroy stone walls, but do not damage frame buildings so much. The building of the house occupied nearly a year and a half. It was finished in the spring of 1859. When it was dedicated there was a debt of \$600 on it, which was paid by a collection taken up at the time. The total cost was about \$13,000. Several thousands more were spent in painting the house, purchasing a bell, and keeping the building and grounds in order. The natives willingly undertook each duty that fell to them. They also had greatly improved religiously. Mr. Coan, when he first arrived, was greatly troubled by the coldness and formality of their prayers. The revival, however, almost completely revolutionized this state of affairs.



## NATIVE ASSISTANTS.

Mr. Coan had native assistants whom he sent out in pairs all through the district. These aided him a great deal in keeping the sick or the backsliders in view. The natives gave him much trouble at times to know where they were. They are of a fickle, unsteady disposition. Sometimes a man will spend nearly all his property in building a fine house, and then leave it and go to a remote part of the island. Most of them dislike staying long in one place. Often when removing, a man will take out a church letter at the church he is leaving and neglect to hand it in at his new home; as he often changes his name, it is very difficult to keep track of him.

In 1841, after applying a strict discipline and cutting off 553 persons from church membership, Mr. Coan still had 6,402 members in his church at Hilo.



KING KALAKAUA.

In 1849 he reported under his charge twenty-five places of worship, all supplied with houses by the voluntary contributions of the people. In 1865 he wrote that some of the churches were doing nobly in contributing for new church edifices. In 1870 the Hawaiian Christians had church property valued at \$250,000. The same year over \$30,000 were collected for religious purposes.

Mr. Coan continued his work in Hilo until his death, December 1st, 1882. He was then in the eighty-

second year of his age. Few missionaries were more laborious than Titus Coan; few have labored with more prudence and success in the Master's cause.

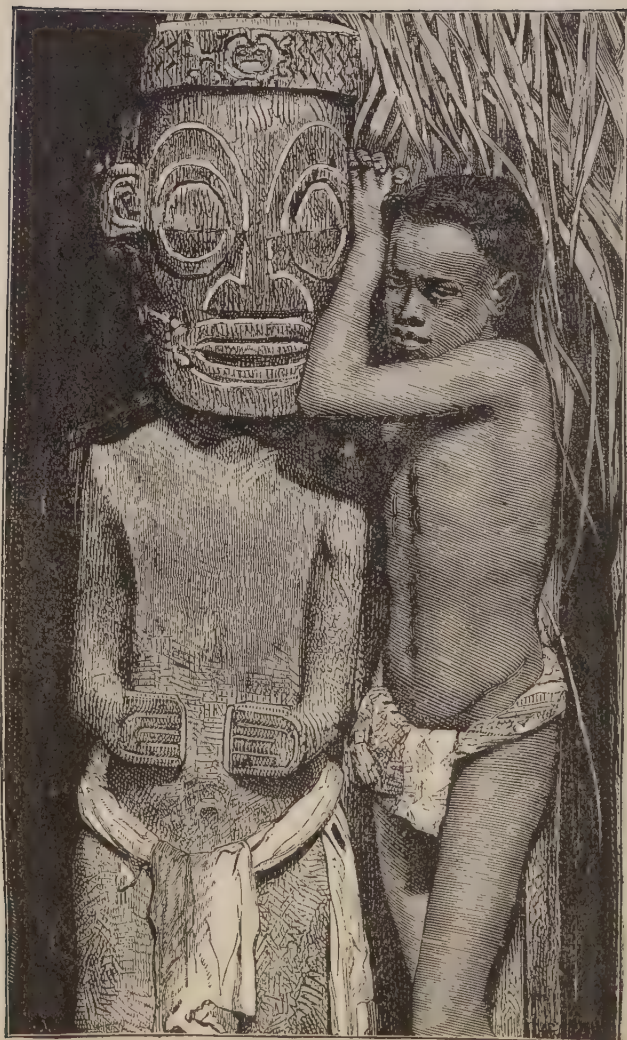
The church in Hawaii has been for many years not only self-sustaining but has engaged actively in missionary work. In 1853 they sent missionaries to the Marquesas Islands, and it is chiefly by the Hawaiians that this group of islands has been reached.

But the native population of Hawaii is fast dying out and foreigners are beginning to control the country. Great numbers of Chinese are there. They are warmly welcomed and it is said are making good citizens. They are far more industrious and frugal than the natives, and much superior to them in business capacity. Many Americans are emi-

grating to the country and the American ministers control the church, although they constitute only about one-sixth of all the preachers engaged in the work.

#### A BLOODLESS REVOLUTION.

King Kalakaua has of late years grown very dissolute and negligent of the interests of the government. He is addicted to drinking and gambling, and is very corrupt in his social life. He has borrowed large sums of money which he has thrown away at the gaming table. There seems to be little hope of his reforming. This conduct has at last brought about a revolution. In the early part of July, 1887, a mass meeting was held at Honolulu in which resolutions were adopted demanding of the king that he dismiss his cabinet and form a new one under the advice of parties whom the meeting named, and that the new cabinet, thus formed, revise the constitution of the government. The king submitted without resistance. The new cabinet was composed entirely of Americans and Englishmen. The Premier, William L. Green, who is also minister of Foreign Affairs, was an American planter and commission agent who had lived several years at Honolulu. Godfrey Brown, the Minister of Finance, was the son of an old English resident. C. W. Alsford, the Attorney General, was a Canadian. L. A. Shurston, the son of an American Missionary, was appointed Secretary of the Interior. A new constitution was framed, and after being endorsed by the Supreme Court was signed by the king. This constitution vests the real governing power in a legislative assembly. The king draws a yearly salary and affixes his name to public documents as may be required of him. The native dynasty is virtually overthrown, and a republic established in its stead, by a revolution in which there was neither bloodshed nor strife. Thus has passed away the sway of the native power in Hawaii.



ISLAND BOY AND IDOL.



# BIBLE LANDS.

## CHAPTER XXX.

### SYRIA.



SYRIA and Armenia are the two principal provinces of Turkey in Asia. They are much larger than the ancient provinces of that name. Syria, as it is to-day, includes ancient Syria, Palestine and portions of the country immediately to the north of them.

The inhabitants are a mixed people. Bedouins are numerous in the desert and sterile parts of the country; elsewhere the population is a promiscuous array of Turks and descendants of the ancient inhabitants. A considerable portion are nominally Christians; but they have little of Christianity, except the name and a few ceremonies. The spirit of Christ is not in them. The spiritual head of the church is the Armenian Patriarch. Their religious ceremonies are somewhat similar to those of the Greek church.

The Turkish, Arabic and Bedouin inhabitants are Mohammedans. A considerable sect, called Druses, live in the neighborhood of Mt. Lebanon. They are a very hardy, independent race, supposed by some to be descended from the ancient Moabites, who emigrated from Hauran about the time of the Crusades. What their tenets are it is difficult to ascertain. Very few of them really know themselves. They reject the name of Christians, and also of Mohammedans. Their creed seems to be a mixture of Mohammedanism and Paganism. The sect originated with a caliph of Egypt, Hakim by name, but their own name is taken from a zealous follower of Hakim, El Drusi. Hakim they worship with divine honors, believing him to be the tenth and greatest incarnation of God. They remained independent until 1835, when they were subdued by Ibrahim Pasha. They have always been bitterly hated and savagely persecuted by the Maronites, a sect of so-called Christians who recognize the Pope of Rome as the head of the church—Syrian Roman Catholics. The Maronites have a local Patriarch of their own, and are wholly distinct from the Armenian church, which has but few adherents in Syria, its stronghold being in Armenia.

## ANCIENT CUSTOMS.

The manners and customs of the people, as in all other Oriental countries, have changed but little for centuries. One may go through the land and see them ploughing with the same rude, primitive plough that was used by the patriarchs of old, viz. : a sharpened stick, shod with iron, and fastened to two rude handles. It can at best scratch the earth



SELLING BREAD.

BEDOUIN GIRLS.

OFFERING WATER TO TRAVELERS.

but two or three inches in depth. With such shallow cultivation crops are necessarily scanty, and the excessive taxes and occasional droughts keep the mass of the people extremely poor. The primitive mode of threshing grain is still in vogue in many places, viz. : a threshing floor, where the grain is either trodden out by oxen or crushed out by having a heavy roller dragged over it by the same patient beasts.

The traveler may still see in use ox-goads probably of the same pattern as the one used by Shamgar in slaying six hundred Philistines. They are eight or nine feet long, furnished at one end with a goad, and at the other with a spade-shaped weapon, used in cleaning the plough-share.

In cucumber or melon patches are often small huts or lodges for protection from the sun; some one is stationed in them in fruiting time to keep watch and guard the fruit from robbers and the incursions of wild animals. But during the remainder of the year the lodges are empty and deserted, thus illustrating the meaning of the passage: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers."

Many of the people are shepherds. They lead their flocks out of their folds in the morning, and return at night. If by any chance two flocks are mixed, each shepherd has only to call aloud and his own sheep will follow him; nor will they follow any other. Cases have occurred where a man claimed a sheep that belonged to another. The judge sent each one out and commanded each to call the sheep, which immediately followed its rightful owner. Furthermore, many sheep are named, and the owner can call to his side any one he chooses. "The sheep hear his voice; a stranger will they not follow; and he calleth his own sheep by name, and leadeth them out."

When traveling, a man usually places a vessel of water by the bolster upon which he lays his head at night, just as was done in the days of Saul, whose spear and cruise of water David carried away from the side of his bolster.

Even in the matter of making their religion conspicuous, the people have not greatly changed. The Mohammedans, like the Pharisees of old, love to pray on the house-tops, "and in the corners of the streets, that they may be seen of men."



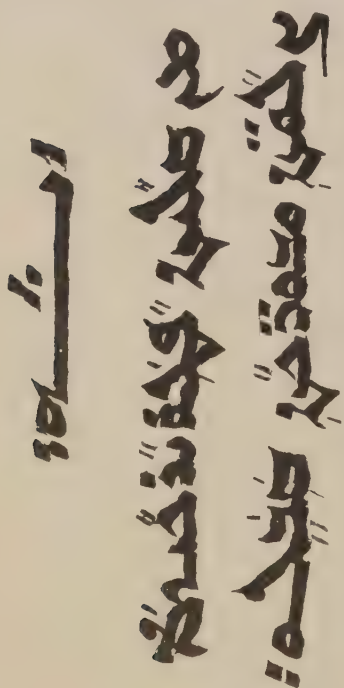
MARONITE PATRIARCH.



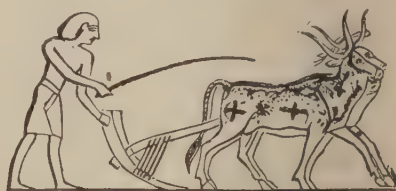
Their houses are of the same pattern that has been in use for three thousand years, chiefly of one story, and almost invariably flat-roofed. Letting a sick man down through a hole in the roof is thus seen to be quite practicable.

Their books, before the advent of the missionaries, were mere rolls of parchment, written in columns, and unrolling from right to left; as fast as you unroll at one side you roll up at the other till you reach the end, when you turn over and read the other side in the same manner. Thus a volume is a "roll of a book" and "written within and without."

Dr. Hartley tells us that "the Armenian brides are veiled during the marriage ceremony, and hence deceptions have occurred in regard to the person chosen for a wife. I am informed that on one occasion a young Armenian at Smyrna solicited in marriage a younger daughter whom he admired. The parents of the girl consented to the request, and every arrangement was made. When the time for solemnizing the marriage arrived, the elder daughter, who was not so beautiful, was led by the parents to the altar, and the young man was unconsciously married to her. And it came to pass that in the morning, behold it was the elder



SYRIAC WRITING.



ORIENTAL PLOW.

daughter! The deceit was not discovered till it could not be rectified, and the manner in which the parents justified themselves was precisely that of Laban, 'It must not be so done in our country, to give the younger before the first-born.' It is really the rule among the Armenians that neither a younger brother nor sister be married till their elder brother or sister have preceded them. It was in conversation with an Armenian at Smyrna that this was related to me. I naturally exclaimed: 'Why, that is just the deception that was practiced upon Jacob.' 'What deception?' he replied, for he was ignorant of the Old Testament. Upon

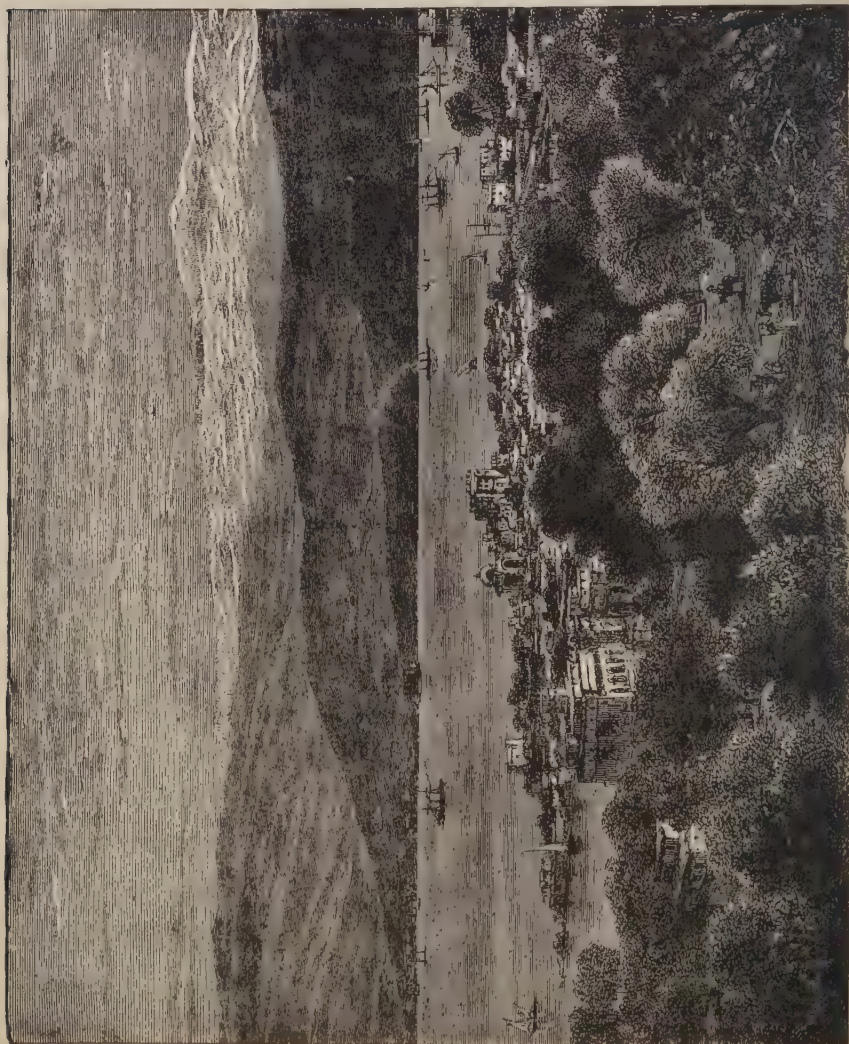
giving him a relation of Jacob's marriage, he assented to it at once as a circumstance no way impossible."

Oriental nations are noted for the profuseness and shallowness of their greetings. The people will, to this day, fall on each other and kiss each other, though anything but friendly at heart, thus reminding one of Joab's treachery toward Amasa. Their salutations are meaningless, because their hearts are cold; thus greetings come to be mere formalities, and are as devoid of meaning and feeling as occidental commonplaces concerning the weather. In Syria if you meet a friend in the morning, he says, "May your morning be happiness." You answer, "And yours be peace." He asks, "How is your condition?"—"If it please God, you are happy."—"Thank God, I am happy."—"And how is your pleasure?"—"That God give you peace." On leaving, he says, "By your permission, I depart."—"Go in peace."—"And God give you peace." In traveling, you salute a man with, "May God be with you." He replies, "And God keep you." You stop at a person's door, and he says, "You are welcome; do me the favor to walk in." You answer, "May God increase your bounty." He replies, "And God give you long life." From such customs one may better understand the treachery of Judas, or the question of Joram, "Is it peace, Jehu?" For another form of salutation is to ask, "Is it peace?" and your friend replies, "It is peace." We may see, also, why the Savior placed special emphasis upon his farewell to his disciples. He wished them to understand that his greeting was not after the cold, formal manner of the world, which says, "Go in peace," or "Peace be with you," and only speaks from the lips, and not from the heart. "Peace I leave with you; my peace I give unto you; *not as the world giveth, give I unto you.*" One more noticeable thing is that Christ wanted his apostles to be polite; for he bade them to salute a house whenever they should enter it. Politeness is a Christian duty that is much trampled upon by some ministers and so-called evangelists.

#### FIRST MISSION WORK.

Mission work in Syria was first begun by the American Board, which, in 1818, took steps to commence work in Western Asia. The first missionaries appointed were Revs. Pliny Fisk and Levi Parsons, who sailed for Palestine in the fall of 1819. After a short stay at Smyrna to study modern Greek, they made an extensive tour through the territory of the "seven churches of Asia," Mr. Parsons began work in Jerusalem in 1821, but his health failed, and he died early in 1822, at Alexandria, in Egypt. Mr. Fisk proceeded to Malta to await further instructions, as the country was in a very unsettled condition. He was there joined by

Revs. Jonas King and Joseph Wolff. They set out in 1823 for Jerusalem, *via* Egypt. On the 17th of November, 1823, Revs. William Goodell and Isaac Bird arrived in Beirut. The other missionaries had temporarily left Jerusalem in order to escape the heat. Fisk and King



BEIRUT.—MOUNT LEBANON IN THE DISTANCE.

revisited Jerusalem, and in 1824 went to Damascus and Aleppo to make arrangements for prosecuting their Arabic studies. Thence they went to Beirut, returning to Jerusalem in 1825 ; but the disorderly state of



affairs there made it unsafe for them to remain, and they were compelled to retire to Beirut, where Mr. Fisk soon afterward died.

From the beginning Beirut has been regarded as the central station. Here the missionaries began work. They applied themselves with all diligence to the acquisition of the languages spoken by the different races, and in 1824 their wives began the work of teaching. At first the school had but six pupils; but by the end of the first year the number had increased to fifty. Soon it was necessary to employ assistants; and within three years from the beginning of the work there were thirteen schools with six hundred pupils, over one hundred of whom were girls. This last feature was especially encouraging, in view of the degraded condition of woman in the country.

#### ASAAD EL SHIDIAK.

But the progress of Protestant truth aroused the jealousy of the Maronite priesthood. The patriarch issued a proclamation against the work. The missionaries answered it. Then Asaad El Shidiak, a talented Maronite, who had been in the employ of several prominent dignitaries, undertook to combat the doctrines of the missionaries. His first article, for some unknown reason, was not published. Early in 1825 he applied to the missionaries for a position of teacher of Arabic; but as none was then needed, his offer was declined. But Mr. King arrived from Jerusalem about this time, and employed Asaad to teach him Syriac. Fisk then employed him as an aid in the acquisition of Arabic. Mr. King soon after took his departure from Syria, and on leaving published a farewell letter, which Asaad aided in putting in good style, and preparing for extensive circulation. Asaad conceived the idea of replying to it, and began a course of research with a view to that end. While so engaged the truth dawned upon him, and he became an advocate of the religion he had attacked. This drew upon him persecution, threats of ex-communication, and the like. He was then engaged by Mr. Bird for a year. After this he was, says Dr. Young, "induced to pay a visit to the Patriarch at Alma. There he remained, or rather was detained, for several weeks, during which time he was engaged in daily discussions on the Christian religion. Watching his opportunity, he effected his escape from the convent, at midnight, and made his way over the dangerous mountain paths to Beirut, where he was welcomed by the missionary brethren. The excitement in the convent, when his escape became known, may be imagined. An attempt to recapture the fugitive by means of a Turkish sheriff failed. Then came his elder brothers, followed by his mother and a younger brother. The ordeal was a trying one, but Asaad stood firm.

The next device proved more successful. It took the form of a friendly letter from the Patriarch, 'begging him to return home, and relieve the anxieties of his mother and family, and giving him full assurance that he need not fear being interfered with in his freedom. He was thus approached on his weak side.' He consented, though warned of the risk he thus ran, and next day he was escorted by four of his relations to Hadet. A fortnight had not elapsed before twenty or more of his relations assembled to convey him by force to the Patriarch, his second eldest brother being the ringleader. Asaad's expostulations and the mother's tears were alike in vain. He recognized in the proceeding the fulfillment of the words, 'The brother shall deliver up the brother to death, and a man's foes shall be they of his own household.' 'He was first taken to the convent of Alma, and then to Canobeen. The place where he was destined to wear out the remainder of his miserable life, was in one of the wildest and least accessible recesses of Lebanon. On his arrival there, he was subjected by the orders of the Patriarch to the most cruel treatment. With a heavy chain around his neck, the other end of which was attached to the wall, he had to lie on the bare floor. Daily he was severely beaten. He was put upon short allowance, and denied all access to books and writing materials. A cousin, having found access to him, made known his miserable condition, and his relatives in consequence relented. By their assistance he again managed to escape from the convent, but was captured by soldiers, who had been sent in search of him, and by them was brought back. 'On his arrival,' says a priest, who was with him, 'he was loaded with chains, cast into a dark filthy room, and bastinadoed every day, for eight days, sometimes fainting under the operation, until he was near death. He was then left in his misery, his bed a thin flag mat, his covering his common clothes. The door of his prison was filled up with stones and mortar, and his food was six thin cakes of bread a day, and a cup of water.' When he died, or how, is not definitely known. When Ibrahim Pasha, in 1832, captured Acre, Mr. Tod, an English merchant, procured from him ten soldiers, and searched the convent, but Asaad could not be found. The Patriarch asserted he had died two years before, and, though this was doubted, nothing could be learned. All that is certain is that Asaad died a terrible death, a martyr to Papist or Maronite intolerance, bigotry, and cruelty." Such was the spirit which the missionaries had to meet.

#### EXCOMMUNICATION.

The mission was reinforced in 1827 by Rev. Eli Smith. The same year witnessed the organization of the Syrian Evangelical Church. At

its first communion there were present representatives of the Armenian, Greek, Maronite, Abyssinian, Latin, Lutheran, Episcopalian, and Congregational churches.

About this time the Greeks threatened an attack on Beirut, and the city was deserted by the majority of its people. A force under Abdallah Pasha hastened to the relief of the city, but the Greek navy had gone. The opportunity being good, the soldiers began an indiscriminate pillaging. Dr. Goodell would have been robbed of everything, and perhaps killed, had not some of his Turkish friends hastened up and posted themselves at the door of Mrs. Goodell's room, and refused to allow the rabble to enter it. Dr. Goodell piled as much of his property as possible in there, and thus saved something from the horde.

Shortly after this, Mr. Bird took his family to the mountains, and was kindly received by Sheikh Latoof and his son, Naameh. Whereupon the enraged Patriarch launched at Latoof and his family the following sentence of excommunication, because they had sheltered "that deceived man, and deceiver of men, Bird, the Bible man :"

"They are accursed, cut off from all the Christian communion ; and let the curse envelop them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself ; and let the evil angel reign over them, to torment them by day and by night, asleep and awake, and in whatever circumstances they may be found.

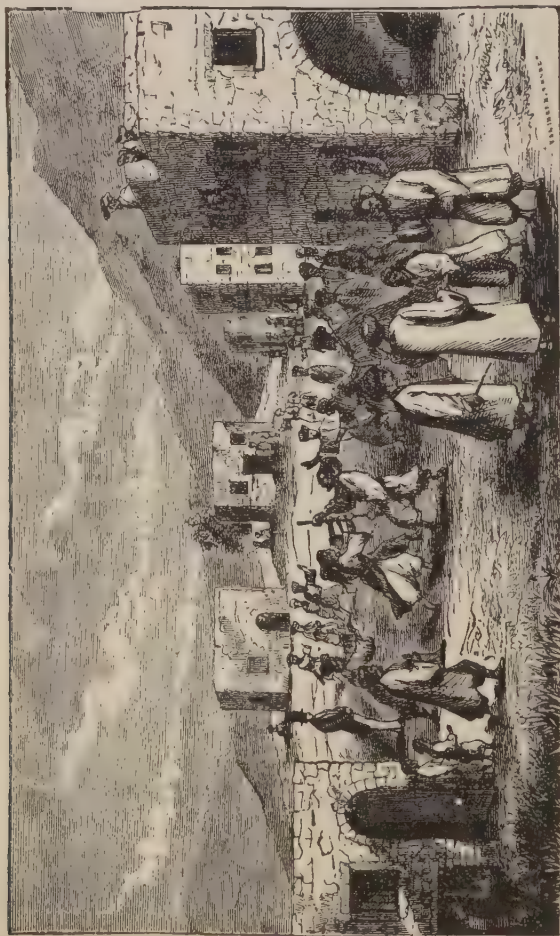


ROBBING THE HOUSE OF DR. GOODELL AT BEYROUT.



We permit no one to visit them, or employ them, or do them a favor, or give them a salutation, or converse with them in any form; but let them be avoided as putrid members and as hellish dragons. Beware, yea, beware of the wrath of God!"

A similar document was sent to Eh-heden, the home of Latoof, and read before the people. In consequence, when Latoof's daughter and



LATOOF'S WIFE RESISTING THE PERSECUTORS.

wife went to the oven, which Latoof owned conjointly with Sheik Bootrus, to bake bread, they were attacked by Bootrus' retainers, who sought to drive them away and beat them severely. Latoof, hearing their screams, ran out and was knocked down by a club. The plucky women prevented their assailants from doing him further violence.

The trouble did not end here. The persecution was so bitter that Latoof finally yielded to the Patriarch's demands. Not so the spirited Naameh. When summoned before the Patriarch, and questioned as to his course, he turned questioner, and so cut the Patriarch with his keen retorts and searching questions that the Patriarch, enraged, threatened to serve him as he had done Asaad El Shidiak; whereat the fearless Naameh coolly defied him. The Patriarch would not revoke his curse of the family unless Naameh submitted. As the latter would not, the whole family refused to acknowledge the Patriarch.

The next year the country was in such an unsettled condition, and so great was the difficulty in obtaining proper supplies, that the missionaries, with four of the converts, removed, temporarily, to Malta, where they employed themselves for a year or more in the translation and printing of portions of the scriptures and of various tracts. Thus they prepared the way for still greater work when they should return. They set out for their fields in 1830, Mr. Bird and Mr. Whiting, a new comer, going to Syria, and Mr. Goodell to Constantinople, while Mr. Smith set out on a tour among the Armenians in Turkey. Two years later the mission press was removed from Malta to Smyrna. In the same year the mission sustained a serious loss in the death of Gregory Wortabet, one of their earliest converts. He had originally been an Armenian monk. At the time of his death he was living at Sidon, where he was greatly respected by the people. A zealous Maronite once drew him into a controversy upon the differences between Protestantism and Popery. Wortabet thereupon published a pamphlet upon the subject; and so able was his statement of the case that his opponents could not answer. He abandoned his monastic vows when he became a Christian.

#### THE WORK SPREADING.

Dr. Dodge and Mr. Smith in 1834 visited the country east of the Jordan, entering districts until then unseen by Protestant missionaries. Anti-Libanus was also visited by Mr. Smith. His journals containing the record of his travels were lost at sea in 1836. Nevertheless he rendered much valuable assistance, in 1838, to Dr. Edward Robinson, who was then preparing his "Biblical Researches in Palestine and the Adjacent Regions."

Work was begun at the Druse village of Abeih in 1835. Mrs. Dodge succeeded in gathering there a small school of girls. The young Sheikhs attended Sabbath services and took much interest therein. About this time Mohammed Ali extended his authority over the Druses. Their dislike of the Mohammedan yoke made them the more susceptible to

Christian influences. They had, moreover, become thoroughly dissatisfied with their own religion, and were desirous of renouncing it. The entire tribe of Jebel Druses would readily have professed Protestant Christianity if the missionaries would have received them. But the missionaries were determined there should be nothing superficial in their work. No one was received into the church until he had shown through an extended period his sincere desire for salvation, and a knowledge of the duties and obligations of Christianity. A single case will serve to illustrate this, says Dr. Young. "Among the more earnest of the Druses was one named Kasim, who was cast into prison by the governor of Beirut and severely beaten for his adherence to the Christian cause, and his refusal to adopt the Moslem faith. He remained steadfast, and declared his readiness to die, if need be, at the stake rather than abjure his Christian profession. He was often heard by his fellow prisoners in the watches of the night calling upon Jesus Christ to help him. At length, after seventeen days imprisonment, on the representations of the missionary to Suleiman Pasha, who was next in power to Ibrahim, and moved by the daily entreaties of the prisoner's wife, Kasim was set at liberty. \* \* \* Notwithstanding the ordeal through which he had passed, two years elapsed before the rite of baptism was administered. His wife and their six children were baptized at the same time; and the admission of his brother and his brother's wife followed not long after."

The work prospered exceedingly, and the missionaries soon found it necessary to increase their corps of assistants. Services were held every Sabbath, and the natives on Sabbath evening conducted a prayer meeting. The schools also were in a flourishing condition, and books and tracts were being distributed everywhere. But in the midst of this prosperity the work was suddenly brought to a temporary halt by the efforts of the European powers to wrest Syria from Mohammed Ali and restore it to the Porte. The missionaries hoisted the American flag over their property and then fled from the city, which was immediately bombarded and nearly all destroyed; but the mission property remained unhurt. As soon as order was restored the schools were reopened and a number of new ones established. But scarcely had the work been resumed when it was again checked by a civil war between the Druses and the Maronites. The war was occasioned by the attempts of the latter to crush out the former. The Turks refused to interfere till the Maronites had been totally defeated and many of their villages destroyed. Two years later, in 1842, the Turks marched an army into the country and compelled the whole Druse nation to become, at least outwardly, Moslem.



Two years afterwards a large number of the people of Hasbeiya, adherents of the Greek church, openly seceded from that body, and announced their adherence to Protestantism. When it was rumored that an effort would be made to force them to recant, "seventy-six adult males entered into a solemn covenant to stand by each other to the last." Says Mr. Smith: "The affecting solemnity of the scene I leave you to imagine. I have been many years a missionary, and have witnessed a great variety of heart-thrilling events; but this is one of the last that I shall ever forget. \* \* \* \* \* At some future day, when the gospel shall have triumphed here, it will be cherished and admired as the first declaration of independence against ecclesiastical tyranny and traditionary superstition." These new converts were bitterly persecuted. But the work went steadily on, though the half-governed country was almost continually torn by wars and petty conflicts, now occasioned by one sect and now by another. The persecution of the new converts was at times extremely cruel, yet nearly all stood firm. They were deeply in earnest and anxious for growth in grace.

#### ATROCIOUS TREACHERY.

The various petty wars of the people usually attracted but little attention from the outside world. But in 1860 a war broke out between the Druses and Maronites which, by its cruelties and atrocities, sent a thrill of horror throughout all Christendom. Each side suffered terribly, but the losses were heaviest upon the side of the Maronites. Says Dr. Young: "In the neighborhood of Sidon hundreds of unarmed men and defenceless women and children were butchered. At Deir el-Kamr more than a hundred houses, along with a school-house belonging to the mission, were burned to the ground. Of the flourishing town of Zahleh nothing remained but a vast collection of roofless houses, with blackened, shattered walls. Shops, magazines, dwellings and churches all shared in the common ruin! At Hasbeiya the Turkish officer in command of the castle threw open the gates and offered to the entire Christian population protection against the Druses if they would deliver up their arms. The unsuspecting Christians fell victims to this treacherous invitation. After they had been confined nine days in the castle, and were almost starving, the traitorous Turk opened the gates and admitted the Druse army, who, with imprecations and savage yells, rushed upon the unarmed crowd and literally hewed in pieces, with axes and swords, more than a thousand helpless and defenceless victims. One of the Protestant brethren, Shahin Abu-Bokarat, after exhorting his fellow-sufferers to commit themselves to Christ, sank under the Druse axe while on his knees in

prayer. Twenty-six villages in the vicinity were burned, and the whole province was laid desolate. At Damascus 'the slaughter continued several days, and the slain were estimated at five thousand. The whole Christian quarter of the city was plundered of its great wealth, and the houses and churches were laid in ruins.' Rasheiya and Deir Mimas were also burned. Many other Maronite and Greek villages shared a similar fate. The progress of the work of destruction was only arrested by the arrival of ships of war and a detachment of the French army at Beirut."

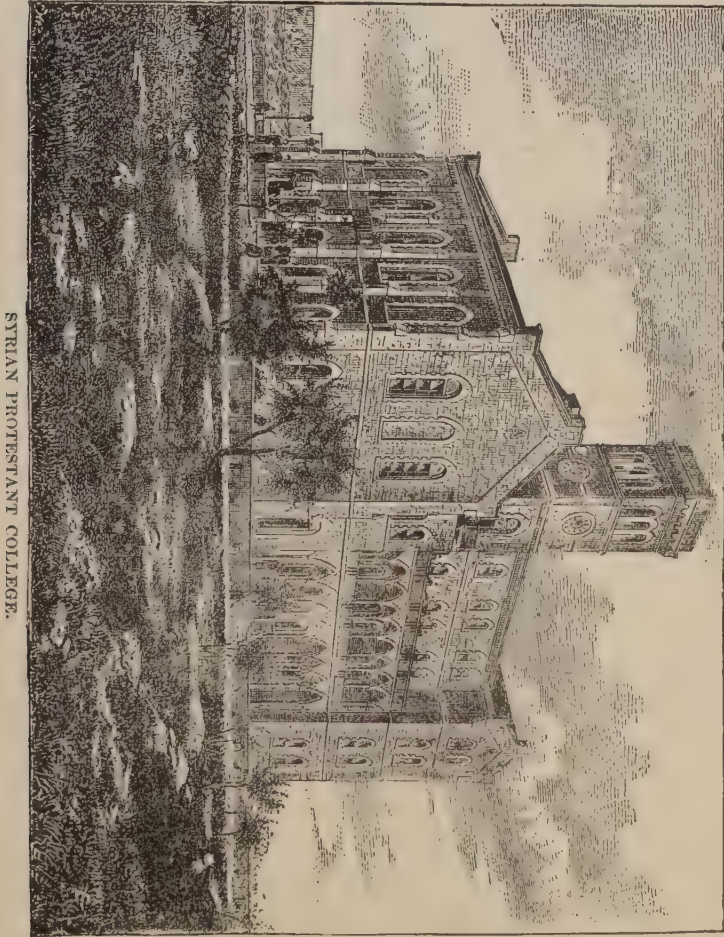
The sufferings of the people aroused the sympathies of Christians in Britain and America, and contributions and supplies were promptly forwarded, and were distributed by the missionaries, who were kept busy for a considerable time relieving the wants of the miserable people. Thus the war which seemed at first the death-blow to the mission work eventually proved instrumental in promoting it. The people learned the benevolence and the Christian spirit of the missionaries, and were inspired with a very deep respect for Protestantism, and became anxious to learn more of this religion of goodness and mercy. Thus the cause of Christ was advanced, and good brought out of a very great evil.

#### SYRIAN PROTESTANT COLLEGE.

Early in 1861 an enterprise was begun which has done and is still doing more for the advancement of Christian learning and the general enlightenment of the people than perhaps any other one agency. This is the Syrian Protestant College at Beirut. It was at first separate from and independent of the Board. The work on the building was not begun for about ten years after the enterprise was planned. During that time \$130,000 for the erection of the college and its endowment was raised. This money was secured chiefly by the exertions of Rev. Daniel Bliss, D. D., who has ever since been president of the institution. The cornerstone was laid December 7th, 1871. The college is doing a grand work in preparing native pastors, teachers and physicians, for future usefulness. It has a faculty of thirteen teachers with eight assistants. Something of what has been accomplished may be learned from the fact that already it has no less than eighty native medical graduates practicing medicine in different portions of Asia Minor, Syria, Palestine and Egypt. Its religious influence is very great. The Turkish government is hostile to it, and to Protestant education in general; for it reads in the growth of education and civilization the downfall of Mohammedanism. A hospital known as St. John's Hospital is managed in connection with the college, and serves as a training school for those practicing medicine.

During the past year 595 indoor, and 6,009 outdoor patients were treated. The number of pupils in attendance was 165.

In 1864 the translation of the entire Bible into Arabic was completed by Dr. Van Dyck. The work had been commenced and carried to an advanced stage by Dr. Eli Smith, who was an accomplished linguist, but had been



SYRIAN PROTESTANT COLLEGE.

stopped by his death in 1857. March, 1865, saw the entire Arabic Bible in print. It was a time of great rejoicing for the missionaries. The Orient had after a lapse of centuries, received back the sacred book it had given to the world. A vast number of other works have since been translated, chiefly of a religious and educational character. This is doing much to



scatter the gross darkness that envelopes the land. At Abeih is also a school or seminary for the training of young native ministers.

Upon the union of the two great branches of the Presbyterian Church in America in 1870, the work in Syria was, after prayerful consideration, turned over to the Presbyterians, and the American Board withdrew from the field. The work has still gone on with great success. The last ten years have been years of marked prosperity. Various societies and organizations have been formed among the natives for the promotion of Christianity. Conventions have been held, from which much good resulted. The work is in a flourishing condition, and the field is one of which the Presbyterians may well be proud.

The native teachers and preachers have always been of great value in the work. One old man who was totally blind and extremely poor, was yet anxious to do something for Christ. Aided by his son, he kept a school of from twenty to thirty children in his own house, and preached to them daily. But he was especially anxious to aid in the circulation of the Scriptures; so, blind though he was, he procured a little boy to lead him, loaded his donkey with Bibles and tracts, and went from village to village sowing the seed of the Word. He was wont to say that he was "old and must work fast, in order to redeem the time."

#### OTHER SOCIETIES.

Other societies have done much good work in Syria. Their efforts have been chiefly educational, and for the most part among the non-Mohammedan races. Mohammedan bigotry and intolerance have always been too pronounced to permit of extensive evangelical work. The missionaries can visit Marointe or Druse villages in safety, and find the people willing to hear them; but among the Mohammedans such methods are of little use. They are reached most readily by medical missionaries; yet the physician often finds it best to let the sick come to him, instead of himself visiting them.

The Church Missionary Society entered the field in 1851, establishing its headquarters at Jerusalem. From that point it reaches the surrounding villages. Since the occupation of this post it has extended its operations to other prominent towns and villages. Its central points are Nazareth, occupied in 1852; Jaffa, the ancient Joppa, and Nablous, on the site of the ancient Shechem, in 1876; Salt, near or upon the site of Ramoth-Gilead, in 1873, and Gaza, one of the chief Mohammedan strongholds in Palestine, in 1878.

The policy of the Society has ever been that mentioned above, as the arousing of much opposition among the ignorant and fanatical Mohammedan population would be fatal to the interests of the mission. "All



JAFFA.

things are right, but all things are not expedient." Hence the school and the press have hitherto been preferred to more open and aggressive agencies. It is to be hoped that Turkish supremacy in the Holy Land is almost over, and that the way will soon be perfectly free from all manner of obstruction, and the kingdom of Christ be supreme in the land from whence it sprung, and the country shall no longer bear the name of "the hardest of mission fields." Who knows but that, in the providence of God, this very land may be the scene of the complete overthrow of Mohammedanism—that it will first give way in Palestine? It seems not unlikely. Something is being accomplished in India among Mohammedans; but nowhere is there a better apparent opportunity of reaching them than in Palestine. The Druses, who have many points in common with them, are ready always to listen to the Gospel; and it may be that through the Druses the Mohammedans are yet to be reached.

But at present lively opposition is being aroused to the missions in Syria. Many mission schools are being closed, and Mohammedan schools opened. But it is apparently the last struggle of Satan for his hold upon this beautiful, sacred land. It is his attempt at a compromise by competing with Christianity in educating the people. Previous to the opening of mission schools, by Bishop Gobat, nothing whatever was done for the education of the people. It is a point gained when Mohammedans are willing to patronize schools of any sort.

Much good is being accomplished by means of Bible women. The first one who was employed in Jerusalem was treated very coldly and rudely, even by people who were regular attendants upon divine services. The Greek, Latin, and Moslem women, whether high or low born, scorned the idea of a woman being able to teach them anything. But now all is changed. "The Bible woman is welcomed wherever she goes. She is the much-valued friend of her poor, degraded, ignorant sisters, hardly one of whom is able to read, and they delight to hear her read to them from the Bible, of God's love and goodness, and of Jesus' wondrous work for their redemption."

In Haifa, Mr. Hall was at first cursed and pelted with stones by the Greek and Latin women. They would not let their children attend school, nor their husbands come to services. The poor Bible-woman was equally badly treated, and almost gave up in despair. Yet constant effort and earnest prayer wrought such a change in eighteen months, that the females were more numerous than the males in the services, and numbers who were afraid to attend the meetings, warmly welcomed the Bible woman. Few copies of the Scriptures are sold, as the cost is comparatively high, and very few persons are able to read.



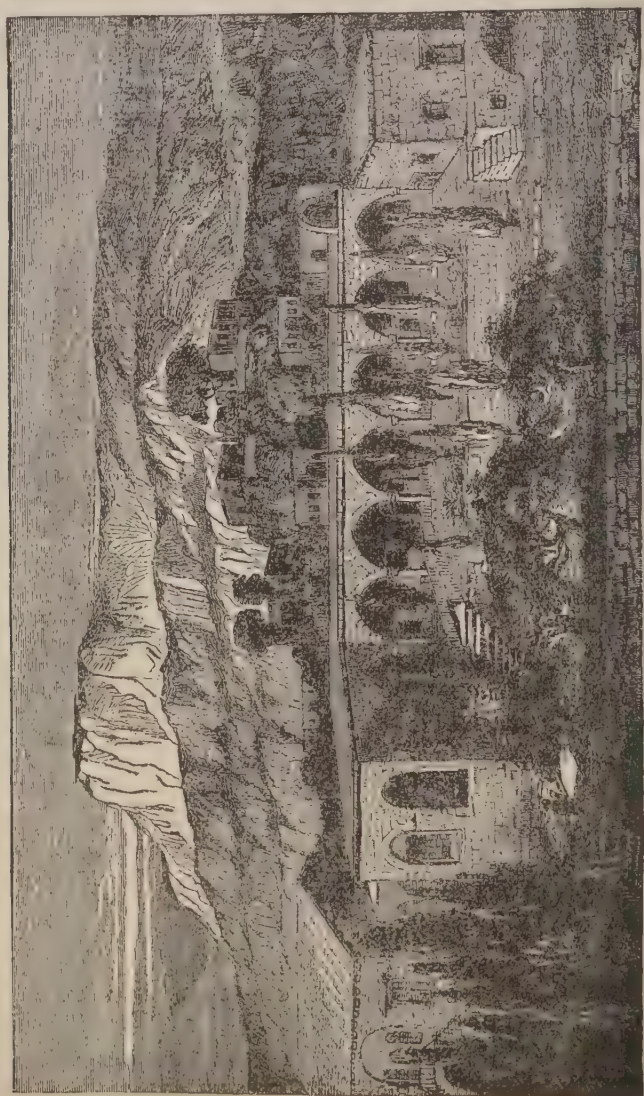
In the Jaffa district considerable interest has of late been manifested among the Mohammedan population. The spirit of inquiry grows among the Moslems. Many visit the missionary to engage in conversation or disputation upon the respective doctrines of Christianity and Mohammedanism. The Greek Patriarch endeavors, as far as possible, to keep away all adherents of the Greek church. At Nablous the Moslems do not attend church, but frequently visit the mission-house and the book depot. In Salt and in Hauran, they also manifest much interest; but as long as apostasy remains a capital offense, open professions of Christianity will be few. The last reports of the Church Missionary Society show a total of 1633 baptized Christians at the various stations, and 1665 pupils in school, 340 of whom are girls. There are 63 native Christian teachers. Thus the Word of God is slowly but surely making its way in spite of all opposition.

The Lebanon Schools Society began operations in 1853. It is chiefly managed by the Scottish Free Church, though several denominations contribute to its support. In order not to interfere with the mission work of the American Presbyterian church it confines its operations to an extensive district north of the Damascus road. In 1861 a training school for boys was established at Sook-el-Ghurb. It continued at this place for thirteen years, being removed in 1874 to Shueir, an important Maronite village, twenty miles north-east of Beirut. This point continues to the present the central station. Dr. Wm. Carslaw has been in charge of the training school since its removal. A girls' training school at the same point is in the care of Miss Mary Dobbie. The Bible and the shorter Catechism are the principal lesson books used. Besides these two schools at the central station, a considerable number of day schools are supported throughout the district. Much good is being accomplished, and a small church membership has been collected. Honesty is being inculcated into the Syrian mind.

The Maronite district of Kesrouan, north of Shueir, is as yet unopened. The people will allow no schools, and have driven out the colporteurs, who endeavored to gain a footing there, but in spite of this opposition a few Bibles and Testaments have found their way into the hands of the people.

The earnest representations of C. G. Frey, a Christianized Israelite, led in 1809 to the formation of the "London Society for Promoting Christianity among the Jews." It is an undenominational society, and carries on operations wherever the Jews are to be found. At first its work was confined to London; but it soon concluded the world was its field. Palestine was one of earliest foreign fields entered. Here the

work met with much opposition, not from the Jews themselves, but from the enemies of the Jews. The Maronite Patriarch, the Greek Patriarch and the Moslem authorities all did their best to check the work,



ABEH SEMINARY, MT. LEBANON.

but the Jews themselves were interested from the first, and the work has gone on in spite of all opposition. The cross is surely making its way among God's own peculiar people, and the day may not be far distant

when the long scattered and abused Israelites shall possess in peace the land of their fathers, and own that Christ is their king.

We have not space for the details of this work, nor of the work of several other minor societies which labor in the Syrian field. Among them we may mention the "British Syrian Schools and Bible Mission," the work of the "Deaconesses Institution" at Kaiserswerth in Germany, the "Tabitha Mission School and Medical School" at Jaffa, under the care of Miss Walker-Arnott, and "Miss Taylor's Mohammedan Girls' School" at Beirut. This last has an interesting history, and its results have been so important that we must give our readers the benefit of it.

#### MISS TAYLOR'S WORK.

Miss Taylor had been laboring at Bhamdoun, on Mt. Lebanon, from 1865 to 1868. In the latter year she went to Beirut for her health. She tells us the story of the beginning of the work thus: "Two weeks after found me a guest in the house of the Rev. James Robertson, Missionary to the Jews in Beirut. A few days after I was conversing on the top of their house with Mr. Robertson and Mr. Fraser, who was at that time engaged in teaching English in the American P. S. College there. Mr. Robertson put the question, 'What I meant to do in the future,' stating at the same time, that if I could find work in Beirut, which no one else was doing, he would bid me God-speed; but that if I put my foot into anything of other people's work, he would certainly say, go home. Looking down on the Moslem houses that surrounded us, and the poor, neglected children that met our eye (duty having called Mr. Robertson away), I spoke my thoughts to Mr. Fraser: 'Surely no one would find fault with me if I tried to teach these dirty, neglected children?' When Mr. Robertson rejoined us his answer to the above was, 'In that I bid you God-speed. There is no one specially working among them.' So in February, 1868, I began work among these girls." She went with two children to consult Dr. Van Dyck in regard to their eyes. On returning with them to their homes she remarked to the women and girls who gathered around, "What a lot of fine girls! Why don't you go to school?" They replied that there was none for them; but they would all come if she would open one. She asked, "How many?" and was told "fifteen or twenty, or more." Said she, "Bring me fifteen to-morrow and I will begin a school among you." "Very good," they replied, hardly believing their ears." But the next day a number came, and Miss Taylor opened school under some mulberry trees in front of her dwelling. That is how the work was begun.

In order to understand the difficulties to be encountered, the reader



must remember that this was in a Mohammedan community, and that the Moslem religion has ever regarded woman as a mere creature, and has kept her in ignorance. She had been degraded by ages of the grossest darkness and the vilest oppression, till she herself believed she was inferior to man. That a Mohammedan woman should read was a thing almost unheard of. Such were the influences with which Miss Taylor had to contend. All her pupils, young and old, had to begin with the alphabet and clean faces. Their dirtiness was shocking. Their language at times was fearful; for having no inkling of higher things, and little idea of right and wrong, they used language and spoke of subjects that were shockingly indecent. But Miss Taylor accomplished a great work.



MISSION SCHOOL IN SYRIA.

Her little school soon multiplied. Soon afterwards she established a boarding school, and was compelled to employ assistants.

Ten years after the beginning of her work she was astonished to find the Moslem Effendis themselves establish a school for girls next door to hers. Imagine what a revolution in popular sentiment must be required to convince the bigoted Moslems of the advantages of sending girls to school. It may be readily seen that Miss Taylor's work had made a favorable impression. She gladly welcomed this innovation, and in order to encourage it closed her own day school and concentrated her efforts on the boarding school. The Effendis had been greatly impressed at the advancement made by the girls when they had attended the exam-

inations in the fall of 1878. Miss Taylor told the Effendis how pleased she was at their new undertaking, and even volunteered to procure them aid from Scotland. This astonished them yet more. Christian generosity was something they could not understand. As the result of this beginning, schools for Moslem girls are becoming tolerably common in Palestine.

The following instance which is related by Dr. H. H. Jessup would be quite ludicrous, were it not that it brings to view a dark picture of the low estimate of woman in many Oriental countries: "Not long since I was conversing with several of the aristocratic Mohammedans of Beyroot, who were in attendance at the commencement of the Beyroot Protestant Medical College. The subject of the education of girls was introduced, and one of them said, 'We are beginning to have our girls instructed in your Protestant schools, and would you believe it, I heard one of them read the other day' (probably his own daughter), 'and she asked a question about the construction of a noun preceded by a preposition! I never heard the like of it. The things do distinguish and understand what they read, after all!' The others replied, 'Mashallah! Mashallah!' 'The will of God be done!'"

The following serves as an illustration of the gradual breaking down of Moslem prejudice:

"Some ten years ago an influential Moslem Sheikh in Beyroot brought his daughter, Wahidy (only one), to the seminary to be instructed, on condition that no man should ever see her face. As Mr. Araman was one of the teachers, and I was accustomed to make frequent visits to the school, she was obliged to wear a light veil, which she drew adroitly over her face whenever the door was opened. This went on for months and years, until at length in recitation, she would draw the veil aside. Then she used to listen to public addresses in school without her veil, and finally, in June, 1867, she read a composition on the stage at public examination, on 'The Value of Education to the Women and Girls of Syria,' her father, Sheikh Said el Ghur, being present, with a number of his Moslem friends."

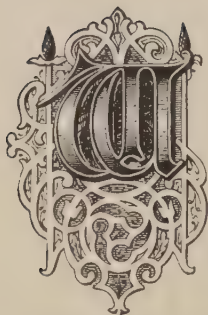
One other feature of Miss Taylor's work deserves notice, viz.: Bible classes for women. Syria is often stricken with famine, epidemics, or war. On such occasions the missionaries render the most needy all the assistance in their power. On one occasion, when some women had come to Miss Taylor for their daily supplies, she invited them to remain and see how their girls were taught. Some did so, and became interested, and were induced to return on Sunday. Thus a Bible class was begun. As in the case of the girls, Miss Taylor had to begin

at the bottom. Soon she had a great number in attendance, and in time they made very creditable progress. Taken all in all, Miss Taylor has done a great and lasting work for her sex in Palestine ; and when woman in the Orient reaches her proper position, the complete Christianization of the people will be easy.

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## CHAPTER XXXI.

### ARMENIA — EARLY WORK.



WE have already spoken of the Armenians. They are descendants of the ancient Armenians, and number between two and three millions, in Turkey. They speak a language rather different from that of the people around them ; but long intercourse with other people has destroyed much of their distinctive nationality. They are nominally Christians ; but ignorant of true religion. The Bible among them was in the ancient Armenian, and was consequently understood by few, except the priests. Moreover, copies of it were extremely rare and expensive. Under such a condition of things the mass of the people would naturally be at the mercy of a priesthood who were not over-scrupulous, and extremely ignorant. They had forms and ceremonies, but were without the spirit of Christianity. Thus it may be seen that the work to be accomplished among them was, as among the Nestorians and in the Greek Church, one of reformation.

The British and Foreign Bible Society and a Russian Bible Society, in 1813, became interested in the cause of the benighted Armenians, and circulated among them a large number of copies of the Scriptures in the ancient Armenian tongue. But no great good could be accomplished till the Bible was placed in the hands of the common people. This task was accomplished by the preparation of a version in modern Armenian, which was published in 1823.

The effect of this work was wonderful. People who sat in darkness saw a great light. Everywhere a spirit of inquiry manifested itself. The people talked with each other about the truth which had been so long hidden from them. Many understood and accepted the true terms of salvation ere any missionary settled among them.

We have spoken before of Mr. King's "Farewell Letter," which



Asaad el Shidiak undertook to answer, and which resulted in his conversion. This letter was circulated widely throughout Armenia, and aroused still further the spirit of inquiry. The people, the priests, and the bishops were all convinced that the church had become very corrupt and needed reform. A school for promoting the study of the Word and the cause of reform was established under the control of Peshtimaljian, a remarkably able man, and one well acquainted with the literature of his nation and the theology and history of the Romish and Eastern churches from the earliest times. The opening of the work in Armenia was much more auspicious than in Syria. One of the regulations of this school was that no priest should receive ordination until he had finished a



ARMENIAN GIRLS.

certain prescribed course of study; and this rule was faithfully adhered to. This school afterwards furnished many converts.

The representations of Messrs. Smith and Dwight, spoken of elsewhere, determined the American Board to begin work among the Armenians. Rev. William Goodell, then at Malta, was sent to Constantinople in 1831; but a disastrous fire compelled his removal to a small town fifteen miles up the Bosphorus, where he spent nearly a year in laboring with some success among the Greeks. Early in the following year he was joined in Constantinople by Dr. Dwight and by the Rev. William G. Schauffler, who had come out as missionary to the Jews. Goodell and Dwight concluded to make the capital their head-quarters, as there was, in the city, a very large body of frank and intelligent Armenians, many

of whom were tired of the ritual and ceremonies of their church, and had found that they had no scriptural support. The missionaries, however, said nothing against the Armenian ritual, as they believed that question would in time settle itself.

#### EARLY INTEREST.

One of Peshtimaljian's students, Hohannes Sahakian, and Senakerim, who was a teacher, became much interested in the New Testament, and determined to consecrate themselves to the cause of Christ, whatever He should require them to do. Having become acquainted with the missionaries, they, and also Sarkis Vartabed, a fine scholar, and one of Peshtimaljian's teachers, went and joined themselves unto the missionaries—Sahakian as a translator, and Senakerim as a school-teacher. There was no separation from the Armenian church, nor did the missionaries deem it prudent to establish any church organization of their own. Such a course would have aroused a storm of opposition, and possibly have summarily ended the work. They deemed it best, therefore, to labor for the improvement of the Armenian church, and stress personal piety until such a time as separation should become unavoidable. They deemed that such a course would give them so large a following that when separation was forced upon them they would still be able to remain and prosecute the work. The sequel proved the wisdom of this idea.

It was no easy work for the missionaries to gain a following in Asia Minor. A high school was opened at Pera, a suburb of Constantinople, in 1834, and placed in the care of Sahakian. The same year three new missionaries came out with their wives, and were appointed to different localities. One was sent to Smyrna, and met with little opposition; but the other two were much persecuted. In the case of one who was sent to Trebizond the American minister had to procure an injunction from the Grand Vizier of the Porte ere the poor man could settle in peace. Many Armenians in this locality were adherents of the Romish church, though they had a Patriarch of their own. This Patriarch denounced the missionaries and their work, and warned his people not to receive the Bible. Thus it will be readily seen that had the missionaries come preaching a new church instead of reforming the old one, their success would have been postponed indefinitely. So the providence of God is seen in the calling of the then undenominational American Board to labor in this particular field.

Yet even at this time good results appeared. Turks and Armenians began establishing schools for their children, and Azim Bey declared they were incited to it by the example of the missionaries, as were the Syrian Mohammedans by the example of Miss Taylor. Schools for girls were

among the innovations. One had been established by the missionaries at Smyrna. The national pride of the Armenians was aroused by one of the wealthier of their number, and they paid back to the missionaries what had been expended upon it, and took charge of it themselves. Some became anxious for religious instruction, and visited the missionaries frequently. One priest introduced the Bible into his school, read and explained it daily, and selected twenty of the brightest youths in his charge for the critical study of the New Testament. Thus there was much variety in the treatment of the missionaries and their efforts.

#### OPPOSITION.

In 1837 the vicar of the Armenian Patriarch, aided by some rich bankers, endeavored to break up Sahakian's school and have him banished. The first was accomplished, but the second failed; for a prominent banker in Hass Kioy, in remodeling the school under Der Kevork, made Sahakian superintendent, and Der Kevork one of the principal teachers. Further still, the Armenian Synod adopted this as the national school. In mending the horn they had killed the ox. But they continued their prejudicial campaign till the banker withdrew his patronage, when Sahakian and Der Kevork were dismissed, and were again employed by the mission. This act, while it weakened the direct work among the Armenians, strengthened the missionary force. Other persons were becoming interested, notably two young teachers at Broosa, who were in a short time soundly converted. One of them, Serope, had a large number of pupils in his charge, and gave them daily instruction in the Bible. As the result, several promising youths were placed in his charge to be educated for the priesthood.

In 1832 Dr. Goodell left a translation of "The Dairyman's Daughter," at Nicomedia. By its perusal two priests were aroused to diligent Biblical study. They felt their own shortcomings, and labored so earnestly and persistently, that in 1838 there were sixteen converts in the village. They afterwards went to the capital and were placed in charge of a village church on the shores of the Bosphorus.

Now began a systematic persecution. Some high officials determined to destroy Protestantism, root and branch, in Turkey. To touch the subjects of a powerful foreign nation they did not dare; but active measures were taken toward Armenian proselytes. Stepan, a tolerant Patriarch, was supplanted by Hagopos, a stern bigot from the interior. Sahakian and Boghos were imprisoned and then banished by an imperial firman to Cesarea. This grieved the mild Stepan, who was deposed soon after. Boghos was extremely ill, but the merciless guards hurried forward in



spite of all protestations. The Cæsarean Armenians, on learning that the teachers were banished because of their "receiving the Bible as the only infallible guide in religious matters, said the Patriarch might as well banish them all, for they were all of that opinion." Soon after this Der Kevork was similarly treated. The Greek Patriarch announced he would excommunicate all who would "buy, sell or read the books of 'Luthero-Calvinists.'" The imperial government ordered the several Patriarchs to guard their flocks from "infidelity and foreign influence," and if it had dared would have expelled the missionaries. A company of fanatics in Mt. Lebanon, spurred on by papal priests, gathered and burnt all the copies of God's Word that they could lay their hands on. One went to a Greek school and seized all the psalters and burnt them also. A Maronite monk on Mt. Lebanon advised a man to shoot his brother for becoming a Protestant, and when the man objected, told him that the Pope and the Council of Trent had sanctioned the massacre of St. Bartholomew!

#### PERSECUTION STOPPED.

But an unforeseen event turned the tide. War broke out with Egypt, and in the humiliating peace that Turkey was forced to, one of the conditions was that all Christians should be released from prison or recalled from exile. Even the head and strength of the Protestant adherents, Sahakian, was recalled, despite all efforts of the Patriarch to have him detained. Changes in the revenue system crushed the Armenian bankers. The Greek Patriarch was deposed; Hagopos was compelled to resign, and the tolerant Stepan was nominated by the fallen bankers and elected by acclamation, and recognized by the Turkish Government. Soon afterwards the Sultan died and was succeeded by his son, Abd-ul-Medjid, a youth of seventeen, who at the outset pledged himself to grant complete religious freedom to his subjects.

Obstructions being thus removed, the spirit of inquiry manifested itself more strongly than ever. The people would sit at the feet of the missionaries for hours at a time in order to learn of the truths of the gospel. Sometimes the missionaries were kept as much as ten hours a day in talking directly to the people. Attempts were still made at general persecution, but they only served to increase the spirit of inquiry. Individual persecution was continued, but proved of no avail. The gospel was spreading everywhere.

One of the most remarkable cases was that of an Armenian, named Hossep. He belonged to one of the highest families in Constantinople, but was extremely vicious, and was sunken in drunkenness and debauchery. "But his very excess of iniquity," says Mr. Dwight, "seemed all at

once to strike him with terror, and he resolved to lead a religious life. At that time he had never yet heard the pure gospel preached, and being entirely ignorant of God's righteousness, he went about to establish his own righteousness. In order to atone for his sins and purify his heart, he retired to a distant monastery, with the confident expectation that such a seclusion from the world would, as a matter of course, bring peace of mind and sanctity of character. Not finding his hopes realized in this respect, he withdrew entirely from the society of men, and lived a time as a hermit, in the midst of an uninhabited wilderness. He soon found, however, that even by this mode of bodily infliction, his soul was not



ARMENIAN EXCOMMUNICANTS.

purified, and there was nothing to meet his great sense of want." Then he turned Catholic, to see if that would aid him, and went to Constantinople. There he heard the Gospel preached by the missionaries, accepted the message, and found peace. Then he began laboring for the conversion of his brother, a bigoted Catholic Armenian, who bitterly opposed Protestantism, and who one day answered Hossep's entreaties by spitting in his face. To this Hossep said, "It is of no consequence; you will one day learn to do better." And ere long his faith was rewarded by his brother's conversion.

The brothers were now objects of persecution. Their former acquaint-

ances reviled and tormented them. Some of the rougher ones came suddenly upon Hosvep's brother and threatened him; the fright brought on a hemorrhage, which ended in death. Yet the very one who was most prominent in this piece of cruelty, afterwards came under conviction and was soundly converted. He mourned the act we have just mentioned, and denounced himself as a murderer.

The press was at work. During the year 1842 forty different works and 44,000 volumes and tracts were issued from the Smyrna press. The demand for Bibles and Protestant literature was such, that eight or ten booksellers in Constantinople kept them constantly in stock. Thus they were distributed by merchants and traders throughout the empire.

#### RENEWED PERSECUTION—INCIDENTS.

But apostasy from Mohammedanism was still punishable with death. A young man was beheaded in the summer of 1843, for professing his belief in Christianity. All the efforts of Sir Stratford Canning to procure a pardon were of no avail. Sir Stratford exerted himself strenuously in the cause of religious liberty, and received a promise that the disgrace should not be repeated; but at that very time a death warrant was being prepared for a Greek in Asia Minor, because he would not embrace Mohammedanism. Such shameful trifling was unbearable; and Sir Stratford, backed by several of the European powers, peremptorily demanded and obtained from the Sultan a written pledge, that "no person should be persecuted for his religious opinion in Turkey."

Yet for a time the pledge was a dead letter. A period of persecution set in, lasting till 1846. Matteos, a former pupil of Peshtimaljian, had become Patriarch of Constantinople, and used his utmost power to root out Protestantism. Both in the city and provinces its adherents were excommunicated, and all manner of means were used to starve or abuse them into submission. Some were imprisoned; some were banished; some were bastinadoed; some turned as homeless wanderers into the streets; everywhere they met with abuse and insult. "During the persecutions in Constantinople and vicinity, twelve of the Evangelical Christians were seized by the Turkish police officers, and thrown into prison. This was done on *pretense* of crime, and really to vex those of 'that way.' They remained in prison one night, and were then liberated. The enemy meant it for evil; but God overruled it for good. The twelve brethren were confined in one room, and they spent most of the time in singing and prayer, 'and the prisoners heard them.' Four times in the course of the night did the Turkish officer in command send for one of them to come up to his room, to answer questions in regard to this so-called 'new



way;' and he heard more about the Gospel that night, than he had in all his life before, though it was known that, like the jailer at Philippi, he had truly repented of his sins. Their fellow prisoners were of different nations, and among them were some noisy and blaspheming Greeks, who ridiculed these evangelical men, and told the Turkish prisoners that they were infidels. The Turks replied to the Greeks, 'These men are good men, and you are the infidels; for these men have prayed to God several times in the course of the night, but we have not seen you pray once.' The Greeks said: 'We pray in our hearts.' 'No,' replied the Turks, 'we cannot believe that you pray in your hearts, so long as you utter so many blasphemies with your mouths. Look at these men whom you call infidels. They not only do not utter blasphemies, but all their words are good words. You are infidels, and they are good men.'"

Another case where Satan overshot the mark was that of a young man who, on a Sunday, took with him several evil companions and went to a field where some of the converts were wont to meet, in order to chastise them. As they drew near, the leader, who was their especial object of hatred, called the young man by name, and holding up a New Testament, asked, "Is there anything wrong in this book that you wish to prevent us from reading it?" The young man, astonished, dropped his stick, became a serious inquirer after the truth, and ere long was mercilessly persecuted by his former wicked companions.

An Armenian priest near Arabkir was suspected of turning Protestant, and was threatened by the Catholic Bishop. But he continued to read his Testament and tracts, and preached Protestantism to his people. He was seized and carried before the bishop, who ordered him to preach no more. He insisted that he must, when the enraged Bishop struck him in the face. The priest meekly turned him the other side and received another blow. He was loaded with chains and sent to prison. On being brought before the bishop a second time, he drew forth a Testament and began to prove his preaching was in accordance with its teaching. The furious bishop exclaimed, "Will you dare thus to teach me," and beat him with a heavy stick. Then he called a council of the city priests, and after hearing all the evidence, they decided their comrade was *crazy*! After the priest had returned to the village the bishop sent another priest and a rich Armenian to bribe him to recant. The bishop told them to offer as much as might be necessary. They offered him 2,000 piastres. Whereat the priest replied, "If you will believe and embrace the Gospel with all your heart, I will beg 2,000 piastres for *you*." The bishop, terribly enraged at the loss of this (*crazy*.) priest, said, "If any man will kill that priest I will pardon his *sin*."

## CASE OF HARUTUN.

One more remarkable case is that of Harutun, an elderly priest of Nicomedia. "He had been a steadfast believer for twelve years previous to 1846. In the spring of that year he prepared a confession of his faith, in which he affirmed the Holy Scriptures to be the only infallible rule of faith and practice. This document not being considered satisfactory by the bishop, by whose request it had been drawn up, he was brought to the church on the Sabbath, when the bishop, after reading the same, 'immediately pronounced him excommunicated and accursed.' His clerical robes having been torn from his shoulders, he was driven with great violence out of the church. On his still refusing to sign a paper of recantation, he was thrown into prison, from which, after thirteen days, he was conducted to the bishop's palace with the view of securing his signature to the Patriarch's creed. To this, however, he declined to attach his name, when not only his beard, but all the hair of his head was shaven off. To a priest this was regarded as a most humiliating procedure. Harutun was then led back to prison by a circuitous route, in the course of which he was accompanied by a mob carrying a long pole, to the end of which was attached his clerical cap and beard. As they went along they shouted, 'Behold the cap of the accursed Harutun.' After being subjected to many indignities, he reached the prison, from which he wrote to a native brother, 'I entered the prison with a joyful heart, committing myself to God, and giving glory to Him that He had enabled me to pass through fire and sword and brought me to a place of repose.' The governor of the prison, out of pity, having released the good old man, his first act on his return home, was to go down on his knees, along with his wife, and give thanks to God for his deliverance and for the grace received." His piety, gentleness and patience won him many friends, even among the bigoted Moslems.

The enemy were much chagrined at losing him, and used every possible means to draw him back. Individuals of the party opposed to the Protestants had frequent interviews with him "in which they used every argument ingenuity and flattery could devise. He was told that he might believe what he pleased, and act as he liked. All they wanted of him was merely to appear in church; or if he could not do that, simply to say he was with them in heart. They also promised him if he would join them again that a rich and influential Armenian of Constantinople would give him a monthly stipend; and if he pleased he might also go to this individual's house and live at his ease, having an abundance to eat and drink." This offer was refused. "An anathema was soon pronounced against him in which he was called, and afterwards styled,

‘Tehick Harutun,’ which was equivalent to saying, ‘Harutun is no longer ; he is a nonentity.’ In allusion to this phraseology he said to his persecutors, ‘You pronounced me a nonentity—a thing of utter naught. Of what use can a thing of naught be to you? Why give yourself so much trouble to secure one to your party who is no longer in existence? I am dead—dead to you, dead to the Armenian nation ; dead to the Armenian church. And pray of what use can a dead man be to you? Let Christians learn hence how to silence the tempter ; by being of no more account in his service than a dead man.”

We have paid special attention to the persecutions of this period, because they were more bitter and long continued, and because the results were more important than at any previous or subsequent time. We shall see what was effected by them.

The excommunications closed the shops of many of the converts. Some of the younger ones, having no employment, went to the mission seminary and engaged in Biblical study and research ; and thus they became fitted to wage uncompromising and aggressive war on the false doctrines of the land. This they did ; and thus the excommunications indirectly strengthened the Protestant cause.

#### ORGANIZATION OF THE EVANGELICAL ARMENIAN CHURCH.

But the most important result of the excommunications was a step the missionaries were compelled to take, though they did it reluctantly. This was the establishing of the Evangelical Armenian church. They had avoided even the appearance of proselytizing, and preferred not to establish sectarian differences. They had simply tried to elevate the standard of Christian character among the Armenians. Even when the Grand Vizier ordered that the “Protestants” be allowed to reopen their shops, the persons implied refused to recognize the name, and claimed they were still Armenians. But the action of the Patriarch forever settled what should be their future policy. On the 21st of June, 1846, an Armenian festival, the Patriarch declared all who adhered to evangelical principles were forever cut off from the Armenian church, and ordered that this anathema should be read in every church in the Turkish empire on each anniversary of its issue.

The die was cast. There could be no retrogression. So on the first of July, a meeting was held in Constantinople, a plan of organization was read, and confession of faith, covenant, and rules of discipline were adopted. At the reading of each article all responded, “We do believe.” The missionaries, as representatives of Protestant Evangelical churches, publicly recognized them as a true church of Christ. Thus,



with thirty-seven men and three women, was established the **FIRST EVANGELICAL ARMENIAN CHURCH**. One of Peshtimaljian's former pupils, Apisoghom Khachadurian, was elected as their first pastor, and entered upon his duties within a week. He died, however, a few months later from the effects of an exciting missionary trip to Nicomedia. His loss was keenly felt, as he was one of the ablest and best in the little company.



Before the close of the next year, 1847, there were five other churches formed upon the same plan. They were at Aintab, Nicomedia, Trebizond, Adabazar and Erzroom. At Adabazar the pastor was a brother of the one just mentioned. The total membership was small, representing a Protestant community of about one thousand ; but there were quite a

number who still adhered to the Armenian church who had warm sympathy for the new movement, despite episcopal and patriarchal denunciations. As might be expected from such a condition of affairs, the new churches grew rapidly. The Patriarch's action and their consequent step placed them more prominently than ever before the public notice. People came in crowds to see and hear. Many who came through curiosity remained as anxious seekers after truth. Revivals occurred also in the boys' seminary at Bebek, and in the girls' school.

The missionaries began to be greatly encouraged. Two years later, in 1850, Sir Stratford Canning obtained from the Sultan a firman giving to the new enterprise "all the stability and permanency that the older Christian communities enjoyed in Turkey." Practically it was of no value till Sir Stratford, as Lord Redcliffe, three years afterward returned and insisted on its fulfillment to the letter. Let this champion of religious toleration be ever remembered as one of England's noblest representatives in the East.

#### A BRIGHTER DAY.

The tide was turning. Everywhere Protestants were inquired after, in order that their customs or tenets might be known. People began to find that they were trustworthy, and "as honest as a Protestant" became a proverb in a land where cheating, lying, stealing and knavery of every sort were taken as a matter of course.

Prof. Von Milligen, of Robert College, says that during the Crimean war bread was made for the sick in the hospitals under the direction of the American missionaries. It was raised with yeast, and was sweet and light, whereas the Turkish bread was sour, being raised with leaven. This sort of bread became very popular among the people, and was known as Protestant bread, and was incidentally helpful to the spread of American and Christian ideas among the people. Those who could make such sweet and light bread for earthly food could be trusted to give the bread of everlasting life to the souls of men.

In 1853, Mr. Powers, in taking a retrospective view of the trials and progress of the mission, wrote:

"The reformation now in progress among the Armenians may be dated back to 1833—just twenty years ago. At that time the whole mission to the Armenians consisted of two families, occupying a single house upon the shores of the Bosphorus; now the whole force of the mission, consisting of American missionaries, native preachers and helpers, amounts to over one hundred persons, occupying some twenty different posts.

"Then, the missionary was without friends, and almost universally

looked upon as an enemy to the truth, an infidel, a pest, whose influence was evil and only evil ; now, he is surrounded by friends, and his character is no longer assailed.

“Then, the missionary found himself in a moral waste, surrounded by those who, for their vices, were snares and traps unto him ; now, a little garden is springing up under his fostering care, adorned with plants of righteousness.

“Then, not an individual was known in whose piety the missionary had sufficient confidence to invite him to the Lord’s table ; now, there are fifteen regularly organized churches with three hundred and fifty-one communicants.

“Then, the first formal sermon had not been preached. It was not till five years afterwards, in 1838, that, with all quietness and avoidance of publicity, in an upper chamber, the first regular and formal preaching service in either of the languages spoken by Armenians was commenced. Now, no less than fifteen chapels are open every Lord’s day, where the Gospel is preached with the same formality and fearlessness as in more favored lands.

“Then, there was no toleration for Protestantism ; and some of us will never forget the extreme delicacy of our position as Protestant missionaries, the jealousy with which our movements were watched, the efforts that were made for our expulsion from the country, and the embarrassments and trials we encountered for years while groping our way by the guidance of hints and caution ; now, the Royal Charter of Rights, securing to the sultan’s subjects the free toleration of religious opinions and worship, places us and the cause of truth on firm vantage ground.

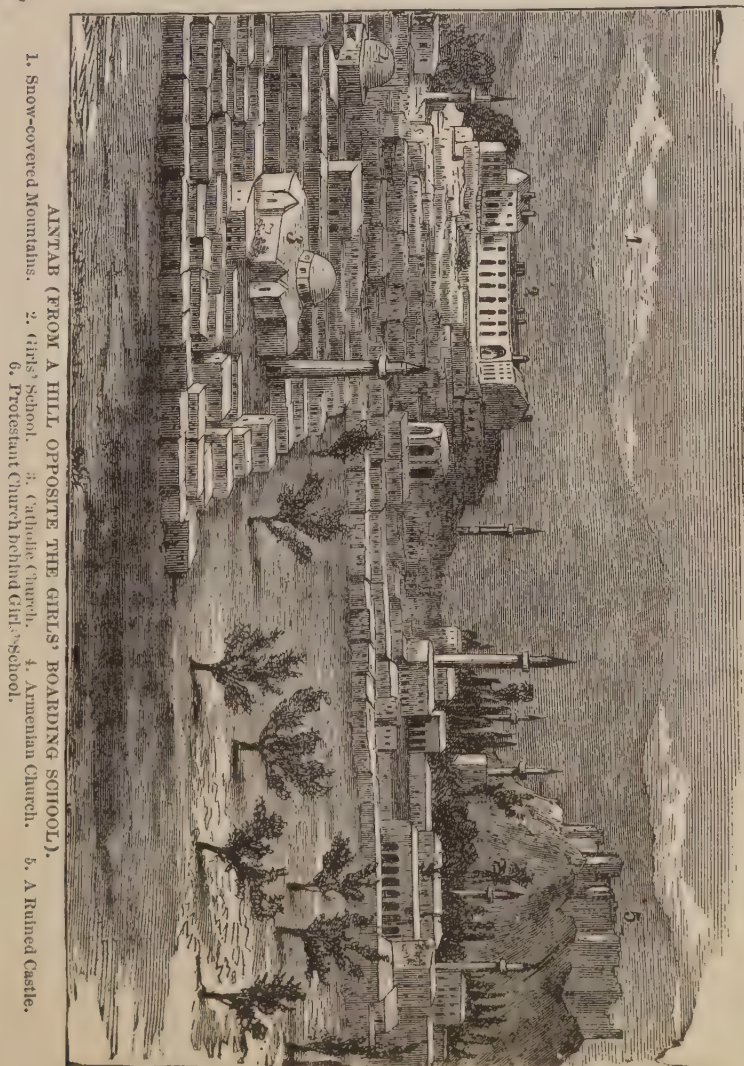
“In view of all that has been accomplished in this dark land for the revival of a pure Christianity, we can only say, ‘This is the Lord’s doing, and it is marvelous in our eyes.’”

The next year witnessed other steps in advancing the Protestant cause. The indefatigable Lord Stratford de Redcliffe obtained a decree making Protestant testimony equal to any other as evidence in court. This remains practically useless. Soon afterward the same man, backed by the English government, immediately upon the closing of the Crimean war, obtained another firman securing religious liberty ; for the former one had been sometimes ignored. And even at that time Turkish intolerance yielded stubbornly and slowly. Persecution gradually died out ; but to this day Protestants are annoyed by petty vexations and grinding oppression. Every possible subterfuge is used to hinder the cause of Christ.

But violent persecution was gone, and a great advance was made. The



interest had spread to over 100 towns and villages. Training schools for native preachers and helpers were in operation at Constantinople, Aintab, and Tocat. The working force in the field consisted of twenty-six missionaries, twenty-eight assistant female missionaries, thirteen native



AINTAB (FROM A HILL OPPOSITE THE GIRLS' BOARDING SCHOOL).

1. Snow-covered Mountains.

2. Girls' School.

3. Catholic Church.

4. Armenian Church.

5. A Ruined Castle.

6. Protestant Church behind Girls' School.

preachers, and sixty-four lay-helpers; thirty-eight free schools were in operation, and at Constantinople, there was a girls' boarding school. At Aintab, one of the most important stations, was a Protestant community

of 2,000, two hundred and sixty-eight of whom were communicants. The rapid growth of the work required a division of the field the following year, and a further subdivision was made four years later, making three portions, known as the Eastern, Central and Western.

#### REVIVALS.

A gracious revival spread over much of the field during 1859, and lasted for a considerable period ; and what is better, its results were permanent. It first manifested itself in the boys' seminary at Bebek ; and then it spread to the girls' boarding school, and to a number of important stations. In April, 1861, Dr. Dwight, writing from Marash said, "This place is indeed a missionary wonder ! Twelve years ago there was not a Protestant here, and the people were proverbially ignorant, barbarous, or fanatical. Six years ago the Evangelical Armenian Church was organized with sixteen members, the congregation at that time being 120. On the last Sabbath I preached in the morning to a congregation of over 1,000 and in the afternoon addressed nearly or quite 1,500 people, when forty were received into the church, making the whole number 227."

Mr. Leonard, writing near the same time from Cesarea, said : "Here are some noble exemplars of faith and piety, who search the scriptures daily, and adorn their doctrines by a godly life. I have often wished I might introduce some of our American friends into our teachers' meetings on a Sabbath afternoon, or to the Sabbath school at the intermission of public worship, where nearly the whole congregation remains, exhibiting a zeal and aptness in the discussion of religious truths, scarcely surpassed in the most favored churches of New England." As Cesarea was one of the most important and influential stations, these particulars were encouraging.

#### TRANSLATION OF THE BIBLE.

Dr. Goodell and Panayotes Constantinides had been laboring for a considerable time in the translation of the Bible from the Hebrew and Greek into the Turkish language, as written and spoken by the Armenians. The latter had been an earnest and efficient helper in the work of translation for thirty years. The translation was completed and the revision begun. "But his strength failed him on the way, and when there was but little further to go, he laid himself down and the angels carried him to his home in heaven." This was in March, 1861. Dr. Goodell pressed on and completed the work before the close of the year. The same year witnessed the beginning of another important work. Dr. Schaufler, who had for twenty-nine years labored in connection with the mission, left it

and put himself under the direction of the American and British Foreign Bible Societies, in order that he might devote his time and attention to the translation of the Bible for Turkish Mohammedans. He had already nearly completed the translation of the New Testament. These translations of Goodell and Schauffler, though not perfect, have remained the basis, if not the standard, of later work. No new translations have been attempted; but in 1873 a committee was appointed to revise the entire work. They completed their task in 1880. The committee consisted of two missionaries of the American Board, one of the Church Missionary Society, one native Armenian pastor and three Mohammedans. This Bible has remained in great demand ever since its publication, and has outsold all other publications, although many useful and instructive books have been translated and printed.

At this time the mission was called upon to mourn the loss of Dr. Dwight, who had labored faithfully in the field for thirty years. In the latter part of 1861 he came to the United States in the interest of missions, and was killed in a railway accident at Shaftesbury, Vermont, January 25, 1862. Dr. Anderson says of him: "He was made to be a leader in the Lord's host. There was in him a rare combination of sound common sense, piety, resolution, firmness, candor and courtesy; and withal an honest simplicity, a godly sincerity and a practical tact, that seldom failed to secure for him a commanding influence; and the mission of which he was so long a member was sufficiently eventful to give full exercise to all his power."

During 1862 the Bebek seminary and the girls' boarding school were closed. The missionaries had learned what many educators in our land are beginning to learn; that a large city is a poor place to prepare young men for the care of village churches, or struggling charges. The schools were closed at the metropolis, in the hope of their being re-opened at Marsovan.

#### FAITHFULNESS OF CONVERTS.

In every case the converts gave strong evidence of their change of heart in their daily walk. The missionaries were as careful here as those of the Syrian mission, and received none into full connection until fully satisfied of the genuineness of their conversion. The effect of this change of heart upon the daily life of the converts may be illustrated by a single instance. "Among the converts, at Aintab, was a jeweler, who had gained a comfortable subsistence for his family. But after he received the truth of Christ, he felt constrained to quit his trade, and seek a support in some other way, because the jewelers would not allow him to carry on his trade, unless he would be a partaker of their sins. 'They



had a custom that when a person came to buy or pay for an article, and did not know its value, the jeweler would tell him it was worth so much (perhaps twice its value,) and send him round to ask the rest ; and they, having an understanding to aid each other in cheating the ignorant, would all say it is worth so much ; and he who should be honest enough in such a case to tell the truth, would make enemies of all the trade, and they would soon find a way to get rid of him. In this country people are not free to follow what business they choose, as in America. Every trade has its regulations, and no man can work at any trade without permission from its chief.' The man in question had embraced a religion which admitted of no such deception, and he abandoned his occupation without knowing what he should do. He had not made the discovery which many in the American churches seem to think they have made, that one can embrace the Christian religion, and still practice deception in trade, by taking advantage of the ignorant, and getting twice as much for articles as they are worth."

The natural result of such conversions was that a man's foes were they of his own household. General persecution might be prohibited, the law might proclaim religious liberty, but it could not stop those petty persecutions from one's own friends and relatives, which are more trying than any others. A young man at Trebizond said to Mr. Bliss : "Seven years my father has been trying in every way to hinder me from reading or obeying the Gospel, and though I have endeavored to soften his heart toward me by the most dutiful conduct, it has been utterly without effect." "He then added, as a specimen, that a few mornings ago, as he was sitting in his room, studying the Gospel, his father came in and began to upbraid him, in the most violent manner, for not having been to church that morning, it being a week day. From words he proceeded to blows, the son all the while making no reply, but saying, 'Hear me, father, why do you beat me?' The violence of the father's anger having abated a little, he called in a priest and half a dozen other influential men to remonstrate with his son. After abusing him severely, the priest asked him, 'Why do you leave me to run after foreign priests? Am I not a priest?' The son replied, 'If you are a priest, where are the fruits of your ministry? How many men have you ever gained over to the service of God?' At these and similar searching questions the priest was silent, and the interview ended.

Another father at the same place, after having severely beaten his son, and burnt his Testament, told him, unless he gave up reading that book, he would turn him out of his house. 'Very well, father,' replied the son ; 'if you wish me to leave you for the Gospel's sake, I am ready to

go.' At this the father relented and dropped the conversation. Thus religion not only embitters ungodly relatives, but teaches a child in what spirit to answer a persecuting father."

Turkish fanaticism manifested itself again. Mr. Coffing, one of the missionaries at Aintab, paid a visit in the fall of 1860 to the Taurus Mountains, in search of a suitable summer retreat. Adana, their main station, was uncomfortably hot during the summer months. He selected Hadjin, a town of 20,000 inhabitants, and set out with his family in 1861 to occupy the place. Their departure was the occasion of much regret on the part of the Protestant population. 'Nearly the whole population, 1,500 in number, stood on both sides of the road, to bid them farewell,' and as they passed sang,

'How sweet the tie that binds  
Our hearts in Christian love;'

and also an original hymn, expressive of their feelings on parting with the mission family. More than a hundred persons accompanied them during that afternoon, returning the next day. After a perilous mountain journey, they were kindly welcomed at Hadjin. But soon Turkish and Armenian fanaticism became so violent, and they were persecuted so bitterly, that they were compelled to return to Adana.

#### MURDER OF MR. COFFING.

Six months later, Mr. Coffing and his Armenian servant, while on their way to attend the annual meeting of the mission at Aleppo, were fired upon by two Mohammedan robbers, who were concealed in a thicket three miles from Alexandretta. Mr. Coffing died next morning, March 26, 1862, and his servant, March 30th. The United States consul at Beirut, assisted by foreign officers, succeeded in having both robbers arrested. One was executed, but the district Pasha assisted the other to escape. He was, in consequence, removed from office. These things had a salutary effect upon the Turkish authorities. They found that not even American missionaries could be attacked with impunity. As a result, when the missionaries revisited Hadjin some years later, they found an open and promising field. Mr. Coffing's widow removed to the spot and established a flourishing high school for girls. She had remained alone at Marash, conducting a school there, up to the time of her removal. Her school at Hadjin had proved a great educational and Christianizing agency.

The year 1864 found in the field seventy-nine foreign male and female laborers, 204 native workers, forty-seven churches, and 1,913 communicants, and many thousands of copies of the Bible in circulation.

## CHAPTER XXXII.

## ARMENIA—GROWTH OF THE CHURCH.



ABOUT this time Turkish fanaticism took on a new form. Alarmed at the rapid spread of knowledge, and the general intellectual advancement of the people, and the liberty which had been secured for converts to Christianity, the Mohammedan leaders began to persecute the people. Dr. C. G. Pfander published a comparative view of Mohammedanism and Christianity which brought matters to a climax. Turkish converts were arrested, spies were set to watch the missionaries, and efforts were made to suppress Pfander's book. The printing presses were seized, and the book store closed. The American consul and the British ambassador protested, and as no books of a controversial character were found the store was re-opened and the converts released, thus crushing the anti-Christian movement. But the fears of the Turks were aroused, and for a time the missionaries had almost no intercourse with them, few books could be circulated, and few of the natives attended preaching.

## SELF-SUPPORT.

A promising feature of the work at this period was the beginning of self-support. Some congregations assumed at once the support of their pastors. Others went further, and formed missionary societies. Some of these societies engaged directly in evangelical work, the members visiting weekly such Armenians as did not attend Protestant worship and reading to them the New Testament; others undertook the whole or partial support of Bible readers in the outlying villages. One at Diarbekir sent one of its own members each week to read the Bible in a village near the city. In the matter of prompt paying they would put to shame many congregations in our own country. Another gratifying feature was the interest the adults took in Sabbath schools. Sometimes a Sabbath school would be three-fourths adults. A national head, to represent the interests of Protestant Armenians, was supported at Constantinople, all the churches contributing something. New churches were organized, and new pastors were ordained and placed in charge. The missionaries were much cheered by the success that crowned their years of patient working and waiting.



## ORDINATION SCENE.

Rev. Frederic Williams describes the scene of an ordination at Perchenj thus. The pulpit was under a large mulberry tree: "Around the pulpit sat the council; lay and clerical delegates, representing most of the evangelical missions in this part of Turkey; then the regular Protestants of Perchenj, Harpoot, and the villages about, to whom it was a 'festa,' as was evident from their dress. Outside these were the partially committed ones, who, though they did not dress up for the occasion, seemed to have taken the day for it; and again, outside that company, were men drawn in by the interest of the occasion from their work, with their field-dresses on, tools in hand, leaning on their long-handled spades, bending forward to catch question and answer, wholly unconscious of the picturesque finish they gave to the scene. \* \* \*

It was very difficult to count the audience, at least from where I was. If I could have exchanged places with the boys and hung among the mulberries, perhaps I could have succeeded better. Nothing in all the exercises seemed so natural as the way the boys took to the trees. We judged there were, in the forenoon, about seven or eight hundred, and in the afternoon six or seven hundred. To the last everything was quiet, and all went off pleasantly."

## CONSOLIDATION.

With the growth of the more important stations, and the increase of ability and willingness to support themselves, a desire for self-government and consolidation sprang up. Steps in this direction were taken as early as 1857, when the churches at Nicomedia, Adabazar and Bardizag formed themselves into the Bithynian Association. Seven years later the five Protestant churches in Bithynia were organized, with a Presbyterian constitution, into "The Union of the Evangelical Armenian Churches of Bithynia." The territory of this union extends from Constantinople eastward about 250 miles, and from the Black Sea southward about 100 miles. The first Presbyterial meetings were held in 1876.

A year after the formation of this union the Harpoot Evangelical Union sprang into existence; the "Central Evangelical Union" was organized in 1868, and the "Cilicia Union" a little later.

One good effect of the formation of these unions was a marked strengthening of the willingness of the people to support their own institutions. Their long dependence on foreign support had kept many churches weak and listless. It was necessary to cultivate a spirit of self-reliance. This was done as much as possible, and with gratifying and often astonishing results. Says Dr. Young: "The church in Shepik, the poorest and feeblest in the field, which for thirteen years had paid

almost nothing for preaching, and was supposed to be a permanent pensioner on missionary bounty, all at once raised enough for the support of the preacher, besides nearly \$200 in gold for the building of a house of worship. A blind preacher from the Harpoot seminary had been the means of this unexpected result. He was known as John Concordance (Hohannes Hamapapar), on account of his wonderful readiness in quoting Scripture, chapter and verse. He was sent to Shepik, and hearing the complaints of the people about their poor crops and poverty, replied: 'God tells you the reason in the third chapter of Malachi, where He says, 'Ye are cursed with a curse, for ye have robbed me.' Then, taking for a text, 'Bring ye all the tithes into the storehouse,' &c., he inculcated the duty and privilege of setting apart at least a tenth of their earnings for God. The people were convinced, and after paying half their crops, according to usage, to the owner of the soil for rent, and a tenth to the government for taxes, as they must needs do, they gave another tenth to the Lord's 'storehouse'—a room they had set apart for receiving the tithes. And the sermon of this blind preacher and the example of these poor people have wrought wonders in the land. This estimable man died in 1869, Armenians vying with the Protestants in attending to the burial services. Both classes were genuine mourners at his grave. His influence in regard to the consecration of one-tenth of one's income to the cause of Christ has been extensively felt, all the more as he is said to have conscientiously practiced what he preached."

#### REFORM PARTY IN THE ARMENIAN CHURCH.

The Armenian Church, which had long been but little different from the Roman Catholic, had, by degrees, come to realize its imperfections. There had sprung up a reform party, which, while it did not separate from the church, endeavored to approach the Protestant doctrines and forms of worship. Many of the people were tired of empty ceremonies, and of being priest-ridden, and desired more freedom of thought. They imagined their church had originally been pure and free from the superstitions and false doctrines which then characterized it. They resolved to restore it to its pristine purity. To this end they published in 1866 a New Prayer Book, containing "a Creed, a Ritual for Baptism, the Lord's Supper, Ordination, etc., forms for daily prayer in the churches, and hymns and songs. Judged by the standard of the New Testament, the book contained not a few errors of doctrine, and sanctioned many superstitious practices, yet it was a decided improvement upon the books in use in the Armenian Church." But the book was not adopted by any of the Armenian Churches. However, its publication caused no

little stir and excitement in the capital, and aroused much inquiry, thereby advancing the cause of Protestantism.

During 1866 the Harpoot Evangelical Union began mission work among the Armenians of Koordistan. The religion and manners of these Koords are described in the history of the Persian mission. The Union at the time had a dozen small churches, with hardly 500 members. Yet they undertook to educate seven of their young men as missionaries to their brethren in Koordistan. Converted pagans, Mohammedans and converts from false forms of Christianity, show much greater zeal in spreading the gospel than the Christians in so-called Christian lands. The apparent indifference of the latter to the spread of their religion often causes the heathen to doubt its genuineness. The work begun by those people prospered, and when they began to lose interest, the encouraging reports from that field aroused them to greater activity. The reflex action of their labors was apparent in the greater prosperity and more rapid growth of their own churches. A widespread revival drew in many from the ranks of the "orthodox Armenians." In places the missionaries would be kept far into the night, like Williams in the South Seas, conversing with those who were earnest seekers after truth. In one place, Hooeli, where three years before there was not a single Protestant, the attendance upon services swelled to 400. A large number of these were members of the church.



KOORDS.

#### WANTED A BETTER PREACHER.

Their unwonted prosperity and their rapid growth turned the heads of the good people of Hooeli, and like many in our own land, they came to the conclusion they ought to have a better preacher.

They also, in the same manner, concluded a college graduate was the proper sort of a man for them; so, contrary to the advice of Mr. Wheeler, they called in succession two of the abler of the graduating class of the missionary training school. To their astonishment and mortification the calls were not accepted. Their own preacher, who resided in the meantime at Harpoot, ten miles distant, had accepted a call from another church, and some of the members had come with donkeys to remove him and his family to their new home. "These were quietly sleeping in his



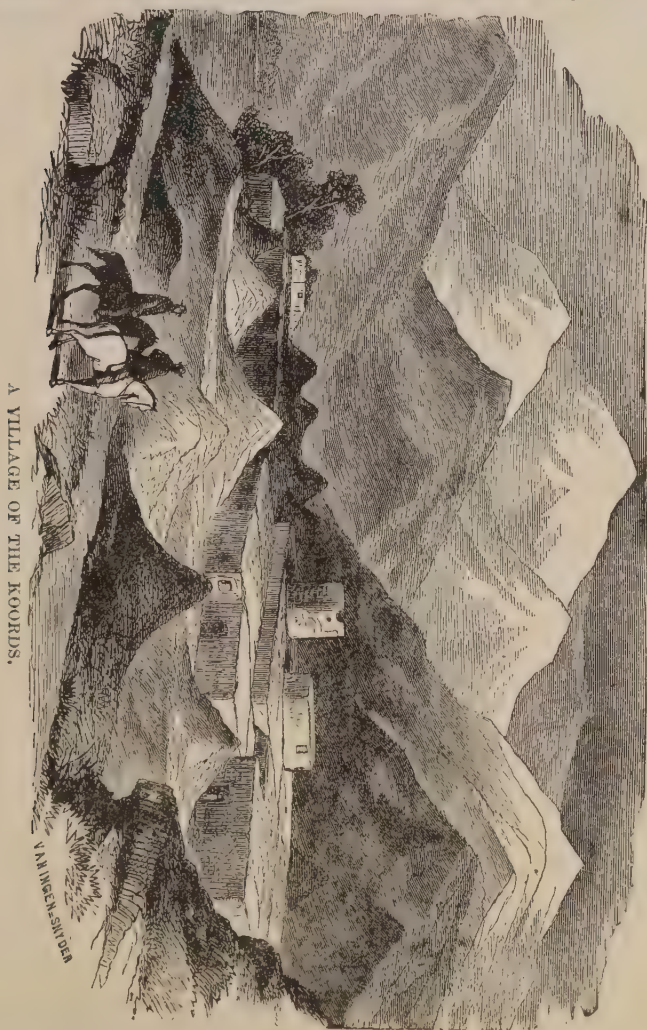
house, expecting to start on the morrow, when at midnight nine of the principal men of Hooeli roused him from sleep and began to beg pardon for their rejection of him, saying, 'Come, get your goods in readiness and go with us.' It seems that they took their failure to secure the others as a rebuke from God for their pride; and having met to pray, sent these nine men to ask pardon of Garabed in person, while others wrote letters asking his forgiveness, and begging him to come back. Both parties then appealed to the missionaries, who declined to interfere, advising them to pray and decide the matter themselves. They agreed to accept the preacher's decision as God's will, and he, after prayer and reflection, decided to return to his old people. In the meantime twenty of the women of Hooeli, impatient at the delay, met also for prayer, and were with difficulty prevented from going in a body to take their old pastor home. But the brethren kept them back, and when at length he reached the village no other preacher ever had such an ovation in all that region."

#### DEATH OF DR. GOODELL—RETROSPECTIVE.

During 1867 the mission was called upon to mourn the death of Dr. Goodell, who had been one of the most prominent and useful of all those connected with the Armenian mission. Failing health had compelled his retirement from active labor two years before, and he had returned to the United States. He had been in the Armenian field ever since 1832, and thus his active missionary life covered a period of forty-three years. On his retiring from the work the foreign residents of Constantinople gave him a substantial token of their appreciation and attachment. He had made himself beloved by his friends, and respected and honored by his enemies. He was a man of rare ability and usefulness, and withal a fine preacher. But his most important work was the translation of the Bible. In the work of translation he has had no peer in the Armenian field. Dr. Young compares him in this particular with Carey and Morrison, whose best work was in translations.

A retrospective view of the work at Aintab, as given by Dr. Schneider, will doubtless prove interesting to the reader, and will serve as an example of the progress made in some other parts of the field. In 1868 he wrote: "I preached my first sermon in Aintab, to a company of twenty-five or thirty, in the year 1848. Now the average audience is near one thousand, and often rises to twelve or fifteen hundred. Then there was a church of only eight members, now there are two churches, containing 373 members. Then the entire community of Protestants numbered only 40 souls, while at present there are 1,900, small and great. In the beginning, next to nothing was done in the way of self-support and

general benevolence, while now, these communities pay the salaries of their pastors and school teachers, and all their other expenses. Besides this, nearly \$500 in gold was given for general benevolence, and more than \$900 toward a second church edifice. All this in a community where a day-laborer receives thirteen and a half cents a day, and a mason



A VILLAGE OF THE KOORDS.

VAN INGEN-SMID

or carpenter thirty-two cents. In view of their poverty, and the exactions of the Government, this is extraordinary liberality. More than one-half of the male members of these churches give a tithe of their income to benevolent objects. \* \* At first there was no school through the week or

on the Sabbath ; now, there are seven common schools, with nearly four hundred pupils, and a Sabbath school, averaging a thousand, and at times sixteen hundred. More than a score of pastors and preachers have been trained at Aintab, most of whom are still in the service, and a large number have been sent forth as teachers and colporteurs into the surrounding regions. Finally, when the Gospel was first preached, at Aintab, the Protestants were despised and persecuted, while now they are not only recognized as a regular community with rights and privileges, but they have acquired themselves a name, respect and influence."

One encouraging feature of the frequent revivals in the Armenian field is that their effects have in every case been permanent. In this respect they differ from some which occasionally occur in our own land. Further, the missionaries and native pastors have always guarded carefully the doors of the church, and receive none into membership who do not give evidence of being soundly converted.

#### VISIT OF DR. CLARK.

Dr. N. G. Clark, one of the American Board's secretaries, paid a visit to the field in 1871, and was greatly pleased at the indications of progress he met everywhere. He found Protestants not merely tolerated, but in some places actually in demand. He gives the following interesting incidents of his tour, while between Adana and Aintab : " The first night out we encamped a little distance from a village that bears the name of Missis, built on the ruins of the ancient Mopsnestia, a place of some note in the early history of the Church. As we were setting up our tent, two Armenians from the village accosted us with the question : " Are you the men that are bringing light into this dark land ? " On being assured that we were just those very men, they gave us a hearty welcome, and did their best to assist us in every way, remaining till dark and coming again in the early morning. This they did as a labor of love, and to receive some words of counsel and cheer. They were Protestants, but not church members, who had come here for business—one from near Antioch, and the other from the neighborhood of Harpoot. Here, where no preacher of the truth had ever been stationed by us, these men were faithful to the light they had, spending the Sabbath together in studying the scriptures and in prayer, and speaking to all who would listen of the gospel of Christ. One of the men had formerly been keeper of a drinking shop. One day, while plying his trade, he called out to a passer-by to come in and drink. The reply, ' I cannot, I am a Protestant,' arrested his attention, and eventually led him to give up his wicked traffic, for an honest calling."



It is to be feared there are many in our own land who do not think that Protestantism and liquor selling are incompatible. Would that they would follow the example of these Armenians! But to continue with Dr. Clark:

“On another day we met a party of laborers coming down into Cilicia from Eastern Turkey, whom we at first mistook for Koords. But coming nearer, Mr. Trowbridge recognized them as Armenians, and at once asked them if there were any Protestants among them. ‘Oh, yes,’ cried several; and in proof they drew Testaments from their bosoms.” All false forms of Christianity are unanimously opposed to common people possessing the Bible; so the possession of a copy is often enough to distinguish a man as a Protestant.

“We had hoped to reach Hassan-Beyli for the Sabbath, but the distance proved too great, and as it was three hours off from the main road, we had to give up a visit to this mountain eyrie—now a center of Christian influence, a few years ago a nest of robbers. But they would not let us off. Tuesday morning, by six o’clock, we were surprised to see half a dozen of those stalwart men, who had left their mountain crags, three hours before, to come down and exchange Christian salutations. As I looked at them, I could not but wonder at the work of grace manifest in them. After words of grace through an interpreter, on mounting my horse, I took each by the hand, while the grasp tightened, and eyes flashed and filled at the words, ‘Christ, Hallelujah, Amen.’”

An illustration of the fact that the circulation of the Bible only spreads Protestantism may be found in an incident of Mr. Pierce’s work. While stationed at Erzeroom he chanced, when on a tour, to penetrate the mountain fastnesses and to reach a village where no missionary had ever been. But while the people had never seen a missionary, they had obtained the Bible and some hymn books from a colporteur, and in consequence Mr. Pierce found on his first visit a community of forty or fifty Protestants. Truly, “the entrance of Thy word giveth light; it giveth understanding to the simple.”

#### ANGLICAN PRETENSIONS.

Trouble arose in 1872-73 in Central Turkey owing to the schemes of the Church Missionary Society, led by Bishop Gobat. Says Dr. Young, “It is the old story. Instead of carrying the Gospel to regions still lying in heathen or semi-heathen darkness, the ritualistic section of the English Church prefers building on other men’s foundations, and appropriating the fruit which has been sown in tears by others. One of the missionaries states that ‘this English type of Protestantism differs little from the old church (Armenian),’ that ‘it furnishes a refuge for unworthy

Protestants' and that 'some will doubtless join it for pecuniary reasons.'"

The various methods used were, as they have been elsewhere, intrigue, misrepresentation and falsehood with regard to the aim and character of American missionaries, wholesale bribery, the prostitution of religious rites and ceremonies—in short, every foul means except open violence and intimidation. At length matters reached a culmination.



At a time when the missionary force was weaker than it had been for years, the pastor of the church at Diarbekir, who had been gained over by the Ritualists, and had in turn gained over the larger part of his congregation, declared himself publicly in favor of Ritualism. This crippled the work of the missionaries in that part of the field, for the

pastor and people claimed to own the church, and it was best to let them alone ; for in Turkey a controversy in the courts is very tedious, and is likely to be decided in favor of the party with the largest pocket-book. As the missionaries would not in this case fight fire with fire, there was no help for the matter, and they resigned themselves to the situation.

But in other parts of the field High Churchism was not so successful. The Cilicia Evangelical Union took a firm stand on the question, and Ritualism was compelled to retire beaten. Its schemes failed, and the right triumphed. Those who had left other churches to follow after it soon repented of their step, and were glad to come into the Union on the same basis as the other churches. The native pastors proved too staunch and incorruptible for Ritualistic overtures. The missionaries had nothing to do with the defeat of the movement, and were glad to see the native pastors able and willing to fight their own battles, whether with High Church corruption or Armenian fanaticism, or Mohammedan bigotry and intolerance.

Nor was this the only attempt at disorganizing the Armenian Evangelical Church. Canon Tristram afterwards made a brief tour of Southern Armenia, and reported a widespread desire on the part of all old Armenians to ally themselves with the Church of England. This statement, it is needless to say, was almost totally without foundation.

#### SECTARIAN HINDRANCES.

Other sects, besides the Church of England, have recently been sowing discord in the field. Recent reports represent that the Baptists and Christians have entered the land with their peculiar views of baptism, and instead of working among those who are not converted, they prefer to draw away those who are already Protestants and weaken the churches built up by the years of labor of the American Board.

The agents of the American Board complain that their work in the region of Samokov has been brought to a standstill by the intrusion of the Baptists. "In one instance the preacher was led to receive baptism from Baptist agents at Constantinople, and returned to distract a little community just getting on its feet."

In the Western Turkey Mission the church at Bardesag has suffered from similar intrusion. Mr. Pierce writes that "for several years the Campbellites and Baptists have left no stone unturned to induce members of our churches and congregations to accept their peculiar views of baptism. In one way and another they have succeeded in rebaptizing and drawing away no less than twenty-five members of the Bardesag Church, besides others from the congregation. They have organized two sepa-



rate churches, and have each a small congregation. I wish to call particular attention to the fact that not a single person has joined the Baptist Church who was not already a member of our congregation, and with one or two exceptions they were all members of the Protestant church. The same is true also of the Campbellites. I do not hesitate to say that great evil, and only evil, has resulted from the movement. Baptism has become the 'question of the day ;' consequently spiritual life, growth in grace, and labor for the salvation of souls, have been lost sight of as questions of vital importance."

We give these statements from missionary reports. They indicate a denominational rivalry the merits of which we cannot judge, but which must always be deplored.

These are instances of the shameless proselyting that has been and is yet being prosecuted in some parts of the field. It forms a record that enlightened and liberal Christians of all denominations will alike condemn. Appropriating the trophies of the victor is not winning honor nor doing right. Of such proceedings Dr. Young says, "We would most earnestly deprecate \* \* \* any action likely to prejudice the work of the Board, and to introduce an element of confusion into the Evangelical Armenian Protestant Church. Such action is as ungenerous as it is utterly alien to the spirit of our common Christianity."

"Were the true character of these divisive movements better known, it is believed they would be abandoned by those in this country who have hitherto countenanced them, misled by specious representations."

#### GREAT FAMINE—ITS EFFECTS.

In 1874 and 1875 a severe famine prevailed in Asia Minor. The distress was greatest in the neighborhood of Marsovan. "Swarms of hungry beggars poured into the town. They sheltered themselves as best they could during the night among the tombstones of the graveyards which surround it. Throughout the day they went from door to door crying for bread for themselves and their little ones. At Cesarea the same heart-rending scenes were witnessed. No such year has been known in the history of the station." Many people were starved to death. Some churches for a time were seriously crippled.

But this famine, like others we have mentioned in other fields, only served in the end to advance the cause of Christ. American churches contributed liberally for the relief of the sufferers. Nearly £30,000 was sent from Britain. The missionaries everywhere did their utmost for the relief of the starving people. In consequence, the latter were imbued with a deeper respect for and a greater interest in Protestantism. They became

more willing than ever to listen to the teaching of a religion of mercy. The reflex action, therefore, was as great as that of the Crimean war, when the missionaries did much for the relief of the wounded soldiers in the army hospitals. It is said of Mr. Farnsworth, one of the missionaries at Cesarea, that one of his tours after the famine would seem "like a triumphal progress, so many crowded about him, of all classes, to hear the truth from one whom they regarded as their special friend and deliverer in the days of suffering and death."

#### TURKISH MISRULE.

Other disturbances besides those made by famine are common. Turkish officials, while protecting the Protestants from impositions by other sects, are not disposed to allow them to make any converts among Mohammedans. In 1874 two converts from Mohammedanism were banished despite all remonstrances on the part of the American Consul and the English Ambassador, who were coolly informed that the act of 1855 "was not intended to apply to the Mohammedans." And now the Sultan, alarmed at the growth and power of Christianity in the Turkish realms, has issued an order that religion shall not be taught in any school, and that no school shall remain open without especial permission from him. This is aimed as a death-blow to Christian mission schools. The American Minister has entered his protest, but is not backed by any of the European powers, as they are all anxious to keep on good terms with the Sultan in the present delicate situation of European affairs. The Sultan knows his position, and preserves his power by playing his foes against each other.

A second hindering feature is the oppression of the government. Taxes are enormous, and their collection is in the hands of grasping and unscrupulous men who are given to extortion. A recent report from the Sivas district, in the Western Turkey mission, says: "The farmers and mechanics of the country are on the verge of financial ruin. Business is stagnant; capital is withdrawn, hidden away from sight for fear of forced loans. Money has been drained for taxes and imports till there is none left outside the city markets. The tax-gatherers, unable longer to get cash, seize the lands, sheep, bedding and cooking utensils of the villagers, which by forced sale go for not more than one-half of their value. No class of people complain of the oppression more than the Mohammedans, while the pride of the government officials, fed by bribes, continues unabated despite the fact that the government cannot pay its debts, and its promises are held as worthless paper. A Mohammedan village of sixty houses near Sivas reckons the demands of the tax collectors for the spring months of the present year alone at 16,000

piastres, though there are not so many paras in circulation in that vicinity, and twenty of the landlords have no remaining resource for taxes but to sell the farmer's staple, his lands and his cattle."

Occasionally instances of persecution occur, but they are usually quickly checked. Mr. Christie speaks of an instance of recent date in the plains of Issus :

"The priests and some of the chief men who, from the despotic power they wield and their practical independence of the Turkish government, may properly be called the feudal lords of that plain, saw that the religion of the gospel was slowly but surely sapping their power and authority ; as their deeds are mainly deeds of darkness, they naturally hate the light which the gospel brings, and they decided to drive it out. On Sunday, March 28th, the storm burst, as it were, from a clear sky. A rabble of men and boys, led by a fanatical priest, club in hand, came to the pastor's house just after service, loaded some of his goods upon animals, plundered the rest, beat unmercifully the brethren who were found in the house, and, in a word, drove the pastor, the teacher and every Protestant out of the village. The little flock was completely dispersed. Pastor Hacher, with his family, found refuge in the house of a Moslem agha, in the village of Ojaklu, no Armenian daring to take him in. This Moslem protected them for two weeks, in spite of all the threats and the warnings of the priests and the feudal lords. The teacher came to Adana to bring the news and get help, and the poor brethren wandered away to Iskanderun, to Adana and to the Tartar villages on the Marash road."

But this attempt to check the advance of Christianity failed, for the Protestants of Adana promptly took the case before the Turkish authorities, and had the refugees restored and compensated for the ill-treatment they had endured.

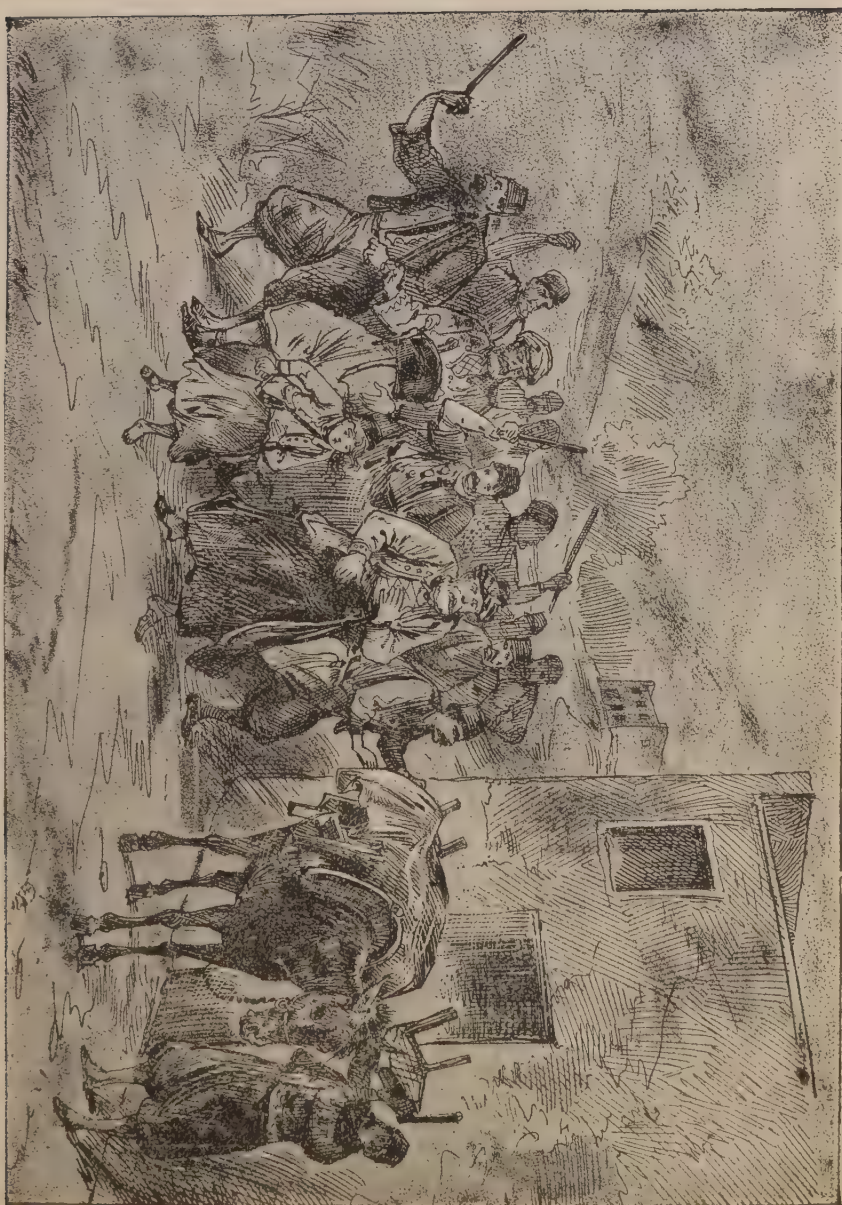
Such, in brief, is the history of the Armenian mission. We have from time to time mentioned the various good results which have directly or indirectly grown out of the work, yet a brief review of the whole would no doubt interest the reader.

Woman has been raised from the position of a menial drudge, abused and maltreated, to that of a respected and important factor of society. Where sixty years ago she was despised, and the idea of her education ridiculed, there are to-day scores of common schools and numerous boarding and high schools solely for her benefit. This, of course, applies chiefly to Armenian women. Turkish women are, as yet, not reached so easily or extensively.

Young Men's Christian Associations have been formed. While in the



PLUNDERING THE HOUSE OF HACHEK.



work of self-improvement the members engage in a great deal of useful home mission work.

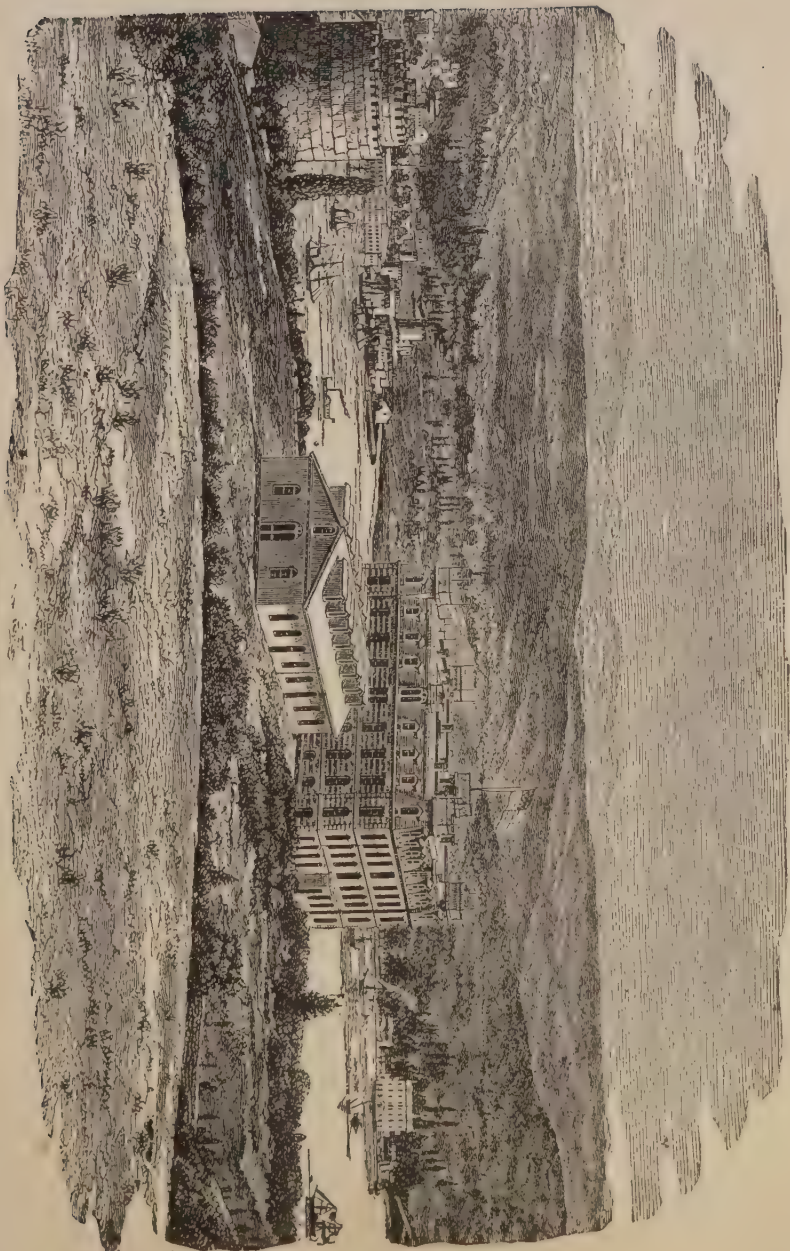
Many missionary societies have been formed. In their zeal for the spread of the Gospel, the converts surpass the Christians of our own land.

The general dissemination of learning throughout the land consequent upon the establishment of schools, and the circulation of the Holy Bible has given the people a wider and better acquaintance with the character of Protestant Christianity, and caused it to be respected where once it was detested. Protestants are now known to be truthful and reliable, and instances are known of Protestants being brought before Turkish courts, and being instantly discharged as soon as it was known they were Protestants. Turkish officials now-a-days manifest no small interest in the public examinations of the schools. A magnificent institution of learning, Robert College, with an endowment of nearly \$150,000, has been established at Hissar, near Constantinople, while several important but smaller colleges are located in different parts of the field. Such are the more important of the direct results of missionary work.

#### CONCLUSION.

All these things indicate the approaching complete triumph of Christianity over the superstition of Armenianism and Mohammedanism. The cross will yet vanquish the crescent. It is only a question of time when the "Sick Man of Europe" will perish, and the Turkish dominions shall be ruled by Christian nations, and according to Christian principles. Already civilization is making wonderful strides in Asia Minor. The snort of the iron horse is waking the echoes of the Armenian mountains. Everything heralds the approach of coming day. And to whom is such progress due? Let Dr. Clark answer: "Other causes have had a share which we would not overlook; but if the superiority of Western civilization is now recognized by a postal and telegraph system, by the beginnings of railways, by the use of iron-clads, and Martini-Henry rifles; if Mohammedan doctors are skilful in expounding the Koran, so as to admit of the code of Napoleon in courts of justice, and other innovations in keeping with the spirit of the age; if men of worthier character are sought to fill official stations; if less and less regard is shown for idols and images, and more and more for religious instruction in the old churches of the Christian name; if a higher standard of morals exists, and honest dealing commands respect; if a wide-spread interest in education has been awakened among all classes, represented by hundreds of schools, in which our text-books are used and our methods of instruction imitated—  
IT IS LARGELY DUE TO AMERICAN MISSIONARIES."





ROBERT COLLEGE.



## CHAPTER XXXIII.

## PERSIA—COUNTRY AND PEOPLE—EARLY MISSIONS.



PERSIA lies at the western border of Asia and the eastern part of Asia Minor, including a portion of each. Its principal divisions are the ancient provinces of Armenia, Assyria, Adiabene, Media and Susiana. Its extent is 648,000 square miles, and its population from 4,000,000 to 5,000,000.

The face of the country is chiefly an elevated plateau, from 2,000 to 5,000 feet above the sea. In the center and on the east side the country is almost perfectly level. It abounds in salt lakes. Its rivers are not navigable. Its range of latitude and elevation give every variety of climate.

The settled portion of the population are Tajiks, the descendants of the ancient Persians with some intermixture of foreign blood. The farmers, merchants and artisans are of this race. Besides these there are four nomadic races which wander over different parts of the country; these are the Arabs, Turkomans, Luurs and Koords. There are besides a small community of Parsees, and the Nestorians, who dwell in the plain of Ooroomiah and in the mountain fastnesses of Media.

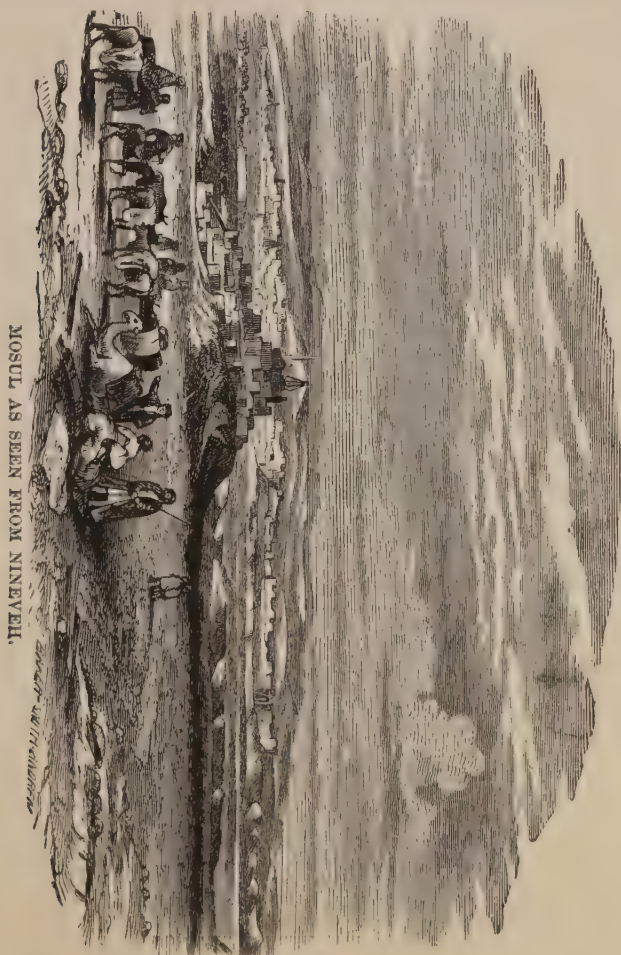
Such is now the country which we may almost call the cradle of the human race, and where the most populous and powerful nations of the earth held sway. From the tower in the little city of Mosul one looks across the Tigris upon a vast plain heaped with mounds and ridges where the pride of Nineveh has slept for ages, and the field where Alexander the Great conquered Darius.

Not far to the south on the Euphrates stood the great city of Babylon, and from Mesopotamia, between the Euphrates and Tigris, the family of Abraham set out for the land of Canaan. A land of wondrous fertility, which once vied with the valley of the Nile in the abundance of its products, is now but a free pasture land for a savage and nomadic people. The wandering Bedouins virtually possess central Mesopotamia and make their incursions to the gates of Mosul and Bagdad on the east, and Mardin and Orfra on the north, while farther eastward the Koords are not less dreaded than the Bedouins.

## MOHAMMED.

Born at Mecca, about the year A. D. 570, Halabi, afterward called Mohammed, became the founder of a new religion. Having obtained

some knowledge of the Old Testament scriptures through the *Midresh*, and some knowledge of Jesus Christ from certain apocryphal books, he took strong hold upon the doctrine of one God and the idea of an inspired teaching of God's will. Declaring himself inspired, he began to oppose with great power the idolatry of his people. He had but two great tenets for his system, "There is no God but God, and Mohammed is his



prophet." He taught that Jesus Christ was a prophet of God, and himself a greater prophet. Mohammed was forty years old when he began to teach. Twelve years he promulgated his claims as the prophet of God at Mecca and won a few followers. But opposition compelled him at last to flee for his life. He left the city at midnight with his

faithful friend, Abu Bekr, and fled to Ytreb, subsequently named Medina, the City of the Prophet. This was A. D. 622. Mohammed turned his flight into a victory. He made converts at Medina, and Mohammedanism dates its history from the Hegira, or the flight. Mohammed claimed that his teaching abrogated all preceding divine teaching. He called his religion *Islam* (resignation), entire submission to the will of God. Mohammed taught his followers to propagate the faith by the sword,



MOHAMMED.

and thus Mohammedanism as it developed became a military power which made extensive conquests, bringing under its sway, in course of time, Asiatic Turkey, Persia, Afghanistan, Beloochistan, Arabia and Tartary, and planting itself strongly in North India. The followers of the false prophet are to-day reckoned at 160,000,000.

The doctrine of the Trinity the Mohammedans regard as Polytheism, and Christianity provokes their hatred not less than idolatry. Polygamy is practiced by the Mohammedans, and woman is held in a state of extreme ignorance and absolute sub-

jection. The general morality of Mohammedans is little above that of Pagans. They are noted for treachery and revengefulness.

#### FIRST MISSIONARIES.

We have noticed in our account of Missions in India, that Henry Martyn visited Shiraz, in Persia, in 1811, and that some traces remained of the work which he did there. But it was the Moravians, who have led the missionary movement in so many lands, that first bore the banner of



the cross into Persia. Two preachers, Hocker and Rueffer, were sent out in 1747. They started from Aleppo to Bagdad in company with an Eastern-bound caravan, of no fewer than 1,500 camels. Their food was a scanty allowance of rice, the water they were compelled to drink was muddy and stinking. On reaching Cowis, where the caravan usually divided, one part going to Bagdad, and the other to Bussorah, the missionaries were much disappointed on learning the entire caravan had determined to go to Bussorah.

#### AMONG ROBBERS.

Accordingly Hocker and Rueffer set out for Bagdad in company with four Jews, and immediately upon reaching it, joined a caravan which was on the point of starting for Persia. The caravan was numerically quite strong ; but it was composed of a set of arrant cowards. So when they were attacked by a motley assembly of poorly armed Koords, they fled helter-skelter in all directions. Hocker received two severe javelin wounds, and a sabre cut on his chin. He was then robbed of everything but his clothes and watch. He then started to run forward as fast as he could, but was struck down by another of the banditti, who took his watch. A little farther on another took his boots and stockings. A fourth took all his remaining clothes, except two pairs of old drawers. As he had nothing else left but his life, which they concluded was not worth taking, they let him go. He was then naked, bare-footed, scorched by the hot sun, and fifteen miles from any human habitation. Each of the plundered travelers made the best of his way to the nearest dwelling. On arriving there they found a number of their comrades in no better plight. Hocker found Rueffer unhurt, but robbed of everything but a lancet. As he was in the matter of clothing worse off than himself, he gave him a pair of drawers wherewith to perfect (?) his toilet. The Persians with whom the missionaries were traveling, treated them with great kindness, and relieved them as far as possible, supplying them with food, and with some old clothing. A week later the caravan was attacked by another band of Koords, and the missionaries robbed of their scanty attire. They were obliged to travel the remainder of their journey on foot and naked, in a country excessively hot by day and unpleasantly cool at night. They passed the nights in the open air, and were so blistered by the sun in the day time, that they could hardly sleep. Their only food was a scanty allowance of bread and water. But on reaching Ispahan they were kindly received by some Roman Catholic fathers and by Mr. Pierson, the English resident. The latter took them into his house and cared for them till they were in a measure restored to health. On learning their intention, he advised them to give up the enterprise, on account of the turbulent and

impoverished condition of the country. On finding his representations corroborated by other foreign residents, they decided to go to Cairo, in Egypt, and await further orders from their brethren at home.

Accordingly they left Ispahan in June, 1748; but they had not proceeded far before they were attacked a third time by banditti, and robbed



of everything. They arrived at Bender Buscher in rags and in debt; but the Dutch agent at that place befriended them, paid their debts and forwarded them on their way to Bussorah. Thence they proceeded to Egypt. Reuffer died at Damietta, and Hoeker, in February, 1750,

returned to Europe, having been absent nearly three years. This ended the efforts of the Moravians to send the gospel to the Persians.

#### THE SCOTCH MISSION.

In 1802 the Scottish Missionary Society sent to Tartary Messrs. Brunton, Glen, Ross and others. They settled at Karass, on the north side of the Caucasus Mountains, about 350 miles southwest of Astrakhan. Alexander I, Czar of Russia, made them a grant of 10,000 acres of land, in order to give them the opportunity of founding a colony. He also gave the missionaries the right to baptize any persons except Russians. A number of Germans were brought from the Volga and settled on the grant. The mission did good work among them for a time, and afterwards extended its labors to Astrakhan and Orenburg. The Basle Society sent missionaries to the German settlement and continue to have charge of them to this day. The Czar remained a warm friend to the cause till his death. His successor, Nicholas, was not so friendly, and hindered the work in various ways.

At Astrakhan Dr. Glen met a young man named Mohammed Ali, the son of a Persian judge, who had been banished from Derbent for alleged sedition against the Russian government. The Doctor often conversed with him on the merits of Christianity. This resulted in his conversion and baptism. He was admitted into the church on July 11th, 1823. This event caused great excitement in the motley population. Says Robert Young: "Mohammed Ali's conversion and baptism occasioned the keenest distress to his aged parent. It also aroused his indignation. He had refused to believe in the possibility of such a change, and could not account for it. His only explanation was that the Scotch missionaries had given him medicine that had entirely bewitched him, or that the devil had taken full possession of him. He informed his son that he had received information that the people of Derbent had been filled with wonder and grief at one of their Beys having renounced the religion of his fathers and become a Christian; that his cousin, who was president of the Tartar council there, did not leave his house for five days after hearing the mournful tidings; and that a number of the principal ladies of the town had collected together and wept over him as one that was dead.

"The profession of his new faith subjected Mohammed to no ordinary trial, the greatest of all being that he was not permitted to live with his father. As a follower of Christ he was regarded as an outcast and a dog, 'the off-scouring of all things.' Mohammed Ali, nevertheless, continued to visit his father, and did all he could to conciliate his favor and



to win him over to the faith of Christ. On one of these occasions the father rose up to kiss his son, but instantly recollecting himself, drew back, saying, 'You are unclean, how can I?' A second time he rose up, and again sat down. But at last, the feeling of the father overcoming the prejudices of his religion, he rose up, kissed his cheeks, his eyes and his mouth with much affection. But afterwards he washed his mouth, the part that had thus come in contact with his polluted son. On another occasion the father ordered all the clothes which had been defiled



A PERSIAN LADY.

by Mohammed Ali while in the house, to be carried down to the canal and washed." But, notwithstanding all this abusive treatment, Mohammed Ali continued faithful unto death. He became a professor in a college at Kasan, and in that sphere accomplished much good.

The next missionaries after Henry Martyn to enter Persia were Dr. Pfander and Frederick Haus, from Germany. They were sent out by the Basle Society; the former in 1829 and the latter in 1833. Owing to the

intolerance and bigotry of the government their stay was short. Pfander went to Afghanistan and labored there in connection with the Church Missionary Society.

ASAHEL GRANT.

About this time the knowledge of a sect of native Christians in Persia—the Nestorians—who had stood for centuries against the influence both of Roman Catholics and Mohammedans, began to be disseminated, and aroused a special interest in their behalf.

Rev. Asahel Grant, M. D., sailed from Boston, May 11th, 1835, to engage in Missionary work among this people. Rev. Justin Perkins had gone out in advance of him. They were both representatives of the American Board. A voyage of forty-eight days brought Grant to Smyrna; thence he went by steamer to Constantinople; thence in a little English schooner to Trebizond. At this place his adventures and perils began. To reach his final destination he was compelled to go overland. As the country was infested with wandering robbers, especially in the mountainous districts, it was necessary for travelers to go in large caravans so as to be the better able to protect themselves. Dr. Grant wrote an account of his travels and work in Asia Minor, which will be often quoted in this narrative:

“From the shores of the Black Sea, the saddle became our only carriage for seven hundred miles over the mountains and plains of Armenia to the sunny vales of Persia. On the loftier mountain summits a corner of a stable sheltered us from the cold and storms; by the verdant banks of the Euphrates, and beneath the hoary summit of Mt. Ararat, we reposed under the canopy of our tent, while the bales and boxes of merchandise from the seven hundred horses and mules which composed our caravan were thrown around in a hollow square, and served as a temporary fortress to protect us from the predatory Koords by whom we were surrounded. An escort of armed horsemen had been furnished by the Pasha of Erzeroom to guard the caravan, and the stillness of the midnight hour was broken by the cry of the faithful sentinel who kept watch to warn us of danger. The strange customs and usages of an Oriental land, and the thousand novelties of the Old World, served to while away the hours as we pursued our onward course for twenty-eight days at the slow pace of an Eastern caravan.”

October 15th the caravan reached Tabreez, where Dr. Grant and wife were warmly welcomed by the English residents and by Rev. Justin Perkins and wife. The British envoy kindly volunteered to supply any necessary assistance and protection. After a few days' rest Dr. Grant went on to Ooroomiah to secure a foothold for the establishment of the

missions. This was easily accomplished, as his profession brought him into favor everywhere; and by the 20th of November the missionaries were comfortably installed in their new quarters. The work at Ooroomiah was among the Nestorians, and it began most favorably, largely owing to the fame of Grant's skill as a physician. He says: "The sick, the lame and the blind gathered around by scores and hundreds, and my fame was soon spread abroad through the surrounding country. We were regarded as public benefactors, and our arrival was hailed with general joy. The Nestorians, in particular, welcomed us with the greatest kindness and affection. Their bishops and priests took their seats at our table, bowed with us at the family altar, drank in instruction with childlike docility, and gave us their undivided influence and co-operation in the prosecution of our labors among their people. They regarded us as coadjutors with them in a necessary work of instruction and improvement, and not as their rivals or successors."

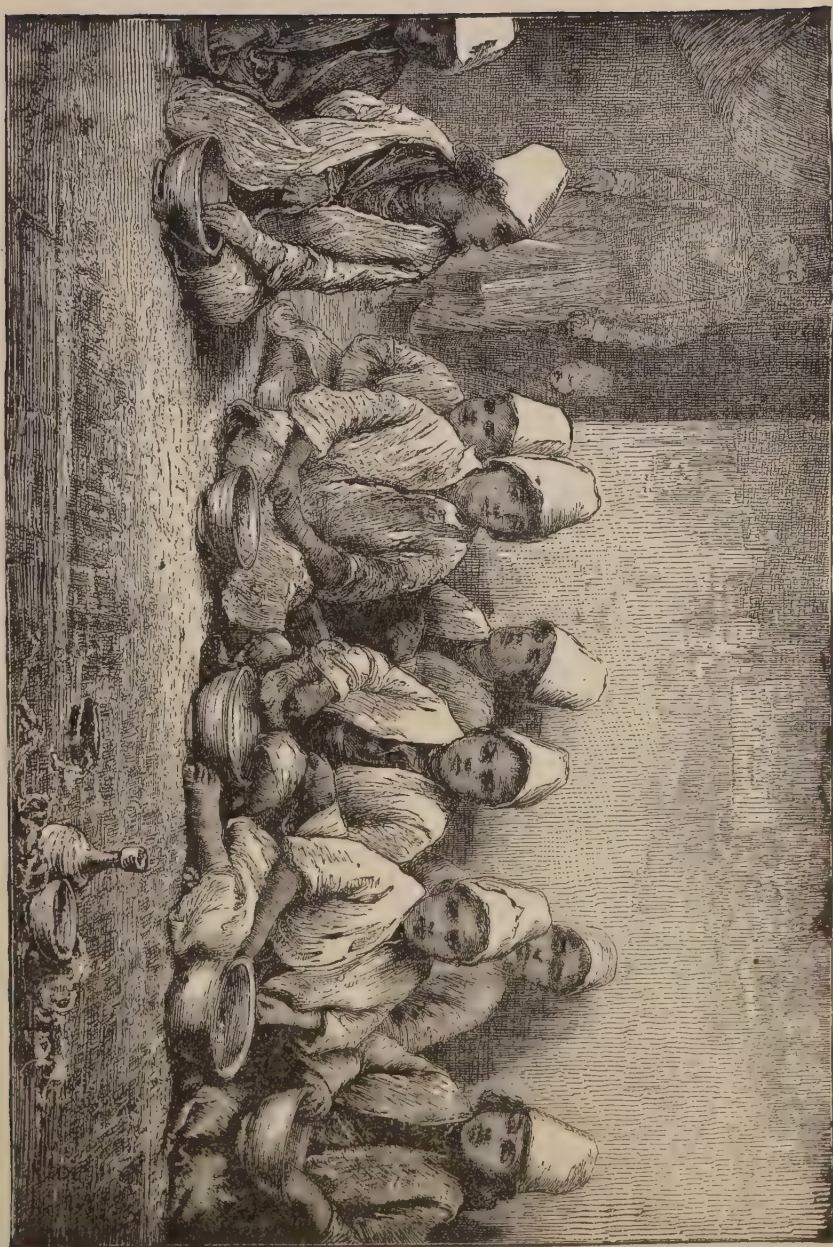
#### NESTORIAN RELIGION.

This was a very appropriate view of the case. The Nestorians were in faith Christians, but the general ignorance of the people, the bitter persecutions they had often undergone, and the lack of a widely disseminated version of the Scriptures, had done much toward burying their Christianity in superstition. There was no idolatry among them, no Mohammedanism, though they dwelt in a Mohammedan country, and could only obtain the right to worship in their own way by paying heavy tribute. Nor was there anything approaching Catholicism; indeed, they so abhor the confessional, the doctrine of purgatory, the practice of praying to saints and any sort of image worship, that they denounce Catholics as "wolves in sheep's clothing and servants of the devil." Thus it was readily seen that the form of Christianity had been preserved among them, and also its doctrines to considerable extent. In its practice they were deficient in some respects, chiefly in regard to their dealings with each other. "An eye for an eye and a tooth for a tooth," was the principle on which they usually acted. Thus it may be seen the work to be performed was not the inculcation of the knowledge of a new religion, but the awakening of the people to a more consistent practice of that they already possessed. They possessed the Bible in the ancient Syriac, but only their priests and patriarchs could read it. So the work to be performed was to arouse the people to their duty, and, instead of opposing the teachings of the patriarchs, to aid them in their work and instruct them also.

Thus the missionaries were in the best possible circumstances for a grand work. Schools were established by them at once, and the work of training the young men who might aid them began.



PERSIAN BOYS IN ORPHANAGE.



## ORIENTAL MEDICINES.

But the Mohammedans among whom they dwell hate bitterly every semblance of Christianity. It is among these that Dr. Grant's medical skill was especially useful, as without it he could have had no access to the Mohammedan population, such bitter fanatics are they. Among all barbarous or semi-barbarous races there is no medical skill beyond the use of some herbs for the healing of wounds. Their pretended physicians rely chiefly on charms, spells, amulets or incantations for their power, and as they are implicitly believed by the people they do occasionally effect some cures, which, however, are nothing more than faith cures, for faith itself is a cure for certain ailments. Some of their ideas are ludicrous in the extreme. For instance, some believe a man's occupation determines what medicines he must use in order to cure any disease. This is a good instance. A Mohammedan physician called on a tailor who was ill with intermittent fever. After feeling his pulse, looking wise, and mentally invoking the aid of Allah, he left his directions and went his way. He returned next day and found the tailor well enough to be around. "Alhamdul-illah!" he exclaimed, "I see you followed my directions." "No," rejoined the tailor, "I did not." "Then what did you do?" "Why nothing in particular, except that I drank a bowl of cabbage soup." The physician at once reached his opinion as to the proper method of treatment for low fever. Exit physician, jotting down as an important item, "Cabbage soup will cure low fevers." Next he was summoned to the house of an upholsterer and found him very ill with apparently the same symptoms. At once he prescribed "plenty of cabbage soup." On returning next day to see how rapidly his patient was recovering, he was astonished to learn that the man was dead. "Allah akbar!" he exclaimed, "'Twas the will of Allah." Then he departed, jotting down this astonishing medical discovery in his memorandum: "Cabbage soup will cure low fever in a tailor, but will kill an upholsterer." This is a fair sample of medical science in oriental nations.

## MEDICINE AN "OPEN SESAME."

Dr. Grant quickly found himself famous. He was received gladly everywhere by the most fanatical of the Mohammedans, as well as by the most peaceful of the Nestorians. He wrote, "Constant attention to my duties as a missionary physician has brought me in contact with almost every class of the people among whom I have traveled or sojourned, and has greatly multiplied my opportunities for observation. My professional character has procured me ready access to the retirement of the harem, and the social and domestic circles of all classes of the people." And



again: "As I have witnessed the relief of hitherto hopeless suffering, and seen their grateful attempts to kiss my feet, and my very shoes at the door, both of which they would literally bathe with tears—especially



THE PLAIN OF OOROMIAH.

as the haughty Moollah has stooped to kiss the border of the garment of the despised Christian, some thanking God that I would not refuse medicine to a Mohammedan, others saying that in every prayer they



thank God for my coming—I have hoped that even before I could teach our religion I was doing something to recommend it, and wished that more of my professional brethren might share this luxury of doing good.”

In reality, Dr. Grant was doing a great deal for the cause before he acquired a sufficient knowledge of the language to be able to preach to the people; for his gentleness and kindness and charity toward all made him everywhere loved and respected by foreigner and native, by prince and peasant, rich and poor. Even those who had the bitterest enmity for each other, joined in thanking and loving him. So much do the human race appreciate relief from bodily ailments. The number of his patients almost surpasses belief. Within one year after his arrival in Koordistan he had treated over ten thousand patients, and had operated over fifty times for cataract.

Having been so favorably received by the Nestorians of the plain, the mission progressed very rapidly. Other laborers were sent out, and in five years from the commencement of the work, twelve laborers were in the field; a dozen or more free schools had been opened; a seminary and boarding school had been established in Ooroomiah, and a press sent out and put in active service printing the Scriptures. Native helpers had been trained in the schools, and were rendering valuable assistance. Sabbath schools had been established; they willingly gave the use of their churches for that purpose, and for the preaching of the gospel. But the missionaries were not to be satisfied with the conversion of the races of the plain. The stronghold of the Nestorians lay far away in the mountains. The province in which they were laboring was but a small one in the northwestern part of modern Persia. On the east it is bounded by the beautiful lake Ooroomiah, eighty miles long, and thirty miles wide; on the west lay a lofty range of snow-capped mountains separating the district from Central Koordistan. The lake is so excessively salty that fish cannot live in it; still it is haunted by swarms of water-fowl, most conspicuous of which is the beautiful scarlet flamingo.

#### A DANGEROUS UNDERTAKING.

But the Board of Missions were anxious that the missions should be extended to the wild, warlike Koords, who dwelt in the deep gorges and narrow defiles of the mountains, along the Zab and Khabour, and their tributaries. In the same districts there dwelt also the Mountain Nestorians, who had the same religious belief as their brethren of the plain, but who were almost as wild and savage as the Koords. They were not given to plundering, but were excessively vengeful; for they were so bitterly persecuted and mercilessly plundered that their life had been

at times, almost a continual struggle for existence. These were the people whom Dr. Grant was directed to reach. The task was one the dangers and difficulties of which he fully understood. Only a short time before, Mr. Shultz, a European, had endeavored to penetrate to the Mountain Nestorians, and had been foully murdered by the Koords. But as the mountain tribes composed much the largest portion of the Nestorians, Dr. Grant determined to take every risk, and endeavor to establish mission stations among them.

But shortly before he set out on this expedition, his wife sank under the vicissitudes of the climate. For the most part the plain is quite healthy ; but during very wet seasons miasmatic exhalations from the ground make it a malarious, fever-breeding district, very trying to strangers. Mrs. Grant was attacked with malaria, and in spite of all that medical skill could do, she sank rapidly, and on the 12th of January, 1839, died. Her twin daughters did not long survive her ; and to-day all three repose in the precincts of the ancient Nestorian Church in Ooroomiah.

## CHAPTER XXXIV.

### PREPARATORY JOURNEYS.



R. GRANT thought best to enter the mountain districts from the Persian frontier, but the Board at home directed him to proceed by way of Mesopotamia. April 1st, 1839, he left Ooroomiah, *en route* for Erzeroom, in order to join Mr. Homes, who was to be his associate for a time. While on the road he received a letter, stating that the brethren at Constantinople had decided against sending out Mr. Homes, as they thought that, owing to his late bereavement, Dr. Grant would not be able to establish the projected mission. This necessitated some vexatious delay, and a correspondence with the Board, as to what should be done. Dr. Grant was still for entering the mountains from the Persian side ; but the Board, after some discussion, decided to adhere to the original plan, and ordered him to proceed by way of Mesopotamia. Accordingly he set out for Constantinople to join Mr. Homes. His narrative of the journey will serve to give some idea of the difficulties and dangers of traveling in winter in that country.

## A WINTER JOURNEY.

“An unusual quantity of snow had fallen late in the season, and my journey proved one of extreme difficulty and no little peril. For more than two hundred miles I found the snow from two to three or four feet deep, although it was the middle of April when I crossed this elevated portion of Armenia. On the great plain at the foot of Mt. Ararat we encountered one of the most severe storms of snow I had ever experienced, and I came near perishing in the mountains beyond, where the storm met us with increased fury. For more than twenty miles of this dreary road there was not a single human habitation. Our guide, about midway, became so much blinded by the snow, that he could not keep the road, and I was obliged to take his place, and trust to the recollection of my former journey, four years before, and the occasional trace of the path, which was here and there swept bare by the driving wind. As we began to descend the mountains on the opposite side, where the wind had not done us this important service, I was obliged to walk several miles, tracing the narrow path in the deep snow with my feet. I could determine when I was out of the old beaten path, which lay beneath the new fallen snow only by the depth to which I sunk in the frosty element. Our horses also became almost buried in the snow the moment they stepped out of the road. While crossing the plain near the head waters of the Euphrates, where Xenophon and the Ten Thousand suffered so much in their memorable retreat, my Nestorian attendant, and a pilgrim who had joined us, became nearly blind from the continued, intense glare of the snow. This, and a severe storm detained us two days at Moolah-Sooleiman, where we were most hospitably entertained in a stable with forty or fifty head of horned cattle, horses, donkeys and fowls, while the sheep occupied another apartment in the same house.

In these and other particulars I found a striking coincidence with the experience of the brave Ten Thousand ; and the dwellings and habits of the people were essentially the same as those described by Xenophon more than 2,000 years ago. The houses were built mostly under ground, and the villages at a distance resembled a collection of large coal-pits, but broader and not so high.

## LOST IN THE MOUNTAINS.

“Our next stage was over the mountain pass of Dohar, the most difficult between Constantinople and Persia. The recollection of what Messrs. Smith and Dwight experienced in their passage over this mountain, together with the fact that three natives had perished in the snow not long before, prepared me to expect a toilsome and difficult ride. But delay was not likely to make any improvement for many days to come ;



and moreover, a storm of rain had set in on the plain, which would soon quite obstruct the road, as the horses would sink to their middles at every step. As we began to ascend the mountain we found the rain changed to snow, and accompanied by a strong wind, which soon increased to a gale. When about two-thirds of the way up the mountain the guide, who professed to be well acquainted with the road, led us into such deep snows that our hardy horses were unable to proceed, and it became evident we had wandered from the path. After much difficulty we succeeded in finding it, but it was soon lost again; and the guide, after a fruitless search, declared it impossible to proceed. To turn back was nearly as hopeless, as the snow had filled our tracks as soon as they were made, and the wind would then be in our faces. Under these circumstances I felt that our hope was in God alone; but with His assurance that He would direct the path of those who acknowledge Him in all their ways, I felt that He would order all for the best, though in what manner or to what end I could not foresee. Just then, as unexpected as if an angel had descended from heaven, four hardy mountaineers came tramping over the snow from the opposite side of the mountain. With much difficulty we prevailed on one of them to act as our guide; and by breaking down the high drifts of snow with our feet, and leading our horses where we could not ride, we at length succeeded in passing the mountains. There had been no horse across since the heavy storm a week before, and the old path could in many places only be found by striking a heavy cudgel deep into the snow; and the guide seldom mistook the road when he found his long staff strike on a hard foundation without sinking its length in the snow.

#### PERILS OF WATERS.

“The next day we found ourselves in the valley of the Aras, where a warm sun and heavy continued rains had swelled every rill to a fearful torrent, and we had as imminent danger in crossing the streams which lay in our way as we had before experienced from mountain storms. In one of these mountain torrents my horse was carried away, but finally succeeded in reaching the shore; then I had to ride several miles with my boots full of water as cold as the melting snow. On reaching the west bank of the Euphrates, I found the bridge had fallen in the night, and we only succeeded in crossing after the villagers had waded about in the cold water up to their waists for nearly an hour. At first they pronounced the ford impracticable, but finally succeeded in getting us across where the water came up on our saddles. Several other bridges were carried away, and

in one instance I took a circuitous route and crossed the stream in separate branches near its source."

This account of his journey to Constantinople will give the reader a fair idea of the dangers that constantly beset Dr. Grant in this expedi-



VIEW OF CONSTANTINOPLE.

tion in the winter. In the summer these dangers were not incurred, but he then ran greater risk of being robbed or murdered by the predatory Koords that infested the mountain passes.

On reaching Constantinople he was disappointed to learn that Mr.

Homes could not then be spared from the station. Accordingly he set out at once for Diarbekir in Mesopotamia, where he was to wait until Mr. Homes could accompany him. The dangers of the return journey were, if possible, greater than at first. The snow was accumulated in the mountains to an immense depth; avalanches and floods had carried away the bridges or obstructed the roads.

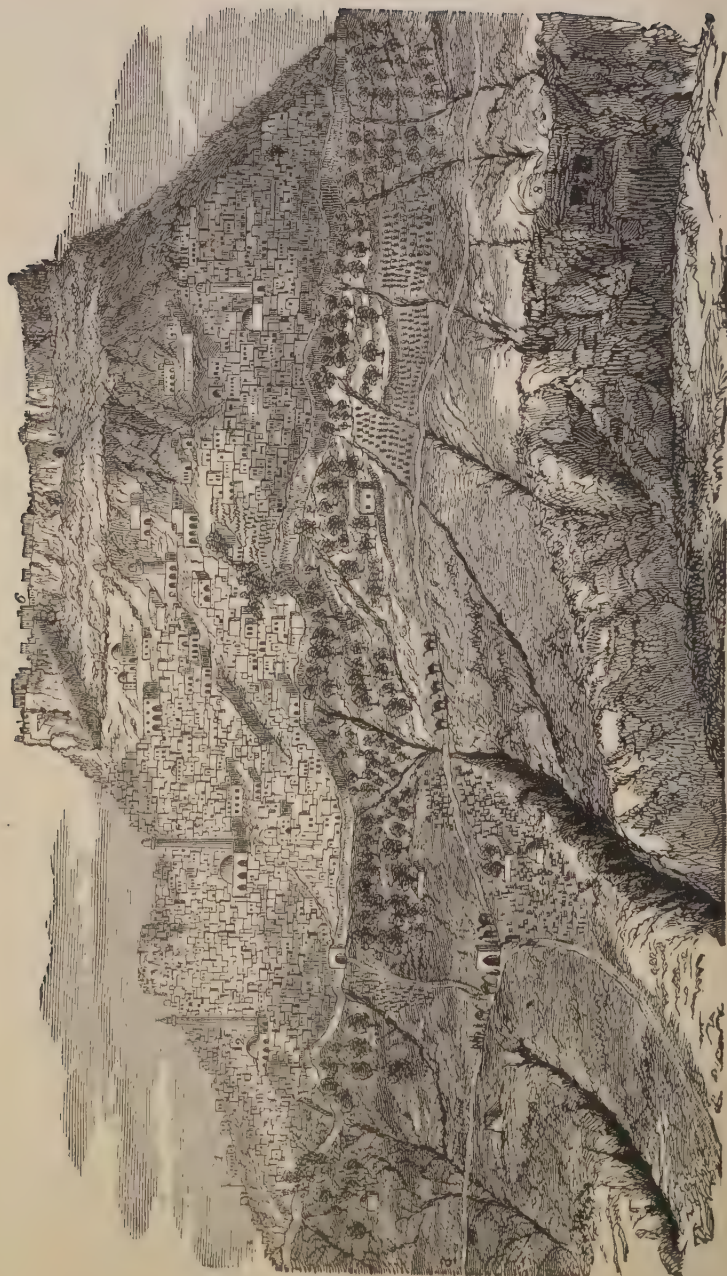
#### KOORDISH REBELLION.

On reaching Diarbekir he found himself exposed to a new danger. The Koords, although Mohammedans, had never become entirely subject to any power. Though many preserved a sort of nominal allegiance to Turkey or Persia, yet a large number had, for centuries, contrived to preserve their independence. But even those who owned the sway of either Turkey or Persia would at times become impatient of the slightest semblance of authority, and would openly rebel. And when Dr. Grant reached Diarbekir he found that the mutinous spirit of the Koords had led to a revolt and the signal defeat and almost complete dispersion of the Turkish army. The remnants of the army were fleeing in small bands into the city for safety. The Koords had complete possession of the country roads, and no one dared stir out of the city without an armed guard. Murder and rapine reigned. The authority of the governor was of little consequence. Though he had some Koords beheaded and others deprived of their ears, yet in two days the bazaar was the scene of the boldest robberies. The danger to Dr. Grant arose from the bitter hatred of the Moslem for "Christian dogs," which was heightened by the belief that the defeat of the Turkish army was due to the adoption of the tactics of civilized nations. The bitter feeling against all Europeans ran very high, and open threats of violence were made. Christians were cursed in the streets as "infidel dogs." But at this juncture, about forty days after Dr. Grant's arrival, Mr. Homes reached Diarbekir, and he and Dr. Grant at once set out for Mardin. It was none too soon, as they learned after leaving that a party of bloodthirsty fanatics made a raid on the house where they had staid, with the avowed intention of killing them.

#### A NARROW ESCAPE.

But they were much nearer meeting death at Mardin than at Diarbekir. Their lives were openly threatened shortly after their arrival, and they were compelled to remain indoors a part of the time until the feelings of the Koords should be somewhat mollified. They had the sympathy and friendship of the chief men of the place, but, in the unsettled state of affairs, that could not insure their safety. The storm seemed





MARDIN, EASTERN TURKEY.

after a time to have passed over, and the missionaries concluded they were safe.

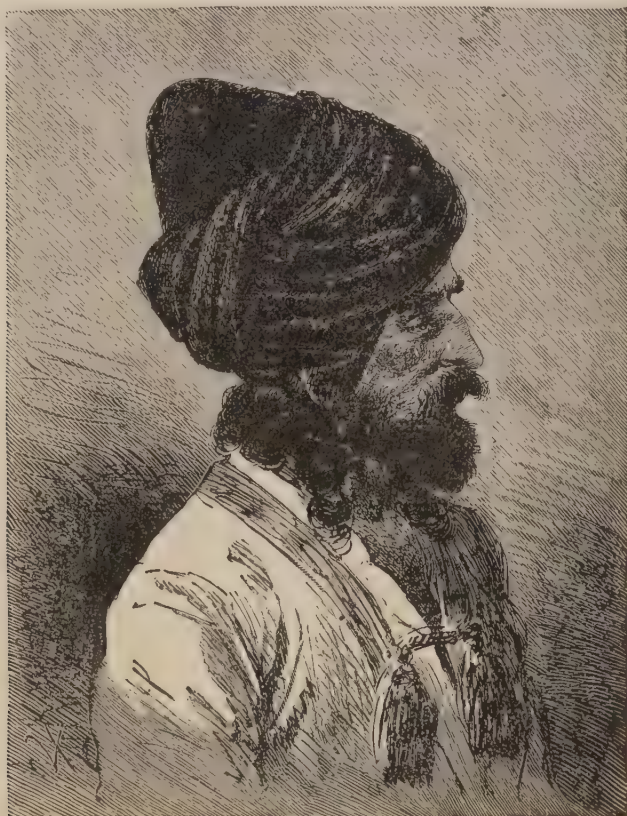
Dr. Grant was attacked with malarial fever and sank rapidly, till it seemed that he was about to close his earthly career. But skillful nursing, through the blessing of Providence, finally mastered the disease, and he was restored to health. He then went with Mr. Homes out of the city one day for a short ride. In their absence the Koords mutinied and slew their governor and several others of the local authorities, massacred some of the native Christians and then proceeded to the residence of the missionaries to murder them. When the latter returned to the city they found the gates closed to prevent the escape or the rescue of any of the victims. Hearing the fearful uproar and guessing the cause, they went to a Syrian Convent, a few miles from the city, and were hospitably received by the inmates. As their work in that region would be fruitless in the midst of so many dangers, and diligent inquiry had elicited the fact that there were no Nestorians remaining on the west side of the mountains, it was decided to abandon the enterprise of establishing a mission in that quarter. Accordingly, with great reluctance, the two separated, Mr. Homes returning to his work in Constantinople, while Dr. Grant remained at Mardin to endeavor to penetrate the mountain districts and reach the Nestorians in those wild, dangerous and almost inaccessible regions. This was a task that every one wished to see accomplished, though so beset with dangers that no one dared to advise the undertaking. Dr. Grant returned to Mardin, entering the city in disguise. The fury of the outbreak had died away, and the city was under the strong hand of Mohammed Pasha, the Turkish viceroy at Mosul.

#### INTO THE MOUNTAINS.

Concerning this latter city but little was known at that time, and it was deemed advisable that Dr. Grant should proceed directly to that point, and thus learn something of the character of the country and people. The town has 30,000 people and stands on the river Tigris directly opposite the site of ancient Nineveh, whose ruins have been since made famous by the explorations of Mr. Layard and the archaeological discoveries and researches of Sir Henry Rawlinson and others. The route thither from Mardin lay over the great plain of Mesopotamia, which had in some parts tracts of desert, and in others extensive, fertile pasture grounds. In the desert might be seen small herds of antelope which bounded swiftly away at the sight of the missionary and his party. And here also they were met by a party of Koordish robbers. But the travelers gained possession of a little eminence, and with a party of

Arab horsemen who had accompanied them from their last encampment they presented so formidable an appearance that the robbers retired without molesting them.

Along the streams and in the neighborhood of the wells that abounded in the more fertile portions of the plain, could be seen shepherds and shepherdesses tending their flocks, in almost precisely the same garb, and with much the same manners and peculiarities, as in the days of



YEZIDEE.

Rachel and Jacob. Oriental character and customs change but little. The nations of the East are essentially non-progressive. The traveler may still see them using the same old-fashioned style of plows which their ancestors used two thousand years ago.

At Mosul Dr. Grant found no Nestorians except some who had embraced the Roman Catholic religion, and who were, on that account, called Chaldeans by the other Nestorians. The Catholics were making



strenuous efforts to bring the whole Nestorian race into the fold of their church ; and they were jealously kept out of the mountain districts, and the eastern territories. But they had secured a small following in the western part of Assyria, and in the borders of Mesopotamia ; and having gained a footing there, they began to resort to the old Romish methods of proselyting. Some Nestorians were actually bastinadoed to make them abjure their faith and adopt Catholicism.

Being provided with a passport and a guard, Dr. Grant set out from Mosul for Central Koordistan. The Tigris was crossed by means of a bridge of boats, which was thronged at the time with a motley array of Jews, Arabs, Christians, Koords, and Turks. Clad in a variety of grotesque costumes and with beasts of burden of every sort laden with the produce of their fields, they were on the way to the markets of Mosul. The uproar occasioned by their pushing, jostling, hurrying and scrambling, and by their shouting in talking, each in his own tongue, was like a second Babel. /

Passing over the site of Nineveh, now the abode of wandering Arabs and Bedouins, Dr. Grant soon reached a village of the Yezidees, or devil worshipers, situated in a rich and fertile district, and shaded by groves of olives. Here he became the guest of one of the chief men of the place. The host was not very cordial at first, as he supposed the Doctor to be a Mohammedan ; but as soon as informed of his real character by the Turkish *cavass* his manner was altogether different. After a short rest the party resumed their journey. On the route they passed an ancient convent known as Mar Matta, about 1,500 years old. It was situated on a steep, rocky mountain side, which Dr. Grant ascended in order to examine the building more carefully. Reaching the little village of Meirik, they halted a short time to partake of the fruits the poor villagers brought for their refreshment.

By night they reached the Yezidee village of Mohammed Ravshan. Here, in order to avoid the vermin which infested the houses, Dr. Grant slept on the ground in the open air. A slight shower of rain awoke him just in time for him to recapture his horse, which had been untied, possibly by Koordish robbers, and was straying off. Daylight found the party again in the saddle. They soon were out of the hills, and then entered an extensive plain known by the old Syrian authors as Beth Gamazor, the "Place of Bones"—a name very appropriate, as it is supposed to be the scene of the great battle of Arbela, in which the phalanxes of Alexander the Great routed the Persian army, leaving 300,000 Persians dead on the field.

The inhabitants of this village had suffered much from incursions of

the Koords, and also from a raid made by the Turks. They had fled into the mountains to avoid utter annihilation. They were then trying to repair their dilapidated houses so as to make them a suitable shelter during the winter. They were almost destitute, and begged the travelers to supply them with the necessities of life.

In the afternoon the party reached the town of Akra, which is situated



THE ZAB AMONG THE MOUNTAINS.

at the base of the Koordish mountains, and overlooked by an old ruined castle. It is also surrounded by a literal forest of fruit trees. Pomegranates, olives, figs, peaches, apricots, plums, cherries and blackberries grow in the greatest abundance. The gardens and orchards of this town are unsurpassed in the world, and their richness and beauty is strongly

brought out by the dark background of the wild Koordish mountains.

Dr. Grant visited the Pasha at Akra in order to obtain guarantee of protection on his journey. He was hospitably entertained by the chief, who gave the cavass, says he, "a receipt for my safe delivery into his hands, with just the same formality as though I had been a bale of goods." Having sold his horse, sent back his Turkish escort, and obtained a Koordish guard from the Pasha, Grant resumed his journey.

#### AMADIEH.

The road to Amadieh, his destination, ran through wild, rocky gorges, along the river Hazir. As the party neared the city they passed through a fertile plain in an excellent state of cultivation. Abundance of the finest wheat and raisins are produced here. The climate, however, is rather unhealthy, and the government unstable. Amadieh itself is an almost impregnable fortress, situated on the level summit of a very precipitous rock which rises from the center of the plain to the height of nearly 1,000 feet. The only access is by a narrow and difficult winding footpath. The town has been greatly damaged by successive raids and incursions of the Koords. At the time of Dr. Grant's visit, however, the Turks had placed a strong garrison in the fortress, and brought the wild Koords into a state of complete submission. The greater part of the town was in an extremely dilapidated condition, and the few remaining inhabitants were suffering much from fevers induced by the miasmatic exhalations from the filthy streets. Accordingly, Dr. Grant found himself crowded with patients. The governor was exceedingly thankful for his attentions to the soldiers.

By inquiry and observation, Dr. Grant was enabled to contribute some valuable geographical information to the world at large. The great Zab and the Hakary, which had, up to that date, been entered on all maps as two separate rivers, were by him learned to be two names for the same river. The Khaboor river he ascertained to run about thirty miles north of Amadieh, and the Zab about ten miles east of the town. A letter from him to Col. Sheil, then British agent at the Persian court, embodied these facts, and was sent by the Colonel to the Secretary of the Royal Geographical Society.



## CHAPTER XXXV.

## THE MOUNTAIN NESTORIANS.



BEFORE our heroic missionary enters the confines of the Mountain Nestorians we shall give a few facts, which will better introduce the reader to that remarkable people.

## PROBABLE ORIGIN OF THE NESTORIANS.

They claim to be the descendants of the lost tribes of Israel, and we shall consider what ground they had for such a claim.

They call themselves *Beni Israel* (Children of Israel) when they do not speak of themselves as Nestorians. This is the belief of every person of the tribe who is old enough to understand anything. Such a tradition must have some foundation in fact. Moreover, they never speak of the fact with pride, but, on the contrary, with deep humiliation and almost bitterness. They could not have adopted the idea in order to boast of their descent, for they are far from boasting of it. They could not gain the esteem of other nations by adhering to it, for the Jews are despised and hated all over the Orient, even by the Nestorians themselves.

And what have the Jews among them to say to this tradition? They own that it is true, though their hatred of the Nestorians is equal to that of the Nestorians for them. Neither is influenced by the other in the admission that they have a common origin. The Jews hate the Nestorians as being apostates; the latter retort that they, the Jews, crucified Christ. The Jews and Nestorians speak the same language, and their manuscripts and sacred writings are in the ancient Syriac. Moreover, they have the same physiognomic peculiarities, and are in all respects so much alike physically that they themselves often make mistakes with regard to each other. The stranger can tell no difference between them. Moreover, learned Mohammedan writers of an early date testify to the Hebrew origin of the Nestorians.

## THEIR INDEPENDENCE.

But is it possible that any nation as small as the Nestorian race could remain separate and distinct from their neighbors for 2,500 years? An answer to that may be found in the Nestorians themselves. The Mohammedan Pasha of Mosul, in furnishing Dr. Grant a guard to the territory of the Independent Nestorians, said: "To the borders of their country I will be responsible for your safety; you may put gold on your

head and you will have nothing to fear, but I warn you that I can protect you no further. Those mountain infidels (Christians) acknowledge neither Pashas nor kings, but *from time immemorial* every man has been his own king!" The Mountain Nestorians are as much a distinct and independent people to-day as they were a thousand years ago. They do not intermarry with other races; they have nothing in common with the people about them; they own no ruler but their own patriarch. For 1,500 long years no conqueror has possessed their mountain strongholds;



NESTORIANS.

and so zealously have they preserved their rights and their liberty that their name is a terror to all around them. The boldest of the wild Koords will tremble before the Nestorian. In short, their bravery and prowess is the theme of song and story among their neighbors. At times certain districts of their country have been wasted, but as a people they are considered invincible; yet they are peaceable and quiet, molesting no one unless first disturbed. And yet the entire race of Independent Nestorians numbers less than 100,000! These facts are a sufficient answer

as to the possibility of any nation long remaining distinct. The reason may be found in the country they inhabit, which is impenetrable for an army of any size.

The Nestorian traditions say that their ancestors came from Palestine some centuries before the Christian era. If the tradition be true, then their ancestors must have been Israelites, for no other race was ever brought to the Median cities from any country.

#### LOCATION OF THE TEN TRIBES.

Historians have searched everywhere for the ten lost tribes, and searched in vain. Yet they have never searched in the particular spot to which the tribes were carried. Yet this is not surprising, as up to a recent date that tract was practically impenetrable. As it will appear hereafter, Dr. Grant dared not venture among them until the fame of his medical skill had preceded him. Let us see where the lost tribes were placed.

In II. Kings, 18th chapter, 11th verse, we find, "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." In Chronicles we find also the name of Hara. This addition then only makes their location more specific, as "Hara" simply means "mountain regions." Now we are told exactly where the Israelites were placed. "In the cities of the Medes," in Assyria. The Nestorians occupy that very portion of ancient Assyria which was called Media; moreover, their stronghold is in the "mountain regions." But what of "Halah," "Habor," and "Gozan?" Commentators are agreed that Halah is the same as Calah, the modern Hattarch. This is some thirty or forty miles W. N. W. of the ruins of Nineveh, in the Nestorian country.

Now as to "Habor *by* the river of Gozan." Gesenius leaves out the preposition *by*; moreover, its being in italics in the Bible shows it was supplied by the translators. Now there is a river in the Nestorian country which is called to this day Habor, or Khabour. As for "Gozan," Gesenius tells us that "Gozan" and "Zozan" are the same. Commentators agree that "Zozan" means "pasture grounds." Then "Habor, the river of Gozan," is "Khabour, the river of pasture grounds." In the valleys of the Khabour and the Zab are the favorite pasture grounds of the Nestorians. Moreover, they call their pasture lands "Zozan."

Josephus, and after him a number of other prominent writers allude to the presence of the ten tribes in Assyria. We find well authenticated notices of their existence as late as the fifth century, and they could not have migrated afterwards, without there being some mention of the fact in the records of the nations about them. Some have endeavored to prove



that the Gypsies are the remains of the ten lost tribes ; but there is not sufficient proof to make this theory in the least tenable ; indeed, the Romany dialect spoken by the Gypsies, points strongly to a Hindoo origin.

#### MOSAIC RITES.

Evidences of Hebrew origin are found in their observation of Mosaic rites and ceremonies. They observe the making of peace offerings or thank offerings, just as was done among the ancient Israelites ; even the form is precisely the same ; the animal is to be "without spot or blemish," is to be slain at the door of the sanctuary, and the breast and right shoulder to be given to the priest who performs the rite.

They also bind themselves with vows, in the same manner that the ancient Israelites did, often consecrating a son to the service of the Lord, or at times taking vows of celibacy. They are also called Nazareans by themselves, and by the Jews. It is not uncommon for some one of them to take the vows of a Nazarite. They are strict in the observation of the offering of the first fruits to the Lord before their harvests are gathered. They hold their churches as sacred as the Jews did their temple, and as they have no cities of refuge, the same regulations apply in the case of their sanctuaries that governed the cities of refuge. They observe the Sabbath more strictly than the Christians in many parts of the world. It has been no long time since working on the Sabbath was punished with death by them. Their churches have a small recess containing a cross. This recess they call the "Holy of Holies." It may not be entered by any one, not even by the priests, as since their conversion to Christianity they consider that Christ entered it once for all. Circumcision they have abandoned, as they have the rite of baptism instead. Their marriage ceremonies and general customs and their dress are still the same that were in use among the Israelites 2,500 years ago. They have the same regulations as to clean and unclean objects, though in the matter of eating they are not so strict as formerly.

#### EARLY CHRISTIANIZATION.

Their conversion to Christianity took place early in the Christian era. The apostles Matthew, Thomas and Bartholomew preached Christianity through Assyria and Media in apostolic times. We have also records of others preaching Christianity at later dates in the same region. So it is not difficult to see whence they obtained their knowledge of Christ. But they must not be supposed to be followers of Nestorius because they bear the name of "Nestorians." Indeed, they dislike this title, which is the name given to them in derision by the other Christian sects around them. Nestorius, a bishop of Constantinople, was excommunicated for heresy

in A. D. 431. At that date a great deal of image, picture and saint worship was creeping into the church. Nestorius bitterly denounced all this, though he was somewhat heretical on other points. Being excommunicated for this, he still retained a small following who adopted his views. As the Nestorians held the same views with regard to image and saint worship, their enemies called them after his name, as a term of reproach. His name, however, is universally respected throughout Protestant Christendom. And to this day the Nestorians have nothing approaching the idolatry of the Armenians, Greek church, or Catholics. On the contrary, they observe the greatest simplicity in all their rites and ceremonies, though they retain the utmost veneration for everything sacred.

Their ruler is the patriarch, who nearly corresponds to the high priest



MISSIONARY LADY AMONG THE NESTORIANS.

in Israel. He is the spiritual head, and also the temporal; though in the latter capacity his position is an advisory rather than a mandatory one, and he is usually appealed to only in questions of great importance. He judges Israel, as did Samuel of old. He never marries. These facts about their government apply to the Mountain Nestorians. Those of the plain are compelled to acknowledge temporal rulers of the land, though adhering to the patriarch as their spiritual head.

Their names also show traces of Hebrew origin. Three-fourths of them bear Scriptural names, especially the names of Israelites of the earlier period of the nation. All these facts would seem to be sufficient to establish their Jewish origin almost beyond the possibility of doubt.

## THEIR FALLEN STATE.

But while they are professed Christians, the accumulation of popular superstitions, their complete isolation for centuries, the great ignorance of the mass of the people, and the centuries of persecution they have withstood, have gone far to make them obedient to the letter of the law only, and regardless of the spirit. The greater portion of the people do not hesitate to rob strangers whom they consider to be "Catholics or bad men." This they have learned from long contact with the Koords, who often make raids on them for the purpose of plunder. The Nestorians act upon the principle of "An eye for an eye, and a tooth for a tooth," and are certain to retaliate. Long centuries spent in this struggle have made them ready to rob any stranger whom they may regard with suspicion. The spirit of Christianity is almost dead in some particulars, though they are very careful to observe its ceremonies.

## INTO THE MOUNTAINS.

Dr. Grant parted with his Turkish *cavass* at the border of the Nestorian territory. His Mohammedan guard could be responsible for him no further. The missionary went forward, and as he entered the dark defiles of the mountains, heard rough voices calling him to a halt. He was then entering the precincts of Tiyary. The watchmen inquired who he was and whence he came. Assured that he was neither Catholic nor Mohammedan, but a Christian, the people came forward to welcome him.

The venerable old bishop took him to the church; an ancient building far up on the side of the mountain. It was made by building stone walls up in front of a natural cave, and thus increasing its size. The door was low and narrow, in order to keep them reminded of the strait gate and narrow way. There being no windows in the cave, the dense gloom was dispersed by the light of candles.

The proper country of the Independent Nestorians lay beyond the mountain range. Dr. Grant, contrary to the advice of many, determined to push forward at once, as winter was approaching; moreover, he thought by making such a bold move he would gain the esteem and favor of the people, and that they would respect him for the confidence he displayed.

Accordingly he exchanged his Turkish boots for the native sandals in order that he might run less risk of slipping on the dangerous paths by which he would travel, and in company with a Nestorian guide, set out for the summit of the mountain range.

Thus he wrote of the grand scene before him: "The country of the



Independent Nestorians opened before my enraptured vision like a vast amphitheatre of wild, precipitous mountains, broken with deep, dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful, smiling villages which have long been the secure abodes of the main body of the Nestorian Church. Here was the home of 100,000 Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munition of rocks, has God preserved, as if for some great end in the economy of His grace, a chosen remnant of His ancient church, secure from the beast and the false prophet, safe from the flames of persecution, and the clangor of war. As I gazed and wondered, I seemed as if standing on Pishgah's top, and I could, with a full heart, exclaim,

‘On the mountain top appearing,  
Lo, the sacred herald stands,  
Welcome news to Zion bearing,  
Zion long in hostile lands!  
Mourning captive!  
God Himself shall loose thy bands!’ ”

#### AN UNEXPECTED WELCOME.

It was not without serious misgivings that he began the descent of the precipitous mountains, now pausing for a moment's rest, now picking his way along a narrow ledge where a single misstep would hurl him headlong into a deep, tremendous chasm whose bottom was laved by the wild dashing Zab. How would he be received? As a friend or as a foe? The question soon was answered. As he entered the first village in the district he was met by a young man who was bringing him a present of honey. This young man had been totally blind, and had heard of Dr. Grant's skill when the latter resided at Ooroomiah. He wandered from village to village getting some one to lead him from one to the next, till he reached Ooroomiah, where Dr. Grant, by an operation, succeeded in restoring his sight. Thus his medical skill gave him an entrance into the country and into the hearts of the people. He was hospitably entertained at the house of the chief man of the village, and afterwards walked up and down the Zab, along which the village was built. The village was very populous and was over a mile in length. The gardens were fertile, and, like most of those in the mountains, made in terraces which were supported on the lower side by a stone wall. Fruits of various sorts are abundant in nearly all Nestorian villages.

## A SUNDAY IN THE MOUNTAINS.

On Sunday Dr. Grant attended the services in the Nestorian church. It was a strong stone structure which had stood for ages. Some of the churches have clear records extending back for 1,400 years. The people were called together by striking a thin piece of board rapidly with a mallet. As they entered the church each kissed the door posts, then passing down the aisle kissed the gospels on the altar, and then kissed a small cross which lay there, then the hand of the priest. In this there was nothing of the senseless adoration expressed among Catholics by some similar ceremonies, nor was there any approach to image or symbol worship; it was simply an expression of their love and reverence for sacred things. The services consisted of the chanting of hymns and psalms in the ancient Syriac, which however, was not understood by the common people, and the reading of portions of the Gospels in the same language. This part of the service was interpreted to the people, and some comments and explanations were made. The administration of the sacrament was then attended to by the priest, and Dr. Grant was invited to take part. Indeed, the natives, after finding that he was a Christian, and could speak their language, seemed inclined to regard him as one of their number. He accordingly gladly availed himself of the opportunity. The whole service was simple and impressive in the highest degree. Their observance of the Sabbath did not end here, however; they kept it as strictly as any enlightened Christian of our own land. No work of any sort was done, nor were any pastimes indulged in. The strictest order and decorum was observed throughout the whole village. Besides the Sabbath services, they were accustomed to attend prayers every morning and evening at the church. Many also had prayers at home.

Thus through the storms and trials of centuries this little band of native Christians has adhered to the anciently established forms of worship. But at the same time their complete isolation and the ignorance of the mass of the people, have done much to bury their creed in a mass of superstition and legendary lore. Missionaries are needed to instruct the people and lead them to a better and clearer understanding of the teachings of the Bible. The great scarcity of copies of the Bible was one thing that had done much to keep them in a comparatively benighted state. Dr. Grant found only one man in all Koordistan who possessed a complete Bible, and that was in several volumes. The few copies they have are scattered among the various churches. The priests can read them, but few others can. At one church there might be found a manuscript of the four Gospels; at another of the Pentateuch; at another of some of the Prophets, or of the Psalms; at another of some of the Epis-

ties, and so on. As for their education, Dr. Grant was once shown a village of 1,000 people, in which there were forty persons who could read. This they thought a remarkable circumstance! Were it not for the priests the art of reading and writing would probably have been lost altogether. The priests have kept the Bible from being destroyed, by copying their manuscripts from time to time. Aurahan, a priest of Asheetha, had spent twenty years of his life in reading and writing, and had thus done much to prevent the total destruction of some Nestorian literature. When Grant told him of the press, and of its power to do in twenty days the work upon which he had spent twenty years hard labor, his keen eye lighted up with a new brilliancy, and he manifested a strong desire to see it in operation."

#### A LEGEND OF CRUELTY.

On Monday Dr. Grant prescribed for the sick until about ten o'clock; he then resumed his journey. A short distance from the village he was shown a precipice "where the people say their forefathers, before the Christian era, were wont to carry up their aged and helpless parents and throw them down to relieve themselves of their support. At length the following incident put an end to the horrid practice: A young man, who was carrying his aged father up the precipitous mountain, became exhausted and put his burden down to rest, when the old man began to weep, and said to his son, 'It is not for myself, but for you, that I weep, I well remember the time when I carried my father up this same mountain, but I little thought then that my turn would come so soon. I weep, my son, to think that you too may soon be dashed down that dreadful precipice, as you are about to throw me.' This speech melted the son's heart; he carried back his venerable father and maintained him at his own home. The story was told to others; it led to reflection, and from that time the practice ceased. This may serve as a specimen of the fables of the country if it be no more than a fable."

The next village was Asheetha, which derives its name from the numerous avalanches that occur there. They are so frequent that their remains never entirely disappear. This village is scattered along a narrow valley, containing a creek that empties into the Zab. It is four or five miles long, and has a population of about 5,000, being about the largest village of the Mountain Nestorians.

On leaving Asheetha, Dr. Grant soon came to ridges so steep he was forced to dismount from his mule, and go on foot. The mule shortly afterward got into a stream and wet the Doctor's luggage. A thunder-storm then came up and the party were treated to a magnificent electrical dis-



play. Fortunately they succeeded in reaching the village of Chumba, before the rain began to fall. Here Dr. Grant was hospitably received by Malek Ismail, the head of a large division of the Tiyary Nestorians. This man was very intelligent for one so isolated from the world at large; still his ideas of the outside world were rather vague and confused. He had heard of steamboats, and submarine vessels, and seemed quite anxious to gain all the information possible. In this place there was, as elsewhere, a great demand for the Bible, and for the establishment of schools. The people were very sociable and kind. Numbers of the sick came to be prescribed for, and as a whole, Dr. Grant's stay of two nights and a day was very pleasant.

On leaving Chumba, he found that the bridge over the Zab had been swept away, and he was compelled to cross on two long poles, which vibrated in a frightful manner. It was no uncommon thing for him to cross a stream in this manner. The road became impassable for mules, and he was compelled to go on foot to reach Julamerk. Two young Nestorians went with him to carry his baggage and medicines.

After a toilsome journey of two days he reached the village of Kerme, where he was warmly welcomed by a man whom he had treated two years before. This man's case had been one which the Doctor thought almost hopeless; but as the man had traveled so far, the Doctor gave him the best medicines and directions he could, and also a sum of money to buy some clothes. And when the Doctor reached Kerme



NESTORIANS DESTROYING AGED PARENTS.

he found the man, whom he had by that time forgotten, alive and well.

#### THE PATRIARCH.

Next morning the party set out for the residence of the Patriarch. The road was very bad, so bad, that the governor of Salmas said, that a fat and well-fed horse, would, on that road, in a day become as thin as a knife blade, from sheer terror ! This will serve as a specimen of Oriental exaggeration. The road was in reality much better than many of the roads in the country. However, in all narrow roads in Koordistan care is necessary, lest horses should meet in places where it is impossible to turn or to pass each other. Fatal accidents have occurred from lack of proper attention to this.

The Patriarch's house was reached about noon. He welcomed the Doctor cordially, but without that pompous, affected air, which is so common in many Oriental countries. He had heard of the Doctor much, and had been very anxious to see him. Dr. Grant describes him thus :

"The Patriarch is thirty-eight years of age, above the middle stature, well proportioned, with a pleasant, expressive, and rather intelligent countenance, while his large flowing robes, his Koordish turban, and his long gray beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanor. Were it not for the youthful fire in his eye, and his vigor and activity, I should have thought him nearer fifty than thirty-eight. But his friends assured me, that the hoariness of his beard and locks was that of care and not of age. His situation is certainly a difficult and responsible one, since he is, in an important sense, the temporal as well as the spiritual head of his people. To preserve harmony, and settle differences between the various tribes of his spirited mountaineers, and with the Koords, by whom they are surrounded, is a labor that would tax the wisdom and patience of the greatest statesman ; and I could hardly wonder that the hoar-frost of care was prematurely settling on his locks. It was quite manifest that the Patriarch's anxiety extended not less to the temporal than to the spiritual wants of his flock ; as his first inquiries related particularly to their political prospects, the movements in Turkey, the designs of the European powers with regard to these countries ; and why they did not come and break the arm of the Mohammedan power, by which many of his people had been so long opposed, and for fear of which the main body of them were shut up in their mountain fastnesses.

"He is pacific in his disposition, and he carries his rifle in the anticipation of an encounter with the brown bear, the wolf, hyena or wild boar of the mountains, rather than with the expectation of fighting their

enemies, the Koords. But while the latter never enter the central parts of the country, they are sometimes brought into collision with them on their borders, as already noticed. Such had recently been the case in Tehoma and Jelu ; and, during my visit at the Patriarch's he was called upon to decide what should be done with two Koords who had been taken by his people from a tribe that had some time before put two Nestorians to death. Blood for blood is still the law ; and custom required that a tribe be held accountable for the conduct of each of its members. Hence it mattered not whether the individuals they had taken were guilty of the murder ; it was enough that they belonged to the same tribe, and by right they should die. The Patriarch, however, was inclined to mercy, while his people at the same time must receive justice. After due deliberation and investigation of the case, he at length decided that, inasmuch as his people had brought the captive Koords into their houses, the Koords had, in a sense, become their guests, and, consequently, their lives must be spared. But they might accept a ransom from the Koords, and thus the matter was finally settled."

#### A ROBBER CHIEFTAIN.

Dr. Grant spent several weeks very pleasantly at the Patriarch's residence, and employed himself in collecting all the facts he could with regard to the history, manners and customs of the Nestorians. After having satisfied himself of the practicability of establishing useful missions among them, he set out for Ooroomiah. Instead of returning by the long and difficult route by which he had come, he determined to proceed directly through the country of the Hakary Koords. This would give him a better knowledge of those wild tribes ; but it would also necessitate his visiting the chief who put Shultz to death. Accordingly he set out for the castle of that chief, taking care not to excite the cupidity of the Koords in any way. Such gold as he carried he secreted, and he carefully avoided taking any observations in public or collecting geological specimens, although the country abounds with various sorts of minerals and ores. Shultz had paid a visit to some orpiment ledges, and the rich yellow color of the mineral he found made some of the Koords believe he had discovered gold. They therefore killed him lest he should return with an army and take possession of the country to obtain the gold. Other accounts say that his large train of baggage, and the handsome presents he made to the chiefs, made them believe he was very rich, and that he was murdered for his property.

When Dr. Grant left the Patriarch the latter presented him with an Estrangelo manuscript of the New Testament 740 years old. The Patri-



arch's sister Helena gave the doctor provisions for a week, and also a pair of soft, goat's hair mittens.

#### IN THE LION'S DEN.

He reached the castle of Nooroolah Bey in two days and found that chief very ill with a bad cold and an inflammatory fever. After prescribing for him the doctor retired to his own lodging at the foot of the mountain. After awhile he was sent for by the chief, and, finding him no better, he told him to be patient for a time till the medicines should have time to take effect. About midnight the chief sent for him again, demanding that he should come at once. He accordingly went and found the chief becoming quite impatient. It was necessary to be careful in dealing with this man, who was the very chief who had ordered the murder of Schultz. Accordingly he told him what would be the effect of the medicines, and gave some powerful emetics. By morning the chief was much improved and was soon well. Then nothing was too good for the doctor. He was praised in the most extravagant Oriental fashion; he must sit by the chief and eat out of the same dish with him. He must take up his abode there. As that was not possible, he must return as soon as possible. And afterwards, whenever the doctor was introduced to any of the Hakary Koords, their first inquiry was, "What, the physician of our chief?" Thus his medical skill gave him a hold upon the wild Koords. At his departure the chief presented him with a fine horse.

Dr. Grant now proceeded as rapidly as possible to Ooroomiah, arriving there December 7, 1839. He had long dispensed with the use of knife and fork, chairs or tables, such articles not being known among the natives. Nor had he for some time heard a word of English. The missionaries gave him a warm "welcome home," and he was no less rejoiced to see them once more. He spent the winter at Ooroomiah, and while there received a letter from the Patriarch and also a visit from two of the Patriarch's brothers. All three urged the immediate extension of the mission work and the establishment of stations throughout the entire mountain regions.

#### VISITS AMERICA.

Dr. Grant then determined to return to America, visiting the Patriarch on the way. His reasons for returning were that he might make some provision for the education of his children, and also induce the church to take steps for the immediate enlargement and extension of the mission. Accordingly he set out in May, 1840, in company with his little son, and two Nestorian bishops, Mar Yohanan and Mar Yoosuph, who were

assisting in the work at Ooroomiah. As it was in the spring of the year, the snows and the swollen mountain streams made the journey dangerous and difficult. The bridge over the Zab was swept away, thus rendering it impossible for the party to reach the house of the Patriarch. Fortunately he was visiting Suleiman Bey, at Julamerk, and the party went thither. Both the chief and the Patriarch were rejoiced to see Dr. Grant once more, and were urgent in their requests for his speedy return. The mother of the chief prepared with her own hands a quantity of provisions for the party to take with them for use on their journey. The kindness was the more marked and better appreciated for the reason of there being a great scarcity of food in the land. Leaving Julamerk, they turned northwest in the direction of Lake Van, a route much more direct than the one by which Dr. Grant had first passed through the Nestorian country. This road led him through the territories of the wildest and most nomadic of the Koords. On the route he passed the spot where the unfortunate Shultz was murdered. But Dr. Grant was not molested by them. They regarded him with a great deal of curiosity, but were not troublesome. Often he would stop on the way to prescribe for some sick person, and never failed to elicit expressions of gratitude from them. The road was as rough and perilous as any he had found in Koordistan. At last he reached Van, on the lake of that name, and was surprised to find there Nooroolah Bey, whom he cured of fever on his former tour. The Bey had become a vassal of the Pasha of Erzeroom, as the country had been placed under Turkish dominion. On arriving at Erzeroom, Dr. Grant was warmly welcomed by the English and American residents there, all of whom appreciated the extent and worth of his labors. From Erzeroom he proceeded to Constantinople, thence he sailed for America, arriving at Boston October 3rd, 1840.

#### RETURNS TO PERSIA.

He there made arrangements for the education of his children, and stirred up the church to greater zeal. Having accomplished this he returned to Syria in 1841, reaching Trebizond on the 8th of June.

Proceeding at once to Erzeroom, he found the country in an unsettled condition, and waited there for a caravan, as it was unsafe to go alone. On the 22nd of June he set out in company with a caravan of Koords, Armenians and Turks. Much suffering from famine was observed among the people. On two or three occasions the party was much alarmed by Koordish robbers, but finally arrived at Van without molestation. Thence he set out for the mountains. He found his old friends glad to see him once more. At once he began the work of establishing mission

stations. A piece of ground and an old castle were bought at Asheetha, for the use of the missionaries.

#### DEATH OF MR. AND MRS. MITCHELL.

Four missionaries besides Dr. Grant were in the mountains, besides the missionaries in the plains of Ooroomiah. But two of them soon died—Mr. and Mrs. Mitchell. They and Mr. and Mrs. Hinsdale were traveling through the mountains, when Mr. Mitchell was taken ill. No medicines were to be had, and in spite all that could be done he sank rapidly. In a little Arab village he died. The unfeeling villagers would not allow him to be buried in their graveyard. Nor would they touch the body. The rest of the company were weak from fatigue, and were themselves unwell. They placed the body on a mule and tied it fast, and went on till they reached a settlement of Jacobite Syrians. These people dug a grave in their own burying ground, and interred the body. No coffin could be had in all the region. The body was placed on a layer of boughs, and surrounded with flat stones set on edge. Other flat stones were laid over these so as to form a sort of vault, and the chinks were filled with straw; after which the grave was filled.

Mrs. Mitchell bore up wonderfully until the time for leaving came. Then she completely broke down at the idea of leaving all that was dearest to her asleep in that wild region. She was almost broken down before with anxiety and weariness. She fell ill, and in spite of all Mr. and Mrs. Hinsdale could do, she also died. Mr. and Mrs. Hinsdale were sick, and they cared for her so assiduously and so unceasingly, that they also were prostrated by the effects of their labors. Mr. Hinsdale fainted away in endeavoring to walk from one room to another. At this juncture Dr. Grant heard of their extremity and hastened to their relief. But for his opportune arrival they also would most probably have yielded to the attack of the fever. Thus affairs appeared rather gloomy for the success of the mountain mission. But a storm was gathering over the hapless people, the like of which had never before burst over their mountain fastnesses.

#### A GATHERING STORM.

The Koords, as we have already stated, had for centuries cherished the bitterest animosity toward the Nestorians. They deemed the murdering of a Christian a praiseworthy act for which God would reward them! But all their efforts to conquer or enslave the Nestorians had hitherto failed; the latter had repaid with interest every effort made against them. Moreover, the Koords had for centuries had enough to do to preserve their own independence. But at this time affairs assumed a different shape.



The mountains of Koordistan lay between the borders of Turkey and of Persia, and the subjugation of their inhabitants was the object of the ambition of both countries. The power of either had till that time been comparatively insignificant. But a new governor was placed in charge at Mosul, in the Turkish province. This man, Mohammed Pasha, was the most vigorous, and also the most rapacious and bloodthirsty who ever held the reins of government. He found the country in a state of anarchy; every man doing what was right in his own eyes, the stronger robbing the weaker. Violence and bloodshed ruled everywhere. He at once proved himself master of the situation, much in the same way that the biggest dog masters the kennel. Other governors had been assassinated. To avoid this danger he established himself in a castle without the town, and surrounded himself with well paid spies and guards, so that it was not possible to get at him. Blood flowed freely to gratify his revenge. No one dared whisper a word against him, as his spies were everywhere. He plundered the people at will, and in a systematic manner, and whoever objected or murmured was almost certain to pay the forfeit with his life. He was not long in subduing the Koords of the plains, and shortly afterwards they of the mountains began to feel the power of his authority. Seeing they were destined to ultimate defeat, as the Turks had been strongly reinforced, they were ready to make any terms they could.

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## CHAPTER XXXVI.

### THE STORM BURSTS.



THE war-cry of the Mohammedans is "the Koran, tribute, or the sword." During all the preceding centuries they had utterly failed in their attempts against the Nestorians of the mountains, though they exacted tribute from those of the plains. But the blood-thirsty Pasha of Mosul, with an eye to booty, and the extension of his dominions, resolved to subjugate or blot out the Nestorian race. He therefore took advantage of the hatred of the Koords for the Nestorians, and proposed to grant them immunity from his incursions, if they would submit to his authority, and assist him against the common enemy. Troops were collected, and preparations for the war, or rather the massacre, were made. One or two expeditions were attempted into the Nestorian territory, but were repulsed

with loss. Dr. Grant, seeing the storm gathering, made strenuous efforts to avert it, but in vain. All he could secure from the Koordish chieftains was a promise, that the valley of Asheetha should not be raided, as it was the situation of the mission property. He remained in the territory as long as he dared, and then left through a seldom used path, which the troops had not occupied.

#### THE BUTCHERY BEGUN.

The plans were all laid. The brave people were completely surrounded. Armies entered their country from every side. Resistance was useless, yet they resisted as long as they could, preferring death to slavery. Koords and Turks showed no mercy. Neither age nor sex was spared. Men were shot, stabbed, or hacked to pieces. The women, who fled with their children into wild defiles and gorges, to hide, were hunted out, and dragged away into slavery—Mohammedan slavery. Children too small to keep up, were thrown over the precipices. Koordish boys practiced themselves by strangling infants, and laughed as fiends may laugh, to see their impotent, agonized struggles. The men fought as long as they could, but they were in small and scattered bands. One handful took possession of a ruined castle, and fought till but three remained. These surrendered, only to be hacked to pieces. The brave Malek Ismail fell at the head of his troops, his leg shattered by a musket ball. He was dragged before the ferocious Badir Khan Bey, the leader of the Moslem hordes. Ismail, on account of his broken leg, could not stand. "Why does the Christian dog presume to sit before me," exclaimed the vindictive Mussulman. Ismail, undaunted to the last, exclaimed, "O chief, this arm has slain twenty Koords, and would slay twenty more, if God had spared me." Badir beckoned to his attendants, who then dragged the prince to the edge of the Zab, severed his head from his body with a dagger, and threw them in the stream. The aged mother of the Patriarch was dragged from her home, and stabbed to death. The soldiers flung her mutilated body into the stream, saying, "Go carry the news to your accursed son."

#### DEEDS OF DARKNESS.

Houses were razed to the ground. Trees were chopped down and cut to pieces, so that they could not be used for rebuilding; crops and provisions of every kind were destroyed. Prisoners were cruelly tortured to make them reveal the whereabouts of their last handful of millet. So dire was the famine caused that some of the soldiers afterward perished from it. Hundreds of the Nestorians escaped to the more inaccessible parts of the mountains, hiding in the caves and among the rocks, preferring to dwell among the bears and panthers and wolves rather than

trust to the tender mercies of such monsters of iniquity. Winter was at hand. Their homes were gone; their food destroyed; their ranks reduced to a handful. Many perished of cold and hunger. Many of the prisoners took advantage of the crossing of the Zab to throw themselves into the rocky river and perish, rather than live a life of slavery and shame. Women threw themselves from precipices with their children, rather than fall into the hands of such merciless fiends. The horrors of that raid were beyond description. Such harrowing scenes have never had a parallel in history, save in the Massacre of St. Bartholomew, or the raid of Count Trinity upon the Vaudois. And by such means Mohammedanism seeks to convert the world! "The Koran, tribute, or the sword!"—slavery, gold or blood!

Oh, that terrible winter! The land was desolate. When the soldiers were wearied of the work of extermination, the stricken people began to come down into the valleys to search for the means of subsistence. The valley of Asheetha was not damaged. With a fidelity to his promise which must seem strange in such a man, Badir Khan Bey had not troubled Asheetha. Respect for Dr. Grant had saved it.

#### KOORDISH TREACHERY.

But Asheetha was finally destroyed, for the ferocious Zeiner Bey was placed in command of a garrison of Koords at that place. In the spring the Nestorians revolted. In the fall they attacked the castle, and would have captured it but for the greed and cowardice of their leader. Reinforcements for the Koords arrived. The Nestorian army was cut to pieces. The remnant, with the women and children, fled to an impregnable position in the mountains. They were safe from their foes, but only had provisions for three days. Zeiner Bey swore solemnly to spare their lives if they would surrender. Driven by hunger and thirst, they did so. Then the ruffian Koords were let loose upon the band, and began an indiscriminate slaughter. They murdered, shot and stabbed till they stood knee deep in blood and corpses; then, their arms being wearied, they drove the remainder, at the point of the dagger, over the precipice. Out of the entire band of 1,400, not one escaped. Then the Koords plundered the valley, burning the houses. Out of 300 houses, but four were left.

Many of the Nestorians, finding no sustenance in the valleys, drifted down into the plains. On the east side, in Ooroomiah, their brethren were well disposed toward them. On the west, toward Mosul, they might be seen wandering about, half famished, suffering from want and exposure, homeless and friendless. Famine began its work, and spared



neither Koord nor Nestorian. The oppressors had brought it on themselves, and were doomed to suffer with the oppressed. Typhus broke out, generated by the lack of proper food. Scores were attacked. A large building was converted into a hospital. Dr. Grant had all he could do. Turk and Nestorian were treated with equal kindness. This added to the wonder and love of the people. They could not understand such a man. The unfeeling Jacobites would not allow the Nestorians to be buried in their graveyards. The hospital was crowded to its utmost capacity. The wretched Nestorians, reduced to the last extremity by hunger and cold, were completely cowed, and ready to yield to any demands in order to obtain bread, and then the Papists took advantage of their weakness and helplessness. Those whom they could not scourge or torture into Catholicism were now in their power. Hunger and the sight of the suffering of those dear to them would force the Nestorians into doing what the torture could not. Some professed to adopt the Catholic faith, in order to obtain bread. All was over with them. Broken in spirit, thousands of them slain, other thousands enslaved, their country ravaged by fire and sword, and completely at the mercy of the most rapacious of tyrants, the Nestorians pass out of sight as an independent nation. Many returned to their mountains to endeavor to repair their ruined dwellings, and settle once more in their mountain homes. What a scene of desolation! Charred remains of dwellings; trees cut away; ghastly skeletons lying among the bushes, or half hidden in the ashes of once happy homes, or lying in heaps at the bases of towering precipices, or gathered in the path so thickly one could hardly walk for the rolling bones—such were the sights they saw. Well might the missionary exclaim with Jeremiah, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!”

#### WORK RESUMED.

Dr. Grant again began his mission work. On endeavoring to extend the work throughout the scattered remnants of the mountain tribes, he was met with the calumnious assertion that it was on account of his missions that the Koords had massacred them. This was probably originated by Papists. It was at once confuted by the fact that the immediate neighborhood of Asheetha was the only district which had not at first suffered as the rest, with the exception of Tehoma, which sided with the Koords. This obstacle to progress being thus thrown down, the work began to develop favorably. In a short time schools might be seen springing up everywhere, churches being repaired,

and services held. The work developed well even among the Koords, who had learned by that time what Christianity might do. Dr. Grant's medical skill, and his indomitable perseverance and resolution, together with his never-failing gentleness and kindness, had made a deep and lasting impression upon them and opened the way as nothing else could have done.

#### DEATH OF DR. GRANT.

But in the following spring Dr. Grant was attacked with fever while at Mosul. All the remedies used availed nothing. He sank rapidly, and on the 24th of April, 1844, he died. This was less than three years after his return from America, and but nine years from the beginning of his missionary career; but in that time he had accomplished more than many accomplished in a life-time. The work was well under way, and able men were in the field to carry it on. And when the Doctor was borne to his grave, Englishman and American, Turk and Persian, Koord and Nestorian, Chaldean and Jacobite united in weeping at their common loss. So much was he beloved by all who knew him.

The work he had established was already bearing fruit, and within a few years after his death, his survivors could point to seventy flourishing schools, where, at Dr. Grant's arrival, but one had existed. At twenty-nine villages public worship was regularly observed, and at thirteen others there was preaching once or twice a month. The entire Bible had been given to the Nestorians in the ancient Syriac, and also in the modern Syriac, which was first reduced to writing by the missionaries. Thousands of tracts, containing translations of the richest thoughts of many noted English divines, had been circulated throughout all Koordistan. Three years after Dr. Grant's death saw the establishment of a monthly journal called the *Rays of Light*, which received an extensive circulation throughout the country. Many Nestorians in their turn had become Evangelists, and joined in carrying the Gospel to others. Few Nestorians in all Persia were not in direct contact with Gospel teachers; all felt their wonderful influence. Revivals were frequent and numbers converted. All this in a land which but a few years before had been the scene of terrible massacres.

Truly it is the Lord's work, and is marvelous in our eyes. But, under God, no one had done so much for this glorious work as his faithful servant, ASAHEL GRANT.

## CHAPTER XXXVII.

## NESTORIANS—AFTER THE STORM.



HE atrocious massacres of the Nestorians by the Koords aroused the indignation of Russia, England and other civilized governments. They promptly interfered and demanded that the Porte should restrain the lawless Koords. In consequence many of the Koords were transported to Crete, and the power of the remainder completely broken. To this day they often give trouble by their thefts and their sundry petty quarrels; but their incursions, while very annoying, are not so serious as the one we have described.

Just before the death of Dr. Grant, Dr. Austin H. Wright was sent out as medical missionary. He labored with great success among the Nestorians for twenty-five years. He died in 1865. His influence, in the language of a Nestorian, "was that of a prince."

Meanwhile the work at Ooroomiah, under the supervision of Dr. Perkins, was progressing favorably. The Patriarch's brothers manifested at one time much hostility, and the pupils in the various schools had to be dismissed. But the parents of the children were by no means blind to the utility of the work the missionaries were performing, and the schools were soon reopened. The Boys' Seminary was placed under the care of Mr. Stoddard, and that for girls in the charge of Miss Fidelia Fiske. Two young Nestorian deacons were placed at Geog Tapa, the largest and prettiest village in the province. Here there was soon much interest manifested. In 1846 there was a general awakening in several parts of the province. Numbers were converted in different places. The greatest interest was manifested at the two seminaries. In the two seminaries and at Geog Tapa one hundred were converted before the end of the year. During the same year Dr. Perkins carried through the press an edition of the New Testament, which he had translated from the Greek into both ancient and modern Syriac. The edition was published in parallel columns. He at once went to work upon the translation of the Old Testament from the Hebrew. By 1852 the people had the entire Bible in their own tongue.

## HOSTILITY OF THE PATRIARCH.

In 1848 the Patriarch became openly hostile. He had previously professed to be very friendly, but had turned a ready ear to every insinua-



tion and slander uttered against the missionaries. Herein he bore much resemblance to those professed Christians in our own land who do not believe in foreign missions. But his various schemes proved of no avail. In despair he turned to the chief doctor of Mohammedan law. The latter coolly said, "These gentlemen are peaceable men; the Mohammedans respect them, and are pleased with them. Why are you falling out with them? You, who are Christians, ought to respect them even more than the Mohammedans." The Patriarch next combined with the Jesuits for the expulsion of the missionaries. But, owing to the great hatred of the Nestorians for Catholicism, this act recoiled upon the principals. The English Consul also interested himself in the matter, and the instigators of the movement were by the Persian government placed under heavy bonds to leave the mission work in peace. The Patriarch caused Suleiman Bey to arrest Tamo, one of the mountain evangelists connected with the mission. Tamo was heavily fined and his life threatened, but he finally escaped.

But the various schemes of persecution inaugurated by the Patriarch only directed the attention of the people to the work done by the missionaries, and resulted in increased interest. As a consequence, there was another extended revival in 1849-50, and a number of additions to the various mission churches. The case of Deacon Gewergis was a peculiarly interesting one. He had placed his daughter in Miss Fiske's care. He was a mountain Nestorian, as wild as any Koord. When he returned to the mission to see what progress she was making, he found her weeping over her sins. He began to ridicule her, and ordered her to get up and come home. She still remained upon her knees, and began praying for her father; whereupon he raised his hand to strike her. Sunday found him as obstinate as ever; but Miss Fiske pleaded with him so earnestly that his heart was touched. He laid aside his rifle, belt and dagger, and went to church. Night found him on the floor in the missionary's study, crying, "My sins! my sins! they are higher than the mountains of Jelu!" Before morning he found peace, and to the day of his death he continued an earnest and faithful worker for Christ.

#### INCREASED OPPOSITION.

The increasing interest in the gospel aroused the Patriarch to still more strenuous opposition. In 1851 a mission was established in Gawar, a fertile plain lying to the east of the mountains of Jelu. The Patriarch combined his influence with that of the Bishop of Gawar, and exerted himself to the utmost for the dislodgement of the laborers in the field. A number were seized and imprisoned. The British ambassador at the

Porte, Lord Stratford de Redcliffe, and Lieutenant-Colonel Williams, the British commissioner for settling the boundary between Turkey and Persia, interested themselves in behalf of the persecuted missionaries, and secured their release. Owing to the influence of British officials, the Persian government had previously promulgated "an edict of toleration, granting equal protection to all its Christian subjects, including the right of proselyting."

In 1857 Messrs. Stoddard and Cochran, and Miss Fiske, made a tour over the mountains into Western Koordistan, with a view to establishing a station there. It was decided to be impracticable, on account of the very trying climate. No sooner had they returned than a fresh persecution broke out, owing to the instigation of the French, though the Persian Prime Minister seemed to be the leader in it. While the persecution was at its height, Mr. Stoddard was seized with fever, which terminated fatally, January 26, 1857. Two months afterward, one of his daughters followed him to the grave. The next year Miss Fiske's failing health necessitated her return to the United States. These were serious losses to the mission, as they were of its most useful members. Both were marked for their piety and zeal, and the effectiveness of their labors.

The principal missionary now in the field is Dr. Shedd, who joined the mission in 1859. He found the mission in a comparatively incipient state, but steadily growing. "In the seven districts occupied, there were sixteen villages with stated congregations, embracing 348 adherents, of whom forty-two were communicants; four day schools with eighty scholars, eleven Sabbath schools with 207 in attendance, and some 1,600 of the people reached by family visitation. The native evangelists numbered eighteen."

In 1863-64 two of the most pious and useful of the native evangelists, Mar Elias and Deacon Isaac, went to their rest. The former was especially noted for his spirituality and usefulness. Though above eighty years of age at his death, he had up to a week previous been accustomed to walk five miles to attend the monthly concerts.

In 1863-64 Dr. Shedd made two extended tours in the mountain field. About the same time the young Patriarch began to manifest much of his father's hostile spirit. After trying in various ways to secure the expulsion of the missionaries from Tehoma, he actually wrote to Mr. Taylor, the British Consul, at Erzeroom, "proposing to make over his people to the English church, if the British government would protect him from the Turks and Koords. This proposal was rejected in a manner by no means flattering to the Patriarch."

## SELF-SUPPORT.

During the earlier years of the work the mission had to be supported entirely by the church at home. Gradually, however, the people learned to give a little to the support of the Gospel. In 1867 a great advance in this direction was made. At the annual convention, of which Mar Yohanan was moderator, a number of good papers on different topics were read, the duty of supporting their own churches and schools among them. As the result many pledged themselves to give one-tenth of their income. A colporteur from southeastern Russia was present, and reported that the Czar encouraged the circulation of the Scriptures, and remitted the duty upon them.

In May, 1868, Dr. Perkins left the field and returned to America, where he died a year later. He was the most eminent and the most useful of all who have been connected with the evangelical work among the Nestorians. His leaving "seemed like the removal of the foundations." Dr. Rufus Anderson says of him: "He was an acknowledged leader of the Lord's host; a Moses and a Joshua, with traits of character resembling those of both Elijah and of the Apostle Paul. To idleness, vagrancy, and drunkenness, besetting sins of the Nestorians, he was the old Prophet; and in his longing desire to make them acquainted with the Gospel, he was the Apostle. Their spoken language he reduced to a written form, and gave them, in their vernacular, the Scriptures of the Old and New Testaments, with a commentary on Genesis and Daniel. Is it too much to pronounce him the Apostle of the Nestorians?"

About this time the native evangelists formed themselves into two ecclesiastical synods. This act of organization proved of very material benefit to them. They also began to send out laborers among the Armenians of Russia and the Mohammedans of Persia.

In 1871 the entire Nestorian mission was transferred from the supervision of the American Board to the control of the Board of Foreign missions of the Presbyterian Church, North. The Armenian branch of the work remained in the care of the Board, on account of the intimate connection of the work among Russian and Turkish Armenians.

Under the superintendence of the Presbyterian Board the work continues in a prosperous condition, notwithstanding some serious calamities which have lately befallen the inhabitants of the lowlands. A terrible famine prevailed throughout the plain of Ooroomiah in 1879, and notwithstanding the utmost efforts for the relief of the people, many hundreds perished. The 5,000 Christian families in the district lost 500 souls. The ravages of the famine were especially severe among the Mohammedans. The Christian population distributed alms among them



as far as possible, and thus created a very favorable impression among them. The next year there were bountiful crops, and the people had just completed their harvest when the Koords swept through the country with fire and sword, slaying and destroying. Those who did not flee in time were ruthlessly murdered, or sold as slaves. Many Christians were killed and nine congregations were broken up; but the incursion told most severely upon the poor Mohammedans. The Christians, as in the time of famine, did all in their power to relieve them. Such incursions by the predatory Koords do much to disquiet and dishearten the Christian population.

Still, the work is progressing favorably. The native evangelists are very useful, and as a class are bold and fearless men. The present Patriarch is very friendly to the work, and is decidedly hostile to Papacy. The different villages are being supplied with pastors as fast as possible. The churches are far from self-supporting in the majority of cases, but in other respects are well equipped and very aggressive. The great poverty of the people precludes the possibility of their giving a great deal. As a rule, they give quite as much as could reasonably be expected.

They have improved much in the matter of education. Hardly a house can be found in many parts of the district without a copy of the Bible, the "Pilgrim's Progress," "Saint's Rest," or some similar works. Protestants, Papists, and Nestorians alike recognize the importance of education. Even in Papist schools the Bible is read, the priests being powerless to resist the overwhelming sentiment in its favor. The especial use of the Nestorian church was once thought to be in reaching their Mohammedan neighbors. We have already spoken of the kindness with which they treated them during the famine of 1879. This had a salutary effect upon the Persian Mohammedans, and impressed many of them with the kindness and charity of the Christian religion.

Moreover, the Persian Mohammedan is quite different from his Turkish co-religionist. The latter is the personification of bigotry and intolerance, and will hear no argument against his faith. The Persian accepted Mohammedanism only at the point of the sword, and is in consequence not so strong a supporter of it as the Turk. He is, as a rule, quite willing to argue with anyone upon the respective merits of Mohammedanism and Christianity.

Of late years, however, it is thought the Nestorians will not prove of any great use in reaching their Mohammedan neighbors.

## CHAPTER XXXVIII.

## WORKING AMONG MOSLEMS.



IN the year 1869, Rev. Robert Bruce, who had been laboring in the Punjab and on the Afghan border for some years under the direction of the Church Missionary Society, was in London on a visit. He says: "When having, by God's mercy, regained my health, I was planning a return alone to India in the spring of 1869, I met a friend who had traveled in Persia. What he told me created a desire in me to go through that country. When I mentioned this to Mr. Venn (the secretary of the society) his eyes filled with tears, and he said with emotion, 'I am so thankful for this opening; it is one of those things we looked for in vain in times past, but which God is giving us now.' What to me was but a *journey*, was to him an *opening* made by Him 'who openeth and no man shutteth; who shutteth and no man openeth.' In March, 1869, I left London for Persia, *en route*, as I thought, for India, and with the permission of the committee to spend a year in that land." But as soon as he ascertained the benighted condition of the people, he became anxious to remain. He obtained permission to do so, and his wife joined him. They took up their residence in the suburbs of Ispahan, where Mr. Bruce began the work of revising Henry Martyn's translation of the New Testament. It was not the intention of the society that he should remain in Persia, but the progress he made among the Mohammedans finally caused them to change their plans. For this work Mr. Bruce was peculiarly fitted by his long dealing with Mohammedanism in Afghanistan.

## GREAT FAMINE.

During the winter of 1870-71 a terrible famine ravaged Persia. Towns that had thousands of inhabitants dwindled to a few hundreds. In many places, where the people depended upon silk spinning for their support, the silk looms were broken up and used for fire-wood, or used to buy bread. The suffering was terrible. And amid all this misery the Mohammedan officials, with the sole exception of the Prime Minister, moved stolidly about, doing nothing whatever to relieve the necessities of the people. Then it was that the superiority of Christianity over Mohammedanism was once more clearly demonstrated. Col. Haig telegraphed to Mr. Bruce from Calcutta, offering to raise money for the needy peo-

ple. Pastor Haus telegraphed from Stuttgart, authorizing him to draw for £1,000. Both these parties were before complete strangers to Mr. Bruce. Haig soon forwarded a large sum; from Stuttgart £4,600 were received; a large sum was sent from London; Sir Moses Montefiore subscribed £1,500 for the Jewish sufferers. These sums, with some amounts contributed by others, made a total of £16,000. The Mohammedans were greatly touched at being so treated by "infidels and dogs;" and it was thus rendered much easier to persuade them to cast in their lot with the "infidels and dogs." The imams and moollahs, however, remained as bigoted and hostile as ever.

Many children were left orphans by the famine. Pastor Haus wrote to Mr. Bruce that he could place £1,700 at the disposal of the latter for the purpose of founding an orphanage. But having learned just then that the Church Missionary Society had not regularly established itself in Persia, and that Mr. Bruce was only in the country on a visit, the money was handed over to the Basle Society. The latter at once placed two Armenians at Tabreez for the purpose of establishing an orphanage there; but the Armenians mismanaged affairs. So, after £400 had been spent to no purpose, the remaining £1,300 were sent to Mr. Bruce, who had been sustaining several orphans at his own expense.

#### PETTY ANNOYANCES.

The work thus inaugurated continued with fair success, but without formal recognition from the Society for several years. It was finally adopted as one of the Society's fields in 1875. Mr. Bruce immediately afterward opened a school for boys, and had hopes of accomplishing much. This progressed favorably for a time, and a number of Mohammedan boys were among the pupils. But the Armenian Archbishop became much displeased because some of his flock chose to identify themselves with Mr. Bruce's work. In consequence of the ensuing troubles all the Mohammedan pupils were withdrawn, and the school was confined to Mr. Bruce's private residence; but though much crippled, the work was by no means stopped. After a time the storm, in a measure, passed over, and the work was enlarged. Dr. Edward Hoernle joined the mission in 1879, and opened a medical dispensary. Bagdad, the seat of the Caliphs, and one of the most important cities of the empire, was occupied in 1883. But here much opposition was raised by the Roman Catholics, who succeeded in obtaining an order for the closing of the school opened there. Much good is being done by colportage. The British and Foreign Bible Society has established a depot there. The Presbyterian mission extended its territory in 1870 by occupying



Hamadan, in central Persia ; thus it is enabled to reach both the Armenians and Mohammedan inhabitants more effectively. In 1872 the work was still further enlarged, and the new field is now called the Teheran Mission. Mohammedan bigotry hindered the work much at first, but the Shah finally issued an order that the missionaries should not be held responsible for the attendance of Mohammedans on religious services. The missionaries are continually gaining ground. All classes respect them. Mohammedan bigotry and intolerance are weakening. At the present day the missionaries can, without fear, make special efforts for the conversion of Mohammedans. Mr. Oldfather reports that at present the fruits of evangelization among them are very great. There is a growing spirit of restlessness and inquiry among them, which makes them very willing to listen to the preaching of the gospel. The work is much hindered by the immorality of foreigners. Service is held in Teheran for the benefit of the English-speaking population. It is regularly attended by the British and American Ministers, and thus obtains universal respect and protection. There are schools for Jewish boys and girls, and for Armenian boys, besides those for Moslems. But the most decided gain made by the mission is the permission to build a church without any restrictions whatever. In the Mission Report for 1886 we find this account of it :

#### A SUCCESSFUL EXCHANGE.

“ The Shah’s minister for Foreign Affairs, unable to protect the United States citizens from the insults and infringements of a man higher in rank and nearer the king than himself, proposed to the missionaries that they sell the mission property. His design was to have them remove from the vicinity of their troublesome neighbor, and thus free himself from embarrassment. The mission premises are crowded and inconvenient ; there is no room for a boys’ school building, and extensive repairs will soon be necessary. Seeing the hand of God in these circumstances, the missionaries offered to sell for a fair price on certain written and sealed conditions. The critical condition was that the Persian government should give them permission to erect such buildings as they might desire, including a “house of prayer,” without any restrictions. After nine months’ negotiations the property was sold, the Persian government guaranteeing the payment of the installments of the price as they fall due. Land, “well situated with relation to the European, Armenian, and business parts of the city, and retired from much frequented streets, affording space sufficient for the necessary building, was bought. The deed, written and worded with every precaution, was made doubly secure by the Imperial seal. The above-named condition, of the first

importance, was complied with. In view of the facts that recently the missionaries were, by the authorities, held responsible for the presence of Mussulmen at the services, that their building of the large chapel a few years ago was bitterly opposed, and that they have since been subject to much annoyance and financial loss connected with its erection, the church must rejoice that Imperial authority is given for the building of a Christian church without restriction."

At Hamadan the work is in good condition, though rather pressed financially. The little assembly of Christians are endeavoring to build a new church. There are several schools, well attended. The circulation of the Bible is rapidly increasing. Great numbers of Persians of rank have read the New Testament. Mr. Hawkes, the superintendent at Hamadan, has been "well received in the houses of almost every one of the influential men of the city." Some Moslem boys, from the first families, are taking lessons in English, and reading the New Testament.

In short, the work among the Persian Moslems grows more and more hopeful each year. The spirit of intolerance is continually diminishing. Not so among the Koords. They continue the same wild and savage freebooters. Little can be done for them except by medical missionaries. For the latter class they have great respect; but to others they are indifferent, and, at times, even hostile. They are seriously in the way of any great work among the mountain Nestorians.

These last are in a sadly benighted condition, but little can be done for them till the number of native evangelists is increased. The native assistants are the hope of the Koords and mountain Nestorians; for they can penetrate every nook and corner, and are comparatively safe in many places where it would be dangerous for a foreigner to go.

# MADAGASCAR.

## CHAPTER XXXIX.

### THE COUNTRY.



MADAGASCAR, off the east coast of South Africa, is the third largest island in the world. It is 1,030 miles long, and from 225 to 360 miles wide. Its area is 230,000 square miles. A better idea of its extent may be formed by comparing it with England. The United Kingdom, with all adjacent islands, is but 121,600 square miles in area. Madagascar lies 450 miles east of South Africa, being separated from it by Mozambique channel. The country is for the most part level and fertile ; a low range of mountains runs through the centre from north to south.

### INHABITANTS.

The people seem to have originally been of pure Malay stock ; but they have mixed, to some extent, especially on the west coast, with Arab and negro races. On the east coast they are still nearly pure. The population was broken up into numerous petty tribes, continually at war with each other, until Radama, a chief of the Hova race, conquered the other tribes with the aid of fire-arms, and became in 1818 king of all Madagascar. As the people exist to-day, they may be said to constitute three races. The Betsileos, who dwell chiefly in the north and west portions of the islands, by intermarriage with African tribes, have become exceedingly dark in color. They are not numerous. Physically they are small, but well formed. The second race, the Sakalavas, are more numerous, and differ from the Betsileos in being much larger. The third race, the Hovas, are superior to either of the others in intelligence, and are of a light olive color. They are at present the dominant race in Madagascar. The Sakalavas were the dominant race during the last century. Physically they are the finest race on the island. With respect to features there is also great difference. The Sakalavas and Betsileos are more of the negro type ; while among the Hovas thin lips and narrow noses are very



common. These latter have straight or curly hair and hazel eyes ; while among the others the hair is decidedly woolly, and the eyes black. Collectively, the races are called Malagasy.



NATIVES OF MADAGASCAR.

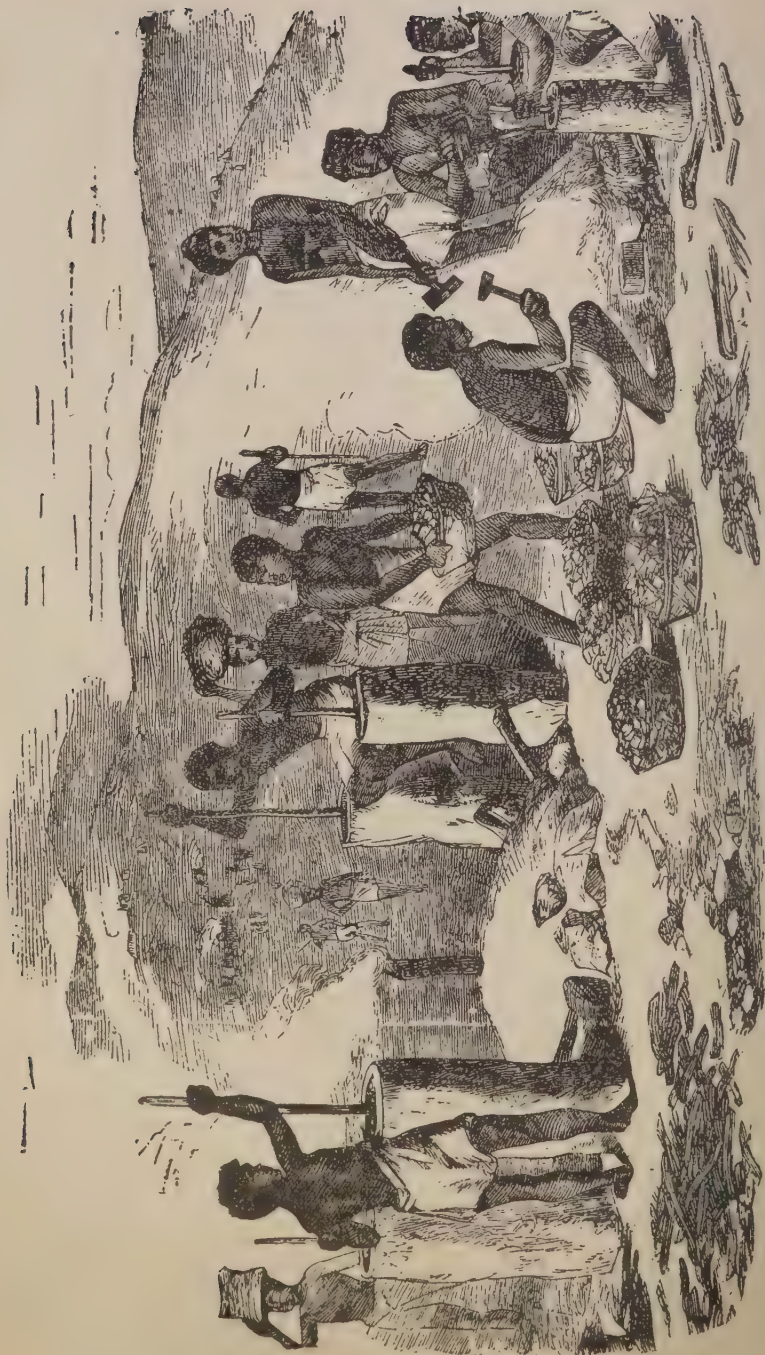
Generally speaking the Malagasy are cheerful and hospitable. When a stranger enters a village, he is cordially received, and entertained as

well as possible. They are superior to the Central Africans in civilization. Instead of living in circular grass huts, they reside in houses of wood, put up without nails. The roofs are of rushes. Various ornaments at the gables indicate the rank of the owner. Their houses usually face the west. They have smithies and looms of the rudest character, yet manage to produce some handsome work; especially in the matter of silk and cotton weaving. They also manufacture some very handsome carpets. Their most valuable exports are cattle, swine, rice, India rubber, beeswax, arrowroot, and gum-copal.

The dress of the people is simple. A cotton cloth, the *salaka*, a yard wide and two yards long, is fastened around the loins of the men; and a similar, but much larger cloth, the *kitamby*, is worn by the women, and is fastened around the body just below the breasts. In addition to these all classes wear the *lamba* or mantle, which varies considerably in size and ornamentation, according to the rank of the wearer. It is, for adults, three or four yards long and two or three wide, and is worn hanging from the shoulders. The men usually hang it from the left shoulder; the women from the right. Among the richer people the mantle is of the most elegant material, and is richly embroidered. The garments of the poorer classes are of hemp or cotton, or of the bark of the rofia or banana.

#### RELIGION.

What the theoretical religion of the Malagasy was would not be easy to say. They believed in one Supreme God, Andriamahitra, or the "prince of heaven," and in an evil principle; but they did not worship the "prince of heaven," or pay him homage of any sort. Their ideas concerning him were extremely vague. They did not claim to worship idols or to have any priesthood; yet they paid reverence to fifteen objects located in different parts of Imerina, around the capital. Their two principal objects of worship were located respectively in two villages, about seven miles distant from Antananarivo, the capital. These deities were called Rakelimalaza and Ramahavaly. Certain men were appointed to take care of them, but they were not usually called priests. The former of these deities was believed to render the sovereign invincible and universally victorious as well as to protect him against crocodiles, sorcery and incendiarism. The second was called "God, sacred and almighty, able to destroy or restore life, to control the thunder and lightning, and to give or withhold rain. He was also credited with a sort of omniscience from which nothing could be concealed." Each of these gods, which were carried in procession on all public occasions, and were regarded with the utmost fear and reverence by the people, consisted of a



BLACKSMITHS IN MADAGASCAR.



bit of wood as big as a man's thumb, with a piece of red silk about three inches wide and three feet long attached to each side !

Practically the religion of the Malagasy amounted to little more than fetichism ; the fundamental idea of this fetichism being that all suffering, sickness or death is caused by evil spirits, who can only operate through human agency. Consequently, if anyone is sick, it is said that some one has bewitched him. The witch or wizard is then sought out and killed. It usually proves to be some one against whom the witch-finder

or the afflicted person has a special 'grudge. The accused person is put through an ordeal in order to test his or her guilt. This was usually done by giving the accused a decoction of *tangena*, a poisonous fruit. A small dose acts only as an emetic ; a large dose proves fatal ; hence the guilt of the accused was really decided by the person who administered the ordeal. This practice of fetichism was not carried to such an alarming extent in Madagascar as in



IDOL.

most parts of Africa ; nor are the natives so heartless and cruel as those on the coast of Africa, though in many respects they were certainly savage enough.

The worship of the dead also constituted part of their religion. Astrological superstitions were common. They were accustomed to forecast nativities and predict fortunate days by the stars and the phases of the moon. They were much addicted to divination, which they practiced according to certain definite rules, using straws, beads, beans, sticks, rice, pebbles, or any other objects easily counted, to aid them in their calculations.

How they came to have such a peculiar mixture of forms of paganism is hard to say. The fetichism is easily traced. It was undoubtedly incorporated into their religion, as a result of their intermarriage with African races ; for fetichism and voodooism are peculiar to African races. Their vague ideas of a Supreme Being may have come from their Malay ancestry, their divinations and astrological superstitions may have come from the same source ; or they may be relics of the ancient

aboriginal inhabitants of the island, the Vazimba, who dwelt in the interior, and were conquered and almost exterminated by the invaders. The remnant of the race was absorbed, and it is likely that some of the present religious ideas are but the traces of the ancient belief of the Vazimba.

#### GOVERNMENT.

The government of the Malagasy is now despotic in form, but modified by customs and usages, which have the force of law. The military force of the sovereign is at present so strong that there is little to prevent the reigning monarch from having her own way. The succession to the throne is hereditary in the royal family, but not in the direct line, as each ruler nominates his or her own successor; and this nomination is usually regarded as authoritative. Females are not excluded from the throne. Next in rank to the royal family are the nobles, or *andriambaventi*, who act as judges, though they have principally to deal with a *lex non scripta*. There are usually about twelve resident at the capital. Their rank is indicated by numbers, from one to thirteen. A colonel is a noble of the 9th honor; a general, of the 11th; a field marshal, of the 13th. The army is large, and is well drilled after the European manner.

#### SLAVERY.

One of the peculiar institutions of the country is that of slavery. Almost every Hova, no matter how poor he may be, owns a slave; and a man is hardly thought respectable, unless he owns several. The rich each own a large number. Slavery was introduced at a very early period. Captives taken in war and conquered tribes were invariably reduced to bondage, and their children are always counted as slaves. Criminals may be punished by enslavement, which also entails the loss of all their property. Free persons sometimes, when driven by poverty, sell themselves as slaves. The master has all power over his slaves, except to put them to death. No person may be executed without orders from the king or queen, as the case may be. The condition of slaves is much more tolerable in Madagascar than might be supposed. They are often in the position of the vassals or retainers of the feudal system, or rather in that of the servants in the days of the Patriarchs. While it is by no means uncommon for slaves to be maltreated, they are more often treated as children. One class of the people, though nominally free, are in reality the slaves of the government. In one of the forests, near Antananarivo, are the wood-cutters, whose life work is the felling of trees and preparing of timbers for the use of the government. They are known as "the 1,200," though their number is usually about 2,000. Other bodies of men are

employed in burning charcoal, or in the smithies in the manufacture of weapons of war, or in the transportation of goods from the coast to the capital. These people all build their own huts, and support themselves, receiving nothing whatever from the government.

#### MISCELLANEOUS PRACTICES.

Polygamy was common among them. All persons but the king, however, were limited to twelve wives. Infanticide was practiced to some extent, the victims being the children born deformed, or on unlucky days or hours. These superstitious practices are now almost extinct, having been abolished by order of Queen Rasoherina. One peculiar custom was that of circumcision, but this is now practically extinct. It was prac-



MODES OF PUNISHING SLAVES.

ticed, not as a religious rite or ceremony, but as a political one, being regarded, usually, as an initiation into the rank, privileges, and obligations of manhood and citizenship, and in some degree as a transfer of allegiance from the parent to the king. The rite would be performed on a large number of boys at once, at a time appointed by the sovereign.

#### EARLY HISTORY.

Madagascar was first made known to Europeans by the great Venetian traveler, Marco Polo. He, however, did not visit it, but gathered in Asia



some vague information as to its extent and position. The first European to visit it was Lorenzo Almedia, son of the first Portuguese viceroy of India. The Portuguese soon afterward entered the island, but the settlers were massacred by the natives. The French next tried to make a settlement, and for some years had considerable influence in the southern part of the island, but the climate and the natives finally drove them out. The English tried it in 1644, and were compelled to leave. About 1700, pirates made the island their headquarters, and under the leadership of Misson, a Frenchman, established a colony on the northeast coast. The European powers suppressed them on account of their depredations. Several ineffectual attempts were afterward made to subjugate the Malagasy. Early in the present century Radama, king of Imerina, aided by the English, conquered the surrounding tribes, and founded the Malagasy empire, which still exists. Radama's authority was strengthened by British soldiers, who were sent out from England to teach him European military tactics.

#### PIONEER MISSION.

John Theodore Vanderkemp, who labored so successfully in South Africa, was very desirous of establishing a mission in Madagascar; but he died without his wish gratified. The way for the beginning of the work was not fully opened until the negotiations of the English with Radama I. The governor of the Isle of France, Sir Robert Farquhar, advised the directors of the London Missionary Society as to the practicability of establishing a mission among the Hovas, and accordingly Messrs. Jones and Bevan, two Welchmen, were sent out with their families to begin operations. All of the party but Mr. Jones sickened and died during the first year's residence upon the island. Mr. Jones sailed for the Mauritius, whence he returned during the following year in company with the British agent, and was warmly welcomed at the capital.

Radama encouraged him to establish his headquarters at the capital, and he concluded that was the best plan. By the close of 1820 he had a school of three pupils. But ere long great things grew out of this small beginning. A school house was built, the king himself laying the foundation. Mr. Jones was cheered in 1821 by the arrival of Mr. Griffiths.

It was no light task that lay before the missionaries. The people, though intelligent, were remarkably ignorant and superstitious, and of most degraded morals. They were sunken to a low state, and it would take years of patient toil to lead them away from their gross darkness and superstition to the light of Christianity. One difficulty to be met at the outset lay in the fact that there existed no written language. Thus it may be readily seen what a gigantic task the missionaries undertook

in establishing schools ; for they were compelled to learn the language, reduce it to writing, publish a grammar, and teach the people ; all these at the same time. Such a task has seldom been undertaken by so small a force so soon after the commencing of mission work.

But from the outset the prospect was fairly encouraging. There were two factions at court ; one, while not particularly favorable to the spread of Christianity, yet heartily espoused the cause of education, and therefore encouraged the missionaries in their work. The other faction, called the heathen party, denounced the missionaries as political schemers and would not favor in the least even educational projects, to say nothing of the spread of Christianity. Such being the position of the two parties, open professions of Christianity were not to be expected for some time to come. But the king stood with the first party, which was then the more numerous, and so the missionaries determined to press the cause of education as fast as possible.

#### A PROMINENT FEATURE OF THE WORK.

In 1821 the king sent Prince Ratefy, the husband of his eldest sister, as his ambassador to the British court. Ten youths who were sent with him to be educated were placed in the care of the London Missionary Society, and the cost of their education was defrayed by the British government. At the request of Radama a missionary and four artisans were sent out to assist in the work of instructing the people.

This last feature of the work done by the London Missionary Society is worthy of especial note. In dealing with savage or semi-civilized races they have almost invariably opened the way by impressing upon the native mind the great superiority of the white man in temporal affairs. The first appeal to the savage, in order to be effective, must be to the material side of his nature, rather than to the spiritual. Long moral talks would be regarded with indifference ; but a few practical lessons of the advantages of civilization render the barbarian ready to hear and believe anything from the civilized man. It is this element that has given the agents of the London and Wesleyan societies such marvelous success in such apparently unpromising fields. The very degradation of the Island world has been an important factor in their rapid evangelization. The representatives of the two societies mentioned have realized this fact, and wherever they have labored among savages they have sought to impress them with the advantages of civilization and the importance of education. Hence will be seen the advantage of employing as missionaries or assistants men who were skilled in one or more mechanical avocations.

## RAPID GROWTH.

The early days of the educational work at the Malagasy capital presented features much like those of the work in the South Seas. Under the patronage of Radama a school for adults was opened in the palace yard, and here might be seen a large number of army officers with their wives, as patiently and industriously poring over their lesson books as the children in other schools. Some of these progressed so rapidly that they were as early as 1824 employed as teachers in adjacent villages. The results being quite encouraging, three schools were formed into one central school for the training of native teachers. The missionaries took charge of this institution, and their wives instructed the females. This consolidation was made at the suggestion of Radama himself. But he did not in every case further the cause of Christ thus; for he began to fear that the spread of Christianity would endanger the safety of his kingdom, and to check any such tendency he forbade children to meet together for public worship. But his decree was useless, and the king, seeing the strength of popular sentiment, made a virtue of necessity, and continued to be very tolerant. The progress of education, pure and simple, he greatly rejoiced in, and he was therefore uncommonly well pleased in 1826 by the establishment of a printing press. This was, of course, a great gain to the mission.

By this time there were quite a number of the natives who seemed ready to embrace Christianity; but ere they could do so publicly it was necessary to have the consent of the king to their baptism and renunciation of the national religion. This was readily obtained, and the missionaries thought the time for a great harvest had arrived. But the set time to favor Zion was not yet.

## DEATH OF THE KING—TROUBLE AT HAND.

Radama died at the age of twenty-six, June 28, 1828, in consequence of excesses indulged in while on a trip to Tamatave on the sea coast, in 1827. Trouble and intrigue followed. Prince Rakotobe, his nephew, whom he had nominated to succeed him, was seized and spared to death. Radama's oldest wife, Ranovalona, was placed upon the throne. Then came the cruel and brutal murder of his mother, his oldest sister and her husband, his brothers and his uncle.

The new queen belonged to the heathen party. At her coronation, which took place June 12, 1829, she took two of the national idols in her hand and said: "I have received you from my ancestors. I put my trust in you, therefore support me." Thus it was at once to be seen that she would in nowise aid the cause of Christianity.



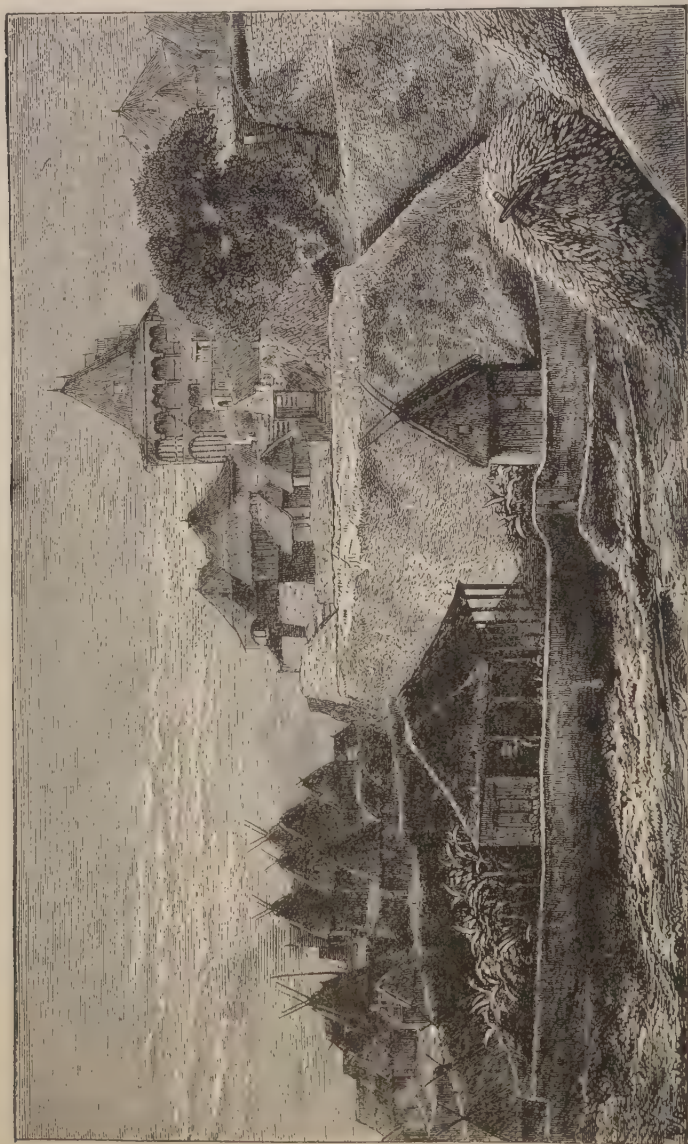
Now reverses began. At the time of Radama's death there were in the island thirty-two schools, containing 4,000 scholars; and besides these there were a large number who were receiving private instruction from their friends. But one of the new queen's earliest acts was to prohibit the missionaries from teaching or preaching. They, therefore, were compelled to turn their attention to translating the Scriptures and to preparing elementary books. Then came a severance of treaty relations with Great Britain; the storm was gathering; its bursting in full fury seemed certain and near at hand.

But as there is a lull, a moment of calm before the breaking forth of the tempest, so it was in Madagascar before the storm of persecution began its desolating sway. The queen, though bitterly resenting any reflections upon the character of her gods, yet gave permission "to all her people who wished it to be baptised, to commemorate the death of Christ or to enter into marriage engagements, according to the customs of the Europeans. \* \* \* On the 29th of May, 1831, the first Sabbath after the queen's permission had been received, twenty of the first converts to Christ in Madagascar were baptized at Ambodinandohalo, and on the following Sabbath eight individuals, by receiving the same ordinance at Ambatonakanga, publicly renounced paganism and avowed themselves disciples of the Lord Jesus Christ, and in both places united in partaking of the Lord's Supper." These things took place eleven years after the beginning of work at Antananarivo. The next year the queen expressed her approbation of the work done by the missionaries.

#### THE STORM LOWERING.

But this toleration was of brief duration. The clouds lowered more darkly. Christianity began to make such strides that the queen prohibited the administering of the Lord's Supper. A second proclamation was in a certain sense an excommunication of the Christians; for while it did not exactly outlaw them, it prohibited the mass of the people from associating with them or giving them any aid or assistance whatever. In effect it was much like a Papal bull. Even the teaching of people to read was forbidden. But this part of the proclamation came too late to have much effect, for there were already about 30,000 readers in the country; and though heavy penalties were imposed by law upon the infraction of this regulation, the presence of such a large body of readers and of a large party who favored education, made the enforcement no easy matter. Great interest in the study of the Scriptures was manifested in all parts of the country. The blameless lives of Christians made a strong impression upon the people in favor of the new religion, and when their accusers

brought them before the judges, alleging various crimes against them in addition to their rejection of idols, the judges decided the charges to be



ANTANANARIVO.

false, and that they themselves had no jurisdiction in the matter, as a person was answerable for the rejection of idols only to the queen. Per-

secution had begun. One or two attempts were made to destroy Christians by means of the ordeal of *tangena*, but proved unsuccessful.

#### THE STORM BURSTS.

At length the storm burst in all its fury upon the heads of the devoted converts. A chief accused the Christians of preaching treason. The queen's cup of wrath was filled to the brim. She vowed to stop Christianity by the shedding of blood. The news went abroad through the city and country, through every village and hamlet. An ominous silence reigned supreme about the palace. The song and dance were stilled. People walked the streets, with fear written upon every lineament. Each looked at his neighbor, as if to say, "What will the end be?" No one could tell. Yet little did they imagine what a drama of cruelty and bloodshed would ere long be acted out in the capital.

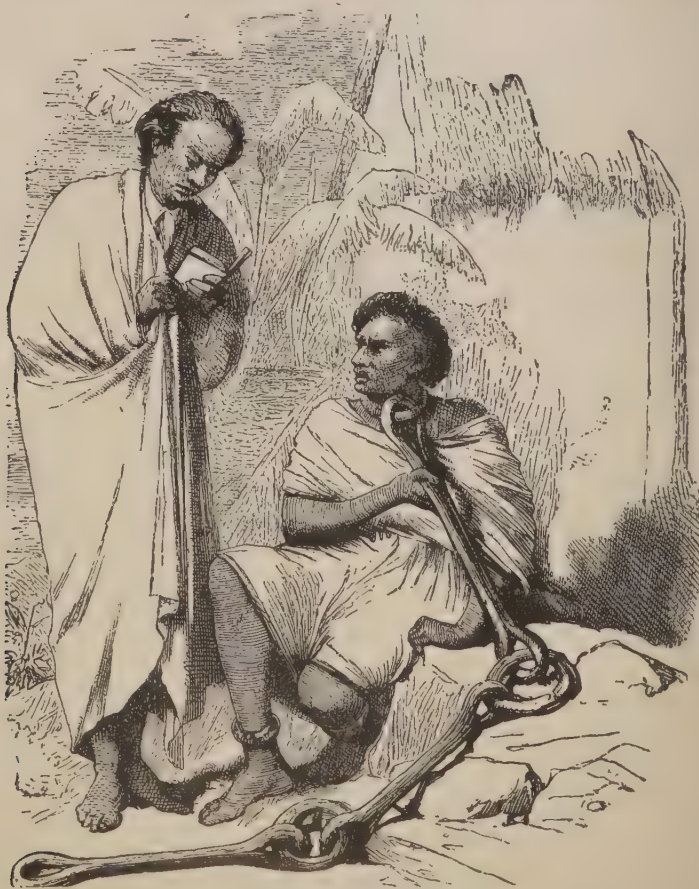
The suspense was not long. In spite of the remonstrances of the missionaries, an edict was issued, requiring every man, woman and child in the vicinity of the capital, to assemble at the capital on the 1st of March, which was Sunday. The firing of a cannon was the signal for assembling. 100,000 people were present. The queen announced her firm determination to uphold the religion of her ancestors, and to treat as criminals all who should not do the same. All people in the island were within one week to repair to the proper authorities, and give in a statement of the crimes they had committed. These crimes were specified to be praying, attending worship, observing any Christian ordinances, or associating with Christians. It was her intention to punish all such. All who did not come within the week were to be put to death. Her policy was at length declared.

The greatest alarm was manifest in the neighborhood of the capital, for there was hardly a family that did not have one or more members, who were guilty of some one of the specified offenses. Some, who had attended worship through curiosity, denied their association with Christians, and openly consorted with the heathen. Others made specious excuses. But such instances were not common. "The great body of the disciples felt no hesitation as to what was their duty, and prepared to discharge it. They gave themselves to prayer, and when they appeared before the judges, they faltered not in their testimony. \* \* \* One faithful company of believers met every midnight in the vestry, at Ambatonakanga, for prayer, and long afterwards remembered the consolation and the strength they had found in those midnight pleadings before God.



## BOOKS TO BE GIVEN UP.

Popular sentiment seemed so strong against the violent measures of the bigoted queen that she did not at first endeavor to enforce her regulations. Instead of putting to death or enslaving those who were Christians or who favored Christianity, she simply reduced them in rank, or fined them. She warned them, however, that upon the repetition of any of the specified offenses their lives should pay the penalty. All Chris-



CHRISTIAN IN FETTERS.

tians were ordered to give up every book in their possession, not retaining so much as a single leaf. This was a sad blow, as they valued the Scriptures very highly, often going on foot long distances to obtain a copy. The people used every possible means for evading the order, hiding their Testaments in the rushes which formed the roofs of their

houses, or burying them in earthen vessels beneath the floors. Thus they managed to preserve the means of spiritual comfort in their distresses. Mr. Ellis writes that "no memorials of the persecutions in Madagascar were more deeply affecting than some of these fragments of Scripture, worn, rent, fragile, and soiled by the dust of the earth, or the smoke in the thatch, where they had been concealed, often torn, yet most carefully mended by drawing the rent pages together with fibers of bark, or having the margins of the leaves covered over with stronger paper." Among such a people Christianity could not be crushed out.

#### "THE TIME OF DARKNESS."

The missionaries, finding they could neither teach, preach nor visit, with any degree of security to the parties concerned, decided with great reluctance that they would for a time withdraw from the field. All but two left in June, 1835. Messrs. Johns and Baker remained behind in order to complete, if possible, the translation of the Old Testament, and the "Pilgrim's Progress," and the preparation of an English-Malagasy dictionary. But permission was refused to them to print any books whatever, and they were given to understand that they also must leave the country. "A poor man in feeble health, who had not been able to leave his house for five months, on hearing that the teachers were about to leave, and supposing it was his last chance to obtain a Bible, determined to walk to their residence, a distance of sixty miles. He started, and though feeble in body, he did not rest till he had made the journey, and obtained for himself a complete copy of the sacred volume. On receiving it, he pressed it to his bosom and exclaimed, 'This contains the words of eternal life, and I will take as much care of it as of my own life.' He was soon obliged to flee to the forests to escape the sword of persecution."

The last hope gone, in July, 1836, Messrs. Johns and Baker left the island, and its communication with the rest of the world was, for a time, at an end. What transpired during that long period of bitter persecution has been largely gathered from the lips of the natives themselves.

#### BOLDNESS OF NATIVE CHRISTIANS.

An interdict had been laid upon all manner of Christian worship. But these Malagasy Christians, like the apostles of old, feared God rather than man. The first object of the terrible persecutions that begun was a woman who belonged to a family of considerable rank. This woman, Rafaravavy, offered her house, which was one of the largest in the capital, to her fellow Christians as a place of worship. There a few friends gathered together on Sunday evenings to hold a Christian service. The

queen, when informed of this infraction of her commands, flew into a great passion and exclaimed, "Is it possible that anyone is so daring as to defy me? And that one a woman, too! Go and put her to death at once." But in consideration of services rendered by her relatives Rafaravavy's sentence was commuted to a fine, with a warning that she would be killed if she repeated the offense. She "removed for greater safety to Ambatonakanga. But not long after, information having been communicated to the authorities of meetings for prayer being held in her house, ten of the accused were forthwith arrested. Efforts were made to induce Rafaravavy to divulge the names of others who were in the habit of attending. She, however, resolutely declined to inform against them. But Rasalama, one of the ten already in prison, having been unwittingly entrapped to mention the names of seven who had not been previously impeached, these were forthwith apprehended and lodged in prison with the others.

A fortnight later a rush was unexpectedly made into Rafaravavy's house. While the rabble were engaged in plundering her property and pulling down the building, four of the royal guard, usually employed in the execution of criminals, ordered her to follow them; and on her inquiring whither they were leading her, they replied, 'The queen knows what to do with you.' When the smith was riveting the fetters one of the soldiers said to him, 'Do not make too fast—it will be difficult to take them off, and she is to be executed at cock-crow to-morrow.' A fierce conflagration during the night having thrown the city into the wildest confusion, the execution of the sentence was first delayed and then commuted to perpetual slavery."

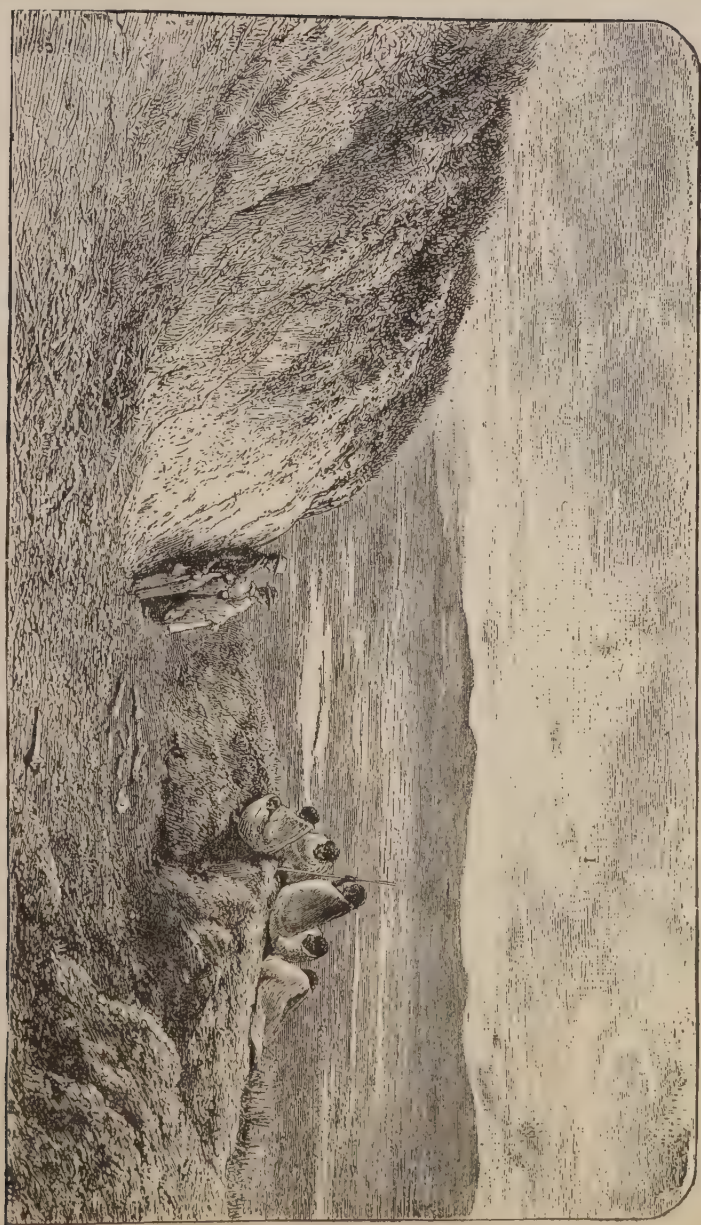
#### FIRST MALAGASY MARTYR.

The first native Christian actually executed was Rasalama, who expressed her surprise at Rafaravavy's sentence, and was overheard to say that "she rejoiced she was counted worthy to suffer affliction for believing in Jesus." The queen, hearing of this, at once ordered her to be executed the next morning, August 14th, 1837. She was immediately put in irons, "which, being fastened to the feet, hands, knees and neck, confined the whole body in a position of excruciating pain. In the early morning she sang hymns as she was borne along to the place of execution." When she reached the spot she knelt for a moment in prayer, and then "fell with the spears of the executioners buried in her body." Her behavior, piety and fearlessness so impressed the executioners as to cause them to declare repeatedly that there was some charm in the religion of the Christians that took away the dread of death.

The second martyr was a young man named Rafaralahy, who was



PLACE OF THE FIRST MARTYRDOM.



imprisoned and confined in irons several days in order to make him divulge the names of some of his fellow Christians. But he remained inflexible, saying the queen might do as she pleased with him, but he would not betray any of his associates. He was ordered to execution. When the executioners came to the jail, where he was confined with a number of others, they inquired, "Which is Rafaralahy?" He calmly answered, "I am he." They took off his irons and bade him follow them. As they walked to the place of execution he preached Christ to them the whole way. On reaching the spot he offered up a fervent prayer for his country and his persecuted brethren, and commended his soul to the Saviour, then laid quietly down and was immediately speared to death.

On one occasion a company of native Christians, overjoyed at the escape of one of their number, joined imprudently in some public demonstrations of delight. The queen saw them marching past in their white dresses, and inquired what it meant. She was told; and one of her officers added, "You would be surprised at the love of those people for one another; when anyone of them happens to be in distress, they all feel distress, and when anyone is happy, they all are happy. When any are poor and destitute, they form a society to assist them."

#### FEARFUL ATROCITIES.

The queen, seeing from this the uncompromising nature of the people and religion, with which she had to deal, determined upon more stringent measures. Death alone was not sufficient to check these people. She would surround the executions with all possible horrors. And most terrible were the methods adopted. Spearing to death was almost abandoned. Many were thrown from high rocks and dashed to pieces. Others were thrown from lower rocks so as not to be instantly killed by the fall. They would lie mangled and bruised at the bottom, suffering terrible agonies, till death came to relieve them. Another mode of torture was this: The victim would be suspended over a precipice by a rope attached to a springing pole, and dangled there some moments, looking for death with each dip of the pole, till the stroke of the sword severed the rope and the body struck with a sickening thud on the jagged rocks far below. Usually quite a number would be executed in this way at one time, and the fate of each convert would be used as an argument to induce the others to recant. Others were placed head downwards in pits, and boiling water was then poured in upon them; others stoned to death, and their heads fixed on poles to terrify their brethren. Some were deliberately hacked to pieces. Many were poisoned by the *tangena* ordeal. Hundreds



were sold into irredeemable slavery. Neither rich nor poor, old nor young, small or great, were spared. All ages and both sexes were treated



HORRIBLE TORTURE OF CHRISTIANS.

alike. Spies were placed on their track, and their places of meeting ferreted out. They were hunted down like beasts of the forest. They suf-



ferred often "from the want of food and the inclemencies of the weather. Their sleeping places and places of concealment were among the large stones or boulders by the sides of rivers, or among the tall grass upon the flat tops of ancient sepulchres—often, too, in pits or in the jungle." They no longer dared associate together in public, as to do so was death. They met secretly in the forests at night, as did the early saints in the Roman catacombs, or in the day-time upon lofty and almost inaccessible peaks, or in caves, whence they could discern afar the approach of their enemies. The challenge which they gave was from Jeremiah xxxviii: 15th: "If I declare it unto thee, wilt thou not surely put me to death?" and the answering password from the next verse, "As the Lord liveth that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life." Yet with servitude and death continually staring them in the face, they increased from tens to hundreds, and from hundreds to thousands. The number of Christians put to death much exceeded the number that was upon the island when the persecutions began.

#### FIRMNESS OF CONVERTS.

The firmness and the steady increase of the converts were the more remarkable from the fact that they were totally without pastors or teachers, the missionaries having left the island. In this respect their circumstances were quite different from those of the Waldenses, the Vaudois, or the Covenanters. These all had, during their seasons of persecution, the prayers and counsels of faithful pastors and teachers; but the Malagasy Christians were utterly destitute of such advantages. They had nothing but the copies of the Bible which they had secreted, and the powerful weapon "All Prayer," which Bunyan represents as so effectual in the hands of a Christian. Yet the Vaudois, or the Covenanters, never stood more firmly and faithfully than these poor hunted Malagasy Christians, nor did they achieve more signal victories over the weakness of the flesh, the wiles of the devil, or the torments of their persecutors.

"Some who had been condemned to death or slavery escaped from the island. Among these were six females, of whom Rafaravavy was one. So great was the risk of discovery that they could only be got off from the island in the darkness of night by cutting their hair short, and dressing themselves in suits of sailors' clothes which Mr. Johns succeeded in conveying to them." They proceeded to London, where they were warmly received by the directors of the Society. The people throughout the country were aroused to much greater interest and sympathy in the cause of the persecuted Malagasy Christians by what they learned from these refugees,

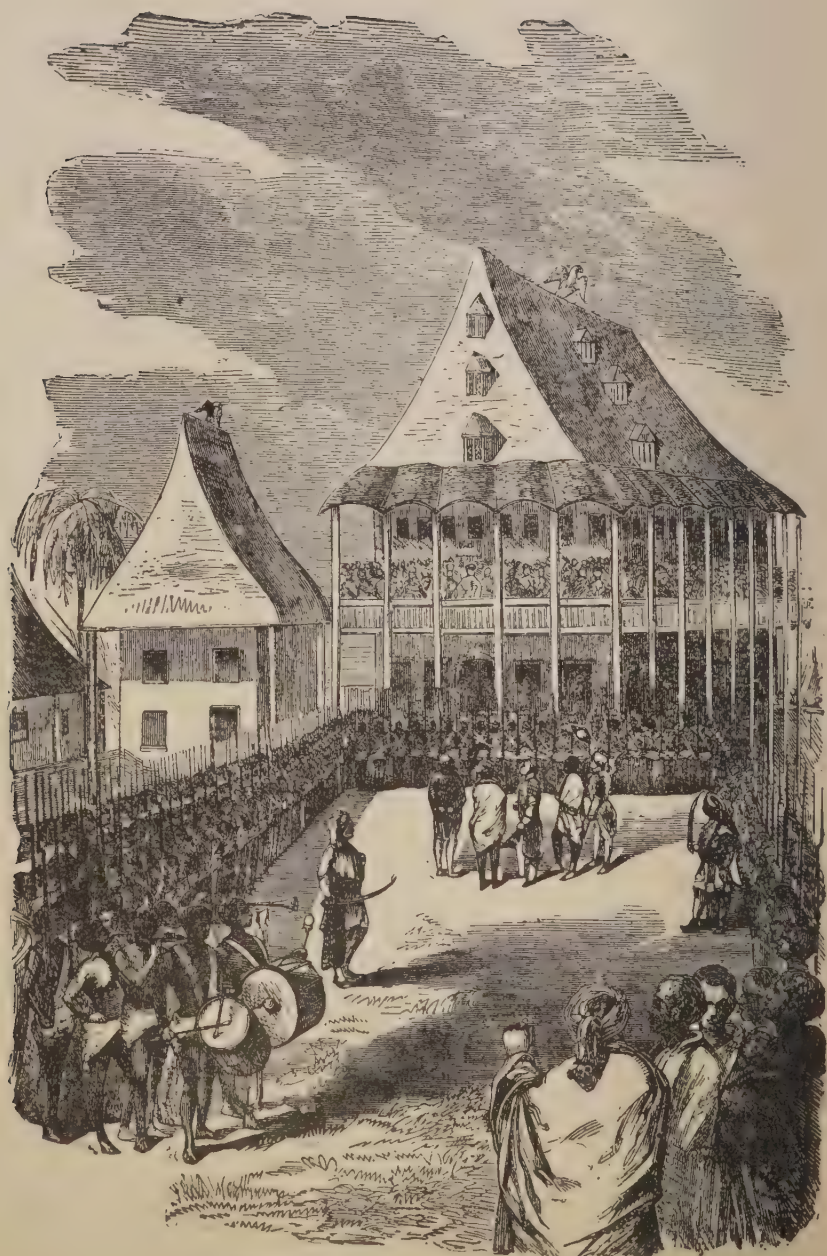
## CESSATION OF PERSECUTION.

Many of the converts were of high rank ; and through such finally came freedom from persecution. The queen's prime minister had a favorite nephew whom he sent to act as a spy, and give information of the place where the Christians were wont to meet secretly, and of the persons who attended. But, unknown to the rest of his family, this young man had become a Christian and was one of those who met secretly for worship. So, instead of performing the task laid upon him he went and warned his fellow converts to disperse and flee for their lives, lest his uncle should detect them. When he returned he was asked, "And where is the list?" "I have none." "Why have you disobeyed my orders? Young man, your head must fall ; for you show that you, also, are a Christian." "Yes, I am a Christian ; and if you will, you may put me to death ; *for I must pray!*" But the minister, touched by his words, let him go free. He was thus able to wield some influence in favor of the persecuted followers of the Nazarene.

The queen had an only son, Rakatond, heir presumptive to the throne, and very dear to her. As he grew up he became interested in the despised Christians, and seemed disposed to become a Christian himself. This being known, the prime minister went before the queen and said, "Your son is a Christian ; he prays with the Christians and encourages them in this new doctrine. We are lost, if your majesty do not stop the prince in this strange way." "But he is my son," replied the queen, "my only, my beloved son ! Let him do what he pleases ! If he wishes to become a Christian, let him ! He is my beloved son !" Maternal love was stronger than pagan bigotry.

The young prince, finding he could do as he pleased, openly avowed himself in favor of the persecuted disciples of the Galilean, and used all his influence to check the persecutions. His efforts were quite successful, as the queen disliked to displease her son. By the year 1851 the persecutions were, for a time, practically ended. It was ascertained in 1851, that there were at least 5,000 people living in strict observance of the Sabbath, and meeting in mountain glens and caves for prayer, Bible study, and mutual sympathy. Yet when the missionaries left the island, fourteen years before, there were but a few scores, or at most hundreds, of professed Christians in all Madagascar.

In consequence of a report having reached England in 1853 that the queen was preparing to abdicate in favor of her son, Mr. Ellis visited the island in order to ascertain if the reopening of the mission was practicable. He was gladly welcomed at Tamatave, by the Christians there ; but was not allowed to proceed inland, as cholera was prevalent at Mauritius,



AUDIENCE AT THE PALACE—ANTANANARIVO.



and the Malagasy government feared infection. He accordingly returned to London. In 1856 he revisited the island, and was well received by the queen. She expressed herself as satisfied, upon learning the object of his visit, and many of the nobles, and the prince and princess made him presents. He remained at the capital a month, gaining information concerning the condition of the Christians, and their circumstances and conduct during the days of persecution. At the expiration of his visit, the queen sent eight officers to accompany him to the coast. He was, on the whole, greatly pleased with his reception.

Yet the very next year, 1857, a new persecution broke out, which was very severe. Those selected as objects of persecution were the most prominent of the Christians. This ordeal was soon, however, over. Its date is noteworthy as being the year in which the last great outbreak of violence toward Christianity in India occurred, and was crushed in the putting down of the Sepoy rebellion.

#### THE DAWN OF LIGHT.

At last, there came "the dawn of light." Ranavalona died July 16th, 1860, after a reign of thirty-two years. Prince Rakatond, already mentioned, became king under the title of Radama II. A new order of things began. Complete religious liberty was proclaimed. The ordeal of tangena was abolished. The ports were thrown open to the ships of all nations. All those in exile or concealment on account of their religious belief were restored to their homes. "Messengers were even sent to bring to their homes the emaciated and dying Christians who had been banished and were dying in fetters." Many who had been reduced in rank were restored to their former positions. Among these was the king's cousin, Prince Ramonja, who had all along been befriended by him. Ramonja had suffered much for his espousal of the cause of Christ, had aided many of his brethren in various ways, and had at length been reduced to the rank of a common soldier, where he suffered unusual hardships.

Mr. Ellis returned to Madagascar in 1861, and was warmly received by the king and queen; the Christians thronged about; their joy was unspeakable in the realization that the long night, the "time of darkness," the storm of persecution was over. Wives who had lost husbands, husbands who had lost wives, parents who had seen their children put to death in the reign of this second "Bloody Mary," united in rejoicing at the return of the light. Many and touching were the stories told of the bitterness of the persecutions. Chapels were promptly reopened, able and worthy pastors ordained, and regular Sabbath ser-

vices begun. The following year witnessed the arrival of a strong additional force of missionaries, and work in all the various departments was pressed forward vigorously.

#### MURDER OF RADAMA—THE HEATHEN DISAPPOINTED.

But the heathen party were dissatisfied with all this. They determined to put a stop to religious toleration. A conspiracy was formed, and Radama II. was strangled, after a reign of two years. The person placed upon his throne was his queen, Rabodo, who had been "publicly regarded as the head of the heathen, and the patroness of the idols." But the heathen party were doomed to disappointment. The new queen, who took the name of Rasoherina, guaranteed liberty and protection to the Christians, and so the good work went on. Permission was granted to British subjects to reside anywhere in the island except in three of its cities, and to teach the Christian religion and erect houses of worship wherever they resided. A medical dispensary was opened by Dr. Davidson. A hospital was founded in 1864, the Prime Minister himself laying the corner-stone. Schools were reopened, and soon thousands of pupils were under instruction. Monthly missionary prayer meetings were established in all the churches. A rich harvest was being gathered even while this work of preparation was going on. Memorial churches were built on many spots made forever sacred by the blood of martyrs; and these may well be considered as equally sacred with the beautiful memorial shrine over the well at Cawnpore—yea, even more sacred, for these are monuments of voluntary martyrs to the Christian faith as heroic as the world has ever known.

#### A GREAT EVENT.

Now a great event occurred. The health of Rasoherina had been failing for some time, and April 1st, 1868, she died. She had nominated her younger sister, Romomo, as her successor. A futile effort was made to change the dynasty. Romomo became empress under the title of Ranavalona II. She was decidedly favorable to Christianity, and ere long became a Christian. 300,000 people assembled at the capital to witness her coronation. The scene was impressive and never to be forgotten. "She took her seat beneath the canopy, on the front of which was inscribed in shining letters the Malagasy words, signifying, '*Glory be to God,*' on the other sides, '*Good will among men,*' '*On earth peace,*' and '*God shall be with us.*' On one hand of her Majesty stood a small table with the crown, and on the other a small table bearing the handsome Bible sent to her predecessor by the British and Foreign Bible Society. In her address to the representatives of the nation, in regard to praying,

the queen said, 'It is not enforced, and it is not forbidden ; for God made you.' " "One of the native pastors said that four things impressed him in connection with the coronation : (1.) The absence of idols and priests ; (2.) The mottoes on the canopy ; (3.) The Bible by the side of the Queen ; and (4.) The clear, distinct proclamation of religious liberty.' "

#### MARTYR MEMORIAL CHURCH.

During the same year, on the 17th of November, the beautiful memorial church, erected near the spot where Rasalama was executed, was formally dedicated in the presence of hundreds of people, the queen herself being present, apparently as pleased as her people were. The cause of Christianity was rapidly advancing. A few weeks later was the celebration of the annual festival of the Malagasy new year. On this occasion there was neither idol, priest, nor recognition of the gods of her ancestry to be seen. Native Christians were among the invited guests. The queen in her address said, "This is what I have to say to you, my people. I have brought my kingdom to lean upon God, and I expect you, one and all, to be wise and just, and to walk in the ways of God."

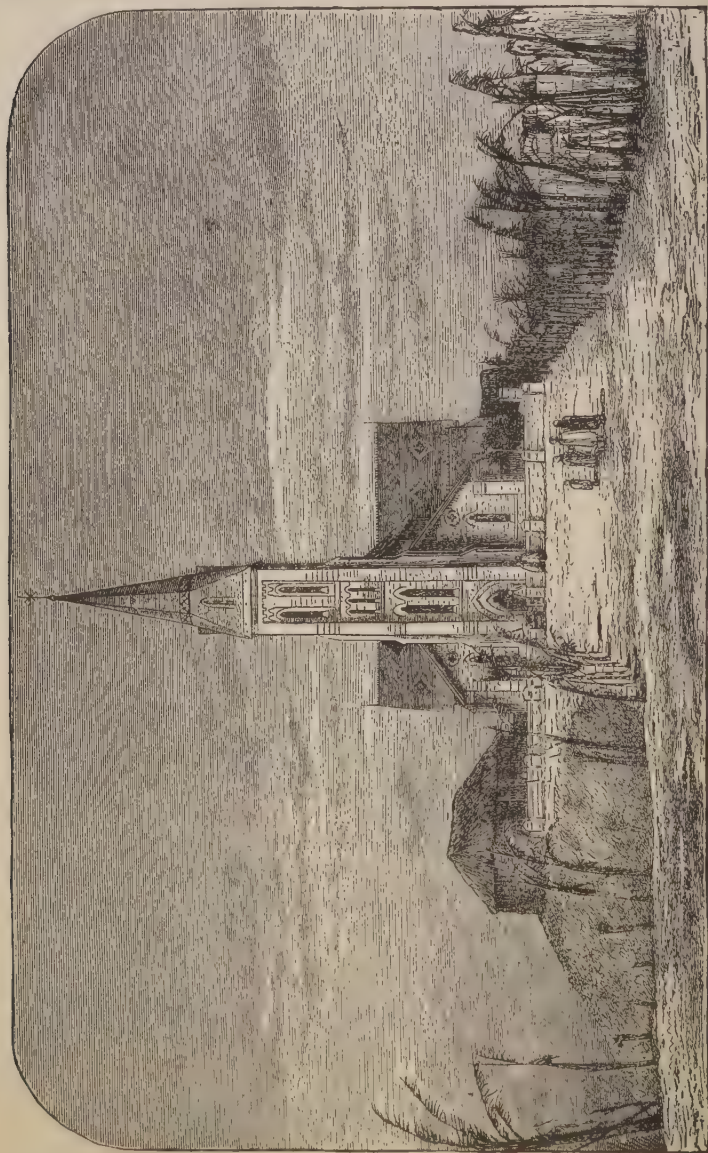
A little later, on the 21st of February, 1869, the queen and her prime minister, Rainilaiarivony, a remarkably able and influential man, were baptized by the native pastor, Andriambelo, in the presence of the high officers, judges, nobles, and preachers from each of the city churches. Four months later they publicly partook of the Lord's Supper.

#### DESTRUCTION OF THE NATIONAL IDOLS.

The queen showed the consistency of her profession by ordering the national idols burnt. She refused to accept the allegiance of the idol keepers in their official capacity. They were to be treated as the rest of her subjects. They remonstrated and begged to be restored to their ancient position and privileges. The queen declared the idols were not her idols, and summoned a large number of her officers and people and said to them : "I shall not lean upon or trust again in idols, for they are blocks of wood, but upon God and Jesus Christ do I now lean and trust." At this the people requested her to call a Kebary or General Assembly to consider the question of burning the idols. The queen said, "That would please me. I have no desire that there should be idols any more in my kingdom. Nevertheless I do not force or compel you, my people." The council was called. The idol keepers were present to press their rights as nobles. They even resorted to threats. But all was in vain. In the words of the Prime Minister, "Then agreed the people there before the queen to the burning of all the idols in Madagascar ; and



the queen, consenting, rejoiced." That same afternoon the Chief Secretary of State and other high officials were sent to the sacred village



MARTYR MEMORIAL CHURCH.

seven miles distant with authority from the Prime Minister to burn the national idol. They took possession of the idol house and built a fire in

front to destroy the contents. First the long cane carried in procession before the idol was brought out and burned ; then twelve bullock horns from which incense or holy water was sprinkled ; then three scarlet umbrellas held over the idol and the silk robe worn by the keeper who carried it. Then came the idol's case—a trunk of a small tree which had been hollowed out and fitted with a cover, and then came the idol.

Few there were of the present generation who had ever seen the idol. Imagine their surprise at beholding only a bit of wood with two strips of red silk attached. This was their sanctifying and all-preserving God ! But some of the people said, "You cannot burn him ; he is a god." The officers retorted, "If he be a god he will not burn ; we are going to try." Then they held him on a stick in the fire that all the people might see him burned. They were compelled to admit, "The Lord, He is God." Other idols were burned next day. One of these was only a small bag of sand. The people gazed in silent wonder, and sent to ask the queen what gods they were to worship. Her reply was, "Worship the Christian's God." The date of this idol burning, September 8th, 1870, is one never to be forgotten in the annals of the Malagasy mission. The most remarkable feature in connection with it all was the cordial assent given by the mass of the people throughout Imerina, the most important province of the island. "Never before," writes one, "were whole villages seen to erect a house of prayer, and meet Sabbath after Sabbath without one man to instruct them, looking up with a longing eye to God whom they have come to know, asking Him to show them how to pray."

#### OTHER STEPS.

The destruction of idols was followed up by Sunday legislation. The first step was the excusing of the government officials from attendance to their duties upon the Sabbath. Then came a decree requiring the markets which had been held upon the Sabbath to be held upon some other day. As the result of these orders not a city on the earth observes the Sabbath more strictly than the capital of Madagascar. The stranger who should go through the streets on Sabbath would think the town deserted. At all seasons of the year and on all days of the week the town is more orderly than many towns, as large, in Christian lands. Drunkenness is not a Malagasy vice, and is almost unknown except in seaport towns where the natives are thrown in contact with Europeans.

#### REMARKABLE GROWTH.

We cannot go further with a detailed history of the progress of Christianity in Madagascar. A few general statements must suffice.

The work of the Society continues to progress rapidly. Some idea of its advancement may be gathered from these facts: During the last fourteen years 700 new churches or chapels have been erected. This nearly averages one a week. In 1867 there were ninety-two congregations, 5,225 members or communicants, and 10,682 professed converts, or adherents. In 1868 there were 7,066 communicants, and 37,112 adherents. In 1869 there were 468 congregations, 10,546 members, and 153,000 adherents. In 1879 there were 1,142 congregations, 70,125 members, and 253,182 adherents. Now there are nearly 1,300 congregations, over 80,000 members, and nearly 300,000 adherents. This record is simply without a parallel in the history of missions.

#### TOUCHES OF SHADOW.

Yet there are some shadows in this bright picture. The missionaries have not as yet been able to uproot the institution of domestic slavery; yet, slavery in Madagascar is not the fearful thing that it is in many other countries. It has been a national institution from time immemorial. But the missionaries are laboring quietly for its extinction, though they cannot safely advocate a sudden or sweeping abolition of it. They are better acquainted with the task than others, and they tell us that "the country is not yet ripe for this. Any sudden and general action at the present time would probably do much more harm than good, and might lead to a general revolution. The rulers of the country are too wise to attempt any such measure; and they deem it wise to go about the work quietly and to refrain from any sweeping and final action until the country is better prepared for it." One step was made in 1877, when all the slaves from the Mozambique coast were freed at one blow.

There has been one other troublesome and discouraging feature connected with the work. The people had been so long steeped in vice and immorality that the missionaries constantly found cases of flagrant immorality among their people during the early days of the mission. The popular sentiment did not condemn such things. The nature and extent of one of the public vices will be understood when the reader is told that it was found necessary to frame a regulation prohibiting unmarried persons from being church members. This regulation, and the constant teachings and warnings of the missionaries have gradually overcome this evil among their adherents. While the restriction has not been entirely removed, there are now many young people who are worthy members, and their number is rapidly increasing. The evil may, in fact, be said to be an evil of the past.

In other respects the work has always been encouraging. The con-



verts have ever been zealous in spreading the gospel, and liberal in contributing, according to their means, for its support. They have missionary organizations and preachers' societies, which carry the gospel to many places that cannot be occupied directly by the agents of the Society. As



GUARDS AT THE ENTRANCE TO THE QUEEN'S PALACE, ANTANANARIVO, MADAGASCAR.

a rule, they are earnest and aggressive workers. They are bold and fearless, and truthful, as was shown by their conduct during the period of persecution. Those fearful days sifted out the false and the weak, and made the Christian church a great body of strong, true men and women.

#### OTHER MISSIONS.

Other societies besides the London Society have entered the field. Some of these are doing much good; but others are little better than disturbers, or proselyting interlopers. The English *Society of Friends* entered the field in 1867, and are doing good work in the Sakalava country, which the London society had not occupied. The *Norwegian Mission* entered the field in the same year. It labors chiefly in South Betsileo. Both these societies make the capital the center of operations.

The Church Missionary Society, after a friendly conference with Mr. Ellis, entered the field in 1864, and established itself in the unoccupied northeastern portion of the island. Finding this locality unsuited for missionary operations, they removed, two years later, to the southeastern portion of the island. They aimed, as far as possible, to avoid interference with the work of other societies. On learning, in 1874, that the Scotch Episcopal Church had consecrated a bishop for Madagascar, they reluctantly withdrew from the field in order to avoid complications.

The Society for the Propagation of the Gospel entered the field in 1864. Its policy in all fields has been to systematically ignore the noble work of other societies. When the Church Society withdrew, the Propagation Society, in spite of the remonstrances of the former, and the opinions of the Archbishop of Canterbury, proceeded to consecrate a Bishop for Madagascar, and formally claim the entire field. Its policy is the most offensive and radical High-churchism, and "consists as much in impairing the work of others, as in advancing its own."

#### FRENCH INTERFERENCE.

But the most serious and shameful trouble that has been brought upon the Malagasy, is due to the French Jesuits, who appeared on the island in 1862. They behaved themselves there as they have done everywhere else. As soon as they gained a small following, they began "claiming valuable property, dictating to the provincial officers, binding and flogging Protestant teachers, breaking up schools, interrupting Sabbath worship, and causing great excitement among the people." No terms of denunciation can be too strong for these lying, knavish agents, whose only aim was to seek to embroil the Malagasy with the French government, and thereby afford France an excuse for establishing a French protectorate over the island, and so forcing Protestantism to give way to Catholicism. They hoped that when this was done the work of the Protestants, if not completely stopped, would be greatly impaired.

Neither insult nor injury nor falsehood was spared to bring about their schemes. Native patience at length gave way. When the people undertook to vindicate their rights, lying accounts were sent to the French authorities, who were only too glad of a pretext for war. She at once took up the cause of the Jesuits; for, however she may hate them and Catholicism at home, when abroad France is nothing if not Catholic. Her record in Tahiti and elsewhere proclaims it as strongly as the present case. Every European power agrees that France's part in this matter was an act of unjustifiable aggression upon a peaceful and unoffending

people. Even French evangelical pastors admit this. But French Jesuitism stops at nothing.

#### FRENCH BARBARISM.

Various insulting and exorbitant demands were made, and early in 1883 the French took possession of part of the country. First they bombarded and destroyed the ports of Amorokanga and Mojanga, on the northwest coast. On the first of June the French ultimatum was sent to the capital. They demanded the guaranteed possession of all the island north of the sixteenth parallel, \$200,000 compensation for *alleged* injuries and insults, a revision of the treaty, and a voice in all matters affecting the policy of the government.



TRAVELING IN MADAGASCAR.

The Malagasy government did not reply within eight days, and the French proceeded to bombard Tamatave and burn it, though no resistance was made. The queen was urged to expel at once all French from the capital. She replied, "We are Christians, and must remember at this trying hour that we are so, and act as becomes Christians. They gave our friends at Mojanga an hour. We will give them five days, and not a hair of their heads, remember, is to be harmed." This proved that the French were more barbarous and less Christian than the people whom they are abusing.



On June 16th the French formally took possession of Tamatave. They have ever since been endeavoring to increase their power and influence. They have placed a French Resident-General at the capital, and lose no opportunity to encroach upon the Malagasy rights and privileges.

But the Jesuits overshot the mark. The results of their schemes naturally bred a strong aversion to themselves. They were driven out during the war, and on returning found their influence, to say the least, greatly impaired. They have returned within the past year, and are endeavoring to regain lost ground. But the Protestant missions on the whole cannot be said to have suffered by these various events, for they have only contrasted Protestant purity and toleration with Roman Catholic corruption and fraud and violence.

#### CONCLUSION.

Ranavalona II. died in 1883. Her last words were an exhortation to her successor to hold fast to Christianity. The new queen was Razafindahetz, who took the name of Ranavalona III. She is an earnest Christian, and takes a deep interest in the welfare of her people.

But, though Christianity is making rapid strides, there are in remote districts thousands who have not yet heard the gospel. The national idols are destroyed, but many yet worship idols in their homes. There are 3,000,000 people on the island, and little more than 350,000 are avowed adherents of Protestantism. But the good work grows apace, and with God's blessing the entire island will yet be Christian.

Recently a revision of the Malagasy Bible has been completed. At a thanksgiving service held to celebrate it, one of the natives said, "What is it that will cause Madagascar to go forward? Is it guns and cartridges? Is it cannon and bombs? Is it spears and all other kinds of weapons? No, it is this Bible that has caused all the progress that we see, and has rooted up much of the evil that used to be. Yes, it can indeed be said that it is the Bible that has stopped the *tangena* (trial by drinking poison), that made us dare to burn the idols, and make an end of killing the little children born on an unlucky day. But let us remember that we are only at the beginning of things yet; IT WILL STILL GO ON TO FILL ALL MADAGASCAR."

# AFRICA.

## CHAPTER XL.

### EGYPT.



OF all the great divisions of the globe, Africa, with its 200,000,000 inhabitants, is the least known to this generation ; and yet this country was the first delineated by the geographer, and upon its shores beamed the first light of civilization. Once Africa was the nursery of science, art and literature, when Egypt was the first of kingdoms. But long since has the prophecy been fulfilled which declared that Egypt should become the “basest of kingdoms.”

“Dark-browed she broods with weary lids  
Beside her Sphinx and pyramids,  
With low and never lifted head.”

“Africa had once her churches, her colleges, her repositories of science and learning, her Cyprians and bishops of apostolic renown, and her noble army of martyrs ; but now the funeral pall hangs over her wide-spread domains, while her millions, exposed to tenfold horrors, descend like a vast funeral mass to the regions of woe.” The mystery that to-day shrouds Africa, and the deadly blight which has so long rested upon it, the mental and moral degradation of its inhabitants combine to give it the title of “The Dark Continent.” Yet the very mystery and death-gloom which have hovered over this land have been as enchantment to the explorer. In no other country has there been such sacrifice of men to the interests of discovery. Volumes of strange experiences and thrilling adventures, relate the travels of Park, Lander, Ledyard, Livingston, Baker, Speke, Burton, Gordon, Stanley, and others in this savage land. Their bold adventures have not been fruitless. The “Dark Continent” is opening rapidly to the influences of modern civilization and Christian light.

### EGYPT—COUNTRY AND PEOPLE.

In Africa the land of the pyramids first engages our attention. Its general features are too well known to need any lengthy description. It is

chiefly a sandy waste with a few scattered patches of verdure. Near the Nile it is exceedingly fertile. This river is the only stream, and from its junction with the Atbara it flows 1,200 miles without a tributary. The belt of cultivated land depends on the overflow of the river for its fertility, for it does not rain in Egypt, and the drifting sands would cover the land did not the river each year leave a deposit of rich black alluvium.

The people are somewhat mixed. The greater part of the population consists of Turks and Arabs, who are of course Mohammedans. Besides these there are a large number of Copts.

The Copt is the descendant of the Egyptian aborigines. He has a physiognomy peculiar to his race only. His complexion is like that of the Arab, a brownish yellow. His eyes resemble a Chinaman's; his



SPHINX AND PYRAMID.

nose is flattened like the negro's; his lips thin and straight, like an Irishman's. He represents all that is left of the blood of the Pharaohs, though mixed to a considerable extent with other races.

Probably more relics and fragments of ancient Egyptian architecture and sculptures exist than of any other type. The Pyramids and Sphinx are too well known to need any especial description. Almost equally famous are the ruined temples and gigantic obelisks still in existence. Time alone would effect little change in these, as the dry atmosphere of Egypt precludes the possibility of the effects produced in other lands, by atmospheric changes. Only the hand of the invader, and the drifting desert sands, have done much to wreck these old, old temples; the



oldest on the face of the earth. Yet in all these sculptures in these temples, the general peculiarities of the Copt of to-day are readily perceived. There is the same peculiar physiognomy; the same angular contour of form. The Copt stands as the representative of a civilization that was old when Moses lay in the ark of bulrushes; old when Abraham was called. In short, the oldest known to history. And the Copt,



RUINS AT KARNAK.

and his wondrous monuments, the pyramids and sphinx, and the temples of Karnak and Luxor, remain to-day, silent monitors as to the vanity of human glory. The descendant of the proud Rameses is but a cringing slave; and as for their temples, it was but a few years since that a traveler found the sanctum of the great temple at Luxor converted into a pigsty!

## RELIGION.

As to religion, the Egyptian of old upreared with arduous toil through many a weary year those vast and splendid granite fanes that have, despite the cankering touch of time, or the invaders' ruthless hand, remained the wonder of the rolling centuries, Titanic in their design, grand in their simplicity, severe in their magnificence. And when they stood complete, and the gods of Egypt were enshrined within, the haughty Pharaoh and his noble train with silent awe crept down the echoing aisles and monolithic-columned corridors to bow in abject reverence before a fat black bull, a sluggish snake, or a cross-eyed cat ! And the scion of the Pharaohs, the Copt of to-day, though professedly a Christian, is really little more than a baptized heathen.

The Coptic is the oldest nominal Christian sect in the world, and is exceedingly jealous of any innovations. The church is governed by a Patriarch, who must remain unmarried. He is chosen from the monks, who dwell in the borders of the desert. As to the doctrines of the church, the Copts believe in baptismal regeneration, justification by partaking of the Eucharist and by good works, transubstantiation, confession, absolution, prayers for the dead, and invocation of the saints. They adhere to the doctrines of the Jacobites, and are therefore bitterly hostile toward the Greek church. The Jacobites differ from the Nestorians in holding that in Christ there was but one, though a compound nature ; while the Nestorians say there were two natures and two persons. The term Jacobite is derived from a Syrian teacher of the fifth century, Jacobus Baradaeus, whose creed was condemned by the council of Chalcedon, in the reign of the Emperor Marcion.

Monasticism is one of the institutions of the Coptic church. Those devoted to a monastic life practice great austerities ; dwelling in the desert, sleeping on the ground, and every evening prostrating themselves 150 times. Ignorance is the prominent characteristic of priesthood and people. All are cringing or domineering, according to circumstances. Apostolic succession is not one of their doctrines ; but peculiar virtue is believed to appertain to the anointing oil ; and it is never allowed to become exhausted, more being added and sanctified by contact with the old. The sanctity of the oil must by this time be, like their religion, very greatly diluted.

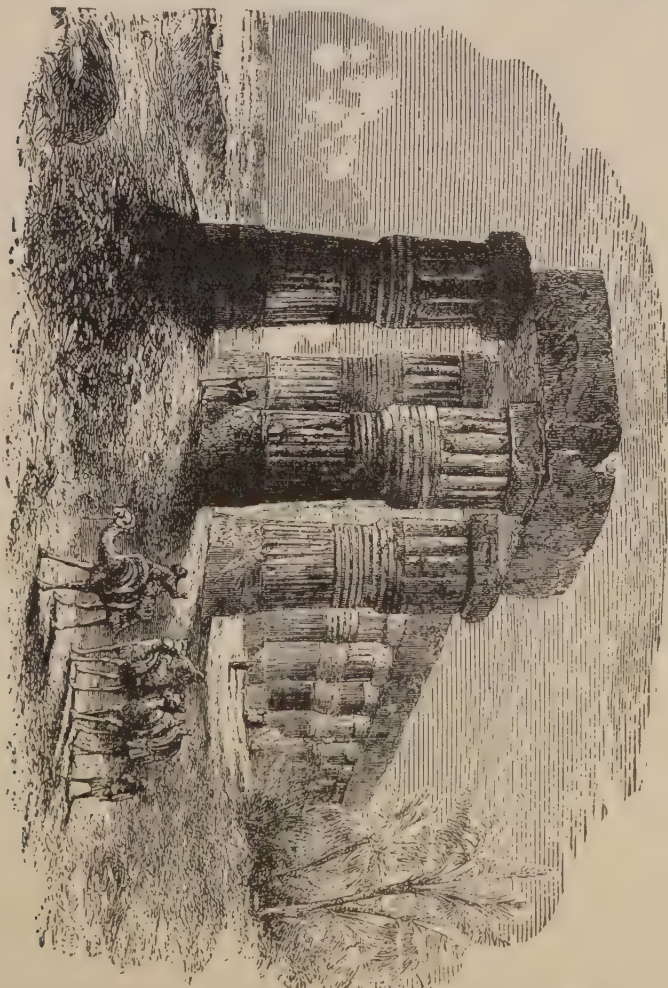
## SUPERSTITIONS.

As to practice, Mohammedan persecutions and ages of gross ignorance have made many of them as much Mohammedans as Christians. They reverence the Koran, and many of them can recite the whole of it. They are burdened with superstitions, prominent among which are a belief in

the evil-eye, and in genii and in ghouls. These superstitions are derived from their Arab neighbors.

Ghouls are thought to be spirits of evil men, or fiends in human shape, who feast on the bodies of the dead, or in lieu of corpses hide in the cemeteries, and kill and eat the unwary, belated traveler. Their various antics, and those of the genii, are the same as in the good old days of

COLUMNS OF TEMPLE AT LUXOR.



Haroun Al Raschid, and the Arabian nights. Various offerings are made to propitiate them, such as rice, fruit, and flowers. These are placed on the newly made graves. Genii are supposed to be of pre-Adamite origin, between angels and men, made of fire, and to have the power to assume



at will any material form or shape. If evilly disposed, they wander about seeking to injure men as much as in them lies. A favorite prank is to pitch bricks from a housetop upon the unwary passer-by. Both genii and ghouls are believed to be shut up during the festival of Ramadan, the great fast of the ninth month of the Mohammedan year, when all good spirits are abroad, the bad ones chained, the gates of heaven open, and the doors of hell shut.

Charms are worn, both by Copts and Mohammedans, and are considered to be of very great efficacy. They are all on the same general principle. The Copt rolls up a verse of Scripture in red leather and hangs it around his neck. The Mohammedan uses instead of a Scriptural verse, a line of the Koran, or the different names of God, or names of genii, spirits or saints, mingled with various numbers and diagrams. But his most potent charm consists of the ninety-nine names of the prophet, which will, if frequently read, keep away every sort of disease or misfortune, anxiety or grief! Horses wear charms, and tradesmen hang them over their shop doors.

The substance of the superstition of the evil eye is that some people can, by a look, produce at will any species of disease, deformity or ill luck in those whom they dislike.

This belief is a very common one. Englishmen and Americans are thought to possess peculiar powers in this direction. Mothers do not wash their children, lest they should be more susceptible to the power of the evil eye. In general, dirt is the most potent charm against it. Young children are thus often fairly covered with charms, but they are, notwithstanding this precaution, regarded by the average foreigner with a very evil eye.

The Copts are very great sticklers for ceremony, and in consequence such relics of Christian truth as they possess are buried under a mass of idle and meaningless ritual. In public worship it is necessary, at one stage, for every man to kiss his neighbor. As the natives are not extensively acquainted with the remarkable properties of clean water, this procedure is not properly appreciated by the average foreigner, and is generally considered a work of supererogation.

Numerically the Copts are of little importance. Otherwise they are of great importance. They constitute a sort of middle class in society. They represent the business talent of the country, and all the trades requiring especial aptitude and skill, yet they have been for centuries treated as the Jew has been in some other countries. They have been abused, defrauded or massacred at the pleasure of their masters, and without the possibility of obtaining redress. Yet all the persecution which has been

poured upon them has only served, as in the case of the Jews, to compact them ; to make them adhere to each other more closely. But the effect of long association is seen in one direction ; that is, in the gradual assimilation of the Copt and the Moslem. At present the difference in appearance is often not readily distinguishable. Copts, however, have never adopted polygamy, though they have adopted many other Moslem customs. Taken as a whole, the people of Egypt are very degraded, and their women are treated everywhere much in the same way. About the only difference is in the matter of polygamy. Egypt is still a land of bondage.

#### PRESENT CONDITION.

Historically, Egypt is possessed of peculiar interest, especially as connected with sacred history. Even a brief sketch of its past cannot be given here, so old is it, and so checkered has been its lot. Yet the reader will remember it as the land of which Joseph became ruler ; as the land of bondage, and the scene of God's plagues upon a hard-hearted people ; as the land of which it was said, " Out of Egypt have I called my Son ;" as the land noted for some of the early triumphs of Christianity, and as the home of some of the most famous of the early Christian fathers. And even that part of its history which is not touched in the Bible would read like a romance. This was the home of the pyramid builders ; the home of the Ptolemies ; the home of the famous Cleopatra ; the scene of some notable events in the time of the Crusaders ; and the land once dominated by the powerful Mamelukes.

To-day, little of its former glory remains. For centuries under the sway of the Moslems, who are mere obstructionists, it has, since the time of the Crusaders, steadily "advanced backward." Turkish misrule is the greatest obstacle to all manner of progress to-day. Yet as the British government has now a firm footing in the country, we may look for a new order of things in the not very distant future. The only thought of the Moslem rulers is to squeeze every cent possible out of their people. The constant pressure of this system has made of the fellah, or peasantry, little more than mere machinery. They are, as a rule, apparently apathetic, or seemingly indifferent to their lot. They perform their tasks in a perfunctory manner, and take punishment, however severe, as a matter of course. It has been their lot for generations, and having no experience or idea of a better, they do not expect anything else.

Yet though the mighty are fallen, the land is by no means uninteresting to the traveler to-day. Its capital, Cairo, the chief seat of Mohammedan learning in the world, has a population of 400,000. Strictly

speaking, it consists of two cities, and a river port. Old Cairo, occupied chiefly by Copts, and containing a magnificent mosque with 366 marble columns; and New, or Grand Cairo, lying to the north, founded in 972, A. D.; and the river port of Boulak. New Cairo contains a magnificent citadel built A. D., 1170, by the great Saladin, as a protection against the Crusaders; a splendid alabaster-pillared mosque; and a great Mohammedan university, with 314 professors and from 9,000 to 10,000 students.

The most important seaport town is Alexandria, the capital of the Ptolemies. It lost much of its importance and renown after the Saracenic conquests, and dwindled down to an insignificant town of 16,000;



CAIRO.

but upon the revival of overland trade with India and China, and on the opening of the Suez canal, it at once became a great commercial center, and now numbers about 300,000 inhabitants. Representatives of almost every nation are to be seen in its thronged streets, whose hurry and bustle remind one of the ever-varying reflections in a kaleidoscope, or the dissolving views of a stereopticon. Dives and Lazarus, funerals or weddings, go side by side; but over all waves the Moslem banner, and in its soil is rooted a tree bearing the fruit of superstition, ignorance and vice, bigotry, filthiness, disease and death. "How long, O Lord! how long!"



## CHAPTER XLI.

## EGYPT—MISSION WORK.



THE first effort to begin missionary work in Egypt was made by Dr. Hocker, of the Moravians, in 1752. The undertaking originated with Count Zinzendorf's desire to establish communications with the Abyssinian Church, which had always retained a ceremonial semblance of Christianity, though grossly superstitious, corrupt and ignorant.

Hocker intended to establish himself as a physician at Cairo, hoping to gain the favor of the Coptic Patriarch, who had the appointment of the Metropolitan of Abyssinia. But on reaching Constantinople he learned the country was in a state bordering upon anarchy, and returned to Germany.

Four years later he again started in company with George Pilder, but did not reach Egypt till 1758. Reverses and privations soon compelled their return to Germany.

In 1768 Hocker set out again with John Henry Danke and began operations at Cairo, where the two were joined in 1769 by John Antes. Despite discouragements and hardships the brethren persevered, hoping to finally reach Abyssinia. Learning in 1773 from the famous Bruce that it was a hopeless undertaking, they devoted themselves entirely to the work in Egypt. Danke went among the Copts in Upper Egypt; the others remained in Lower Egypt. There Antes was seized by order of one of the Beys, plundered, dragged by a rope around the neck, and at length chained in a dungeon and mercilessly beaten and tortured. The object of this treatment was to extort money from him. He was at length liberated on the payment of \$100. This cruel treatment and the discouraging character of the work, together with the many hardships, caused the brethren in 1783 to abandon the field.

## THE CHURCH MISSION.

Forty-three years later there appeared upon the scene two emissaries of the Church Missionary Society, viz.: Samuel Gobat and Christian Kugler. The Society had previously sent Rev. Wm. Jowett to confer with various Oriental churches concerning the promotion of Christian education and the circulation of the Scriptures. The aim of the society was, if possible, to reach the Abyssinians. Gobat and Kugler had been trained at Basle and Islington. Three years were spent in Cairo in acquir-

ing the language and in teaching. Preaching was, owing to the opposition of the priests, out of the question. Moslem intolerance rendered the Mohammedans inaccessible. In their two schools, however, they had seventy-two scholars of both sexes, and from Greek, Copt, Mohammedan and Armenian families. Kugler also acquired some knowledge of medicine.

December 28th, 1829, the missionaries at length entered Abyssinia, establishing themselves in the province of Tigre, whose governor, Sabagados, was very friendly. Here they were joined by a German named Aichinger, and active work was begun at once. All engaged diligently in teaching, and Kugler began the preparation of a dictionary and the work of translation. The next year Gobat made a trip to the capital, Gondar, and there, as well as on the way, had many interesting conversations on religious topics. He was well received, for the majority were convinced of their able-bodied ignorance and desired instruction. He was convinced of the pressing necessity for the extensive circulation of the Scriptures among them, for they were completely priest-ridden and rite-bound.

#### REVERSES.

His two comrades joined him at Adowah. Here they one day went out hunting, and when firing at a hippopotamus Kugler's gun burst, lacerating his left arm. The wound caused his death within three weeks. He had been in Abyssinia just one year. Then Aichinger fell dangerously ill, and war broke out. Gobat was advised by the friendly Sabagados to flee to the monastery of Debra-Damo, lest he should be massacred by the Gallas. This, Gobat accomplished with great difficulty, as this monastery, which is situated on the top of a rock, is to be reached only by a rope. Gobat remained some months, preaching to the monks. Sabagados was slain during this time. Early in 1833 Gobat made his way to Cairo, and thence to Europe.

In 1834 Gobat returned to Egypt and in company with one Isenberg visited Abyssinia, hoping to be able to establish a mission there. Axum, a day's march from Andowah, was thought to be a suitable site. Here were many traces and relics of ancient Ethiopic splendor. But Gobat's health failed him, and he was compelled to return to Europe. In 1837 his place was taken by Blumhardt. But Jesuitical influences won over the governor, Oublie, who ordered the missionaries to leave the country, which they did in March, 1838. This was the end of their efforts in Abyssinia.

In Egypt proper, however, the mission had better success. A small boarding school had been opened at Cairo in 1833, with the design of

training helpers for the mission. A chapel had been erected in 1834, by the aid of local contributions. Such was the influence of the work done here that in 1840 meetings were established, under the auspices of the Coptic Patriarch, for the reading and study of the Scriptures; and the Patriarch also countenanced an institution for the training of native ministers. Under the careful and diligent management of the missionaries the schools were very successful.

Between 1840 and 1850 considerable stir was made by two or three notable defections from the church of Rome. One was a priest, and secretary to the Romish bishop; another was superior of the Cairo convent. Yet all the work of the missionaries was, as they in time found out, based on a wrong policy. They had gained the favor of many of the higher officials, and had partially educated many scores of youths; but their converts were few in number. The mass of the poorer people were practically untouched. Bishop Gobat in 1849 pronounced the policy a mistake, and the mission a practical failure. Its result did not justify the expenditure made upon it, when compared with many other fields where the need was pressing. Gobat asserted that the policy pursued would be a failure with all Oriental churches, and that individual conversion should be the aim of the missionary, and would be the only effectual means of reforming individuals or society. The Society, in view of their ill-success, abandoned the field. The lesson of their failure was not lost on others.

#### MISS WHATELY'S WORK.

Of late years the Church Missionary Society is again turning its attention to this field. This has been brought about by the work of Miss M. L. Whately, daughter of the late Archbishop Whately. This lady went to Egypt for her health, in 1861, not expecting or thinking of engaging in any sort of missionary work. But while in Cairo, she was so much impressed with the ignorance and degradation of the females, that she determined, if possible, to do something for them while she remained in Egypt. She determined to turn her attention to the Mohammedans, as schools for Coptic girls already existed. The task was one beset with peculiar difficulties, owing to Moslem prejudice and superstition, and the wide-spread jealousy of innovations. One who should successfully begin and carry on this work, needed to be wise as a serpent, and harmless as a dove.

Providence threw in her way an earnest Syrian Protestant matron, who was a suitable assistant for her. The first thing to be done, was to obtain pupils. With much difficulty, and after many rebuffs, she succeeded in persuading some of the Mohammedan women in her neighbor-



hood, to allow their little girls to come to her house for a few minutes every day. Many considered the very idea of girls being taught to read as extremely ridiculous. But the prejudices of a few being overcome, the number gradually increased till there were about twenty in attendance.

The teaching was of course of the most elementary character. The girls were taught to repeat the alphabet, to do some simple sewing, and to memorize some texts of Scripture. The number gradually increased, until more commodious quarters had to be secured. The school, as it grew, made friends, and thus more funds were secured for its needs.



MISSION SCHOOL HOUSE, CAIRO.

After some months of this work Miss Whately, in May, 1862, returned to England, leaving the school in charge of a matron; but as the latter's health failed, the school soon went down. Thereupon, Miss Whately determined to push the work, which Providence had opened to her. She returned to Cairo, and prepared to renew her labors. At the door of the deserted school-room she found one of her former pupils, and sent her to tell the others that school was open once more. In a few moments a swarm of scampering, chattering little ones rushed in, shouting, "Welcome! welcome, teacher! Our teacher is come back! God be praised!"

## GROWTH OF THE WORK.

Miss Whately found her position as teacher of a ragged school, no easy one; but she clung to it, and in time began to see the good results of her work. She received very timely and valuable assistance from two Syrian Protestants, Mansoor and Joseph Shakoor, who had had some experience as teachers. They opened meetings for young men, visited the sick, acted as colporteurs, and made themselves generally useful, at length opening a boys' school. This enterprise grew in favor, and prospered to to such an extent, that more commodious quarters were required. The father of the present Khedive granted the mission a piece of ground, upon which new buildings were erected. But about this time the school was called on to mourn the death of Mansoor Shakoor. His brother Joseph, however, continued in the work, which was extremely successful. The pupils were not all Mohammedans. In a year or two Joseph Shakoor opened a school at Damietta, but was compelled to abandon it for lack of suitable teachers. Two years later he died. This was a great trial to Miss Whately, but it did not stop her work; for other teachers were providentially raised up to take the place of those removed. Trials and disappointments were to be expected in this, as in other fields, but they only made success more appreciated.

The loss of the Shakoor brothers was more directly felt in connection with the coffee-house work. Coffee-houses abound in Oriental cities as saloons do in Occidental, and are the rendezvous for men of all classes after the labors of the day. The Shakoor brothers were in the habit of visiting these, getting into conversation on religious subjects, and finally reading and expounding a chapter or two of Scripture. After the death of the two brothers this work was carried on by other laborers, and it is thought no little good has been thus accomplished.

Gradually the good effects of the school work were seen. Converts were made among the children, and in a number of cases the parents were reached through the children. Miss Whately labored much directly among the women, especially among the peasantry. This class she usually found quite willing to listen to the teaching of the gospel. She has visited them in all their various occupations, hesitating not at squalor, filth, and disease. The seed sown thus faithfully has borne fruit, though slowly.

## GOOD RESULTS.

One very important feature of Miss Whately's work is the medical mission. This, as in all Oriental countries, is a great attraction, especially to the peasantry. As little is known of the science of medicine in Egypt as in Turkey, or any other Mohammedan country. The ignorance

of the art of healing may be imagined from the gross superstitions we have mentioned elsewhere. The medical mission has been open to all; but the greater portion of its patronage has been from the Mohammedans. Yet even the art of healing was not well received at first. In the earlier days of the mission Miss Whately often had dust, execrations, and curses hurled at her, as she passed through the narrow lanes that did duty for streets. Mothers would not let their children wear clean dresses for fear of the evil eye. Miss Whately had to hunt for scholars during the earlier years of her work; and sometimes even hire patients. But time and patience at length produced wonderful changes. The prejudice against education broke down, and Christian education came to be especially prized. Cleanliness grew to be a noticeable feature of the school. Doors that had remained closed for ages swung open at the approach of the mission teachers. The women's apartments in many a home were visited by them. Patience and gentleness, with perseverance and pluck, accomplished wonders.

During the insurrection headed by Arabi Pasha in 1882, the schools were temporarily closed; but the period of interruption was very short, inasmuch as they were kept open by native teachers for a considerable period after the government schools were shut up, and all Europeans had left the city. Such was the confidence placed in Miss Whately and her agents, that when the government schools closed some parties of high rank sent their children to her. After the war, Miss Whately hastened back to Cairo and went vigorously to work. The schools since then have been fuller than ever.

Miss Whately on various occasions during her labors in Egypt wrote to the home authorities urging the formal re-establishment of the mission. The result was that in 1883 Rev. F. A. Klein, a distinguished scholar and the discoverer of the famous Moabite Stone, was sent out to reopen the work of the Church Society, its aim being to confine its labors principally to the Mohammedan population, as Miss Whately had done. The failure of Gobat, Kugler and their coadjutors was not lost on the Society, and its emissaries now make individual conversions their object, knowing that a little strong pure leaven will in time leaven the whole mass, despite the opposition of bigotry and intolerance and superstition. Indeed, such opposition is already almost a thing of the past, and the mission now bears fruit. Thus, after a disheartening failure and the lapse of years, the Lord has, by the instrumentality of a devoted woman, once more led the Church Missionary Society back into the battle with the hosts of Egyptian darkness and bondage.



## UNITED PRESBYTERIAN MISSION.

In 1854 the Associate Reformed Church in America sent Rev. Thomas McCague, of Ripley, Ohio, to Cairo to found a mission there. Rev. James Barnett, of the mission at Damascus, joined him shortly, and in 1857 Rev. Gulian Lansing, of the same mission; but he made Alexandria his headquarters. Early in 1858 the Associate Reformed Church in



ARABI PASHA.

America was consolidated with the Associate Church, forming the United Presbyterian Church. The mission was then carried on by this new body. Its agents have chiefly been Scotch, or of Scotch descent. Rev. John Hogg joined the mission in 1860. Four other agents came

out the same year, but Mr. McCague was compelled to leave the field on account of failing health.

In the earlier years of the work the missionaries confined their labors principally to their own dwellings, in order to avoid arousing the prejudices of the people. They visited only where a desire for the visit was manifest. Nightly meetings were held for the study of the Scriptures, and Mr. Barnett's knowledge of Arabic enabled him to conduct a weekly service for a small audience of Copts, Levantine Greeks, and Armenians. In 1857 a school was started, and a book and Bible depository opened. No church was as yet built, but in 1859 four conversions took place, and ere 1861 had passed away, thirteen members were on the roll. One of the first four was made a deacon, and another an evangelist.

#### PURCHASE OF A BOAT.

By the close of 1860 the brethren concluded that it was time to begin work on a more active and aggressive plan. In September they purchased a Nile-boat, a scheme they had for sometime entertained. Their reasons for this step were, in brief, as follows: The Copts, who were by far the most accessible class, dwelt principally in Upper Egypt, and those who dwelt in lower Egypt were chiefly in government employ, and in consequence compelled to labor on Sunday. This made them almost inaccessible to missionary efforts. Moreover, having never recognized the authority of the Romish or Greek Church, the Copt is less prejudiced than the Maronite of Syria, or the Armenian.

Again, the Copts had, at various times received substantial benefits from England, and in consequence regarded the English, and Protestants in general, with special favor, and considered the missionaries as their chief protectors against the proselyting efforts of Jesuits. The Controversial Works of Dr. Meshakah, a Syrian Presbyterian of rare ability, were much sought after by them. Furthermore, the Coptic authorities had never taken a stand against the distribution of the Bible; and many of them were remarkably familiar with it.

One important reason for the step taken was, that the Copts dwell in little villages scattered every mile or two along the river, thus precluding the possibility of carrying on an extensive work by taking up a permanent residence among them. Towns containing several thousands were few. It was hardly practicable to hire a boat, for at the season of the year when the missionaries would wish to do the most of their traveling, all boats to be had at a reasonable rate would be engaged by tourists, or people traveling for their health. Furthermore, as the mission was expecting reinforcements at that time, it was deemed an especially favor-

able season for the new project. And as the summer climate at Alexandria is very trying, the boat would give the means of combining a tour for health with profitable mission work. Accordingly an iron boat, eighty-three feet long by twelve feet beam, with three masts, a large cabin, and four state-rooms was purchased for \$1,500. Part of the money was advanced by missionaries, and part borrowed from the building fund, the idea being to replace it by renting the boat to tourists during two months of the year. The only expense necessarily incurred by the Board, according to the proposed plan, would have been \$50 a month for boatmen, when the boat was actually in use by the missionaries. The first trip was made by Mr. McCague, just before his return to America. He was absent a little more than a month, sold \$120 worth of books, called at eight principal points and opened schools at Asyoot and Luxor. On the day of his return, November 8th, Dr. Lansing buried his little child. As the doctor himself had been suffering from repeated attacks of ophthalmia, and his wife's health also was poor, it was decided they should carry on the work opened by Mr. McCague.

#### LANSING'S FIRST TOUR,

Accordingly, on the 21st of November, the Doctor and his wife set out, taking with them Faris, a converted Maronite from Beirut, who was a zealous and efficient laborer. A north wind bowled them swiftly up the stream. Early the next morning they were anchored at Bibbeh, when Dr. Lansing went on shore with Faris and Abdallah, and a bag of books. Reaching the Coptic quarter, after a long and tiresome walk, they were coldly received by the priest. Faint, and discouraged at his cool reception, Dr. Lansing turned gloomily away in despair, but told a couple of boys standing near to run and tell their parents to come and buy books. He was much rejoiced in a short time to see a dozen or more come in, all apparently eager for some sort of reading matter. While some things in their conversation showed the extremely low state of their morality, yet the interest manifested was quite encouraging. The Syrian, Faris, proved quite adroit in conversation, and Dr. Lansing found him a valuable coadjutor. But three Bibles were sold during the hour spent here. Leaving at 9 A. M., they continued up the river, reaching Asyoot, 254 miles from Cairo, after a voyage of sixty-three hours. This included a stoppage of seven hours at Bibbeh.

Asyoot, the largest and most important town of upper Egypt, is situated about one and one-half miles from the river. The road to it lies along a causeway elevated to such a height that communication with the river is always open, even in time of the annual inundation.



After paying a call to Wasef, the American consular agent, the Doctor visited the school established by McCague, and found the teacher, Ibrahim, busily at work, though it was Saturday, and he had not been accus-



EGYPTIAN MOTHER AND CHILD.

tomed to teach on Saturday when at Cairo, nor was he expecting a visit from the missionaries.

The school was quite small. When the idea of establishing a school

had been first proposed by Mr. McCague, the authorities gladly welcomed it; but after a time the "*areefs*," or blind schoolmasters, fearing, and not without reason, that their vocation of "teaching the young throats how to shout," would be gone, stirred up considerable opposition; but the firmness of Wasef, and the backing of several influential men, had prevented the expulsion of the teacher, or the closing of the school. But as the matter had been laid before the Patriarch, who was decidedly hostile to Protestant interests, Dr. Lansing decided to put Faris in the place of the young and inexperienced Ibrahim. In the meantime he employed himself in preparing to counteract the influence of the Patriarch's decision. The Copts were much disgusted at learning that the Patriarch was preparing to introduce some Romish innovations; and the more so, that his scheme materially affected their pockets. They were still further scandalized at learning that he had a printing press, and proposed to scatter vile Mohammedan literature, instead of printing Bibles. But so servile and submissive has the Copt been rendered by ages of tyranny and oppression, that the Doctor saw they would, after all, be very apt to do as the Patriarch ordered. Dr. L. met Bakhtor, a priest, and a former pupil of the mission, whom Mr. McCague had left there as an assistant; but, intimidated by the rising storm, Bakhtor had abandoned the work. He was re-employed by Dr. Lansing, and assigned the work of colportage.

#### WORK OF LORD HADDÓ.

Much valuable work of this sort was then being done by Lord Haddo, afterwards Earl of Aberdeen. He had come to Egypt on account of his health, and being an earnest and a working Christian, he brought with him from England a supply of Bibles and portions of Scriptures in Arabic, which was increased by supplies from the depots at Malta and Cairo. A quantity was also procured from Dr. Lansing at Alexandria. This was in the summer of 1860. The Earl had made a tour in 1854, during which his interest had been considerably aroused in behalf of the ignorant and oppressed fellaheen. On his second visit, which was in 1860, he was received as the guest of the government, and a fine boat was placed at his disposal by the Viceroy. Letters were also given him to officials along the Nile. This gave the work of Bible distribution considerable prestige, though Dr. Lansing did not find it always advantageous. The missionaries preferred that their work should be as quiet and free from ostentation as possible.

Of the work of the Earl, Dr. L. speaks thus: "Would that we could oftener see an Earl and Countess of the realm engaged in so Christian a work as that in which they so nobly and zealously lent a hand during

that winter! I have seen people at home, in our democratic America, who scout aristocracy, and think that titled people must necessarily be proud, and that, even though good Christian people in their way, it may be they are yet above distributing tracts, or other such humble methods of serving Christ, and must do what they do in a certain conventional style, with so much *eclat* and circumstance as to destroy the effect of Christian effort. Would that such persons could have seen this Earl of Aberdeen, though too weak to walk, riding through an Arab village, and selling Testaments to the astonished natives who crowded around him; and his good lady, day after day, keeping our book accounts, filling our colporteur bags, selling penny tracts, and administering to the ailments and bodily wants of the little, dirty, sore-eyed Arab boys, who crowded down to their boat. Such, be they titled or not, are Heaven's aristocracy."

During this voyage of 1860-61 there were sold 470 Bibles, 1,360 Testaments, nearly 1,000 Gospels of John, 32 Pentateuchs, 63 Psalters, 20 Coptic and Arabian Gospels in parallel columns, and about 4,000 small books and tracts. In the course of time the seed thus sown bore good fruit. A single notable instance is that of a priest named Makar, who, having read one of these Bibles, left his convent and traveled a long distance in order to place himself under the care of the missionaries; and when he received the light he returned to the convent and taught with such influence and power that some monks, zealous for the traditions of the fathers, wrote a letter to the Coptic Patriarch, urging him to crush the new sect by a bull of excommunication. They said that sixty families in the neighborhood of the convent had been seized by the strange new fallacy! All this from one Bible by the wayside.

Dr. Lansing expected to meet Lord Haddo at Asyoot, and to deliver him some books, but as his lordship was not there, and he could not afford to wait, he proceeded up the river to Abutij, where, the wind failing him, he went on shore and sold quite a number of books.

Two or three days later he reached the large town of Ghinnch, where Mr. McCague had left some books with a young man named Ibrahim. Dr. L. found he had proved worthy of the trust reposed in him and had sold 430 piasters worth of the books. Dr. L. sold 220 piasters worth himself during his stay. Here the Doctor found the Copts without a church of their own, and compelled to go to Denderah, five miles distant on the other side of the river, in order to attend services. Papists, however, had a small church with about one hundred adherents, and their usual round of meaningless ceremonials and observances. The Copts had commenced building a church, but the Mohammedans put a stop to the work and tore down the partially erected building. The Catholics



secured permission to build through the intervention of the French Consul. Yet, in spite of this vantage, they make little progress in proselyting the Copts. It is remarkable how the Copts have held out against every form of tyranny and oppression, and all manner of proselyting influences.

#### AT LUXOR.

At Luxor Dr. L. found the school which Mr. McCague had established there prospering under the conduct of Monsur, a native teacher. The school had at first been held in the house of the Prussian Consular Agent, who was a Copt; but as the traveling season drew near the agent sent Monsur notice to vacate the quarters; and the latter accordingly, with the permission of the Bishop, established his school in the church, where Dr. Lansing found it.

The Bishop was very hospitable, though not entirely from disinterested motives. He invited the missionaries to attend services on the Sabbath. When Dr. L. was told by Monsur that he would probably be



READING THE BIBLE TO EGYPTIAN CHRISTIANS.

allowed to preach, he hastened to inquire what would be the Scripture lesson for the morrow. Learning that it was Mark x: 17-13, he staid up till 1 A. M., preparing to preach from it. Service began just after daylight next morning. Dr. L. was placed in a seat by the side of the Bishop. The people read and chanted prayers in Coptic and Arabic. The Bishop then, with a deacon on each side holding a candle, read the

lesson in Coptic, and then requested the Doctor to read it in Arabic and expound. This the Doctor proceeded to do. After he had spoken for about three-quarters of an hour he noticed the Bishop was getting very uneasy, and he stopped. The trouble was that the Bishop had not had his breakfast, and the long service of the mass was yet to be gone through. The services were not over till about nine o'clock. As the people were standing the whole time, and the ritual was almost entirely in ancient Coptic, it will readily be seen that the natives are possessed of no small degree of patience.

During the afternoon Dr. L. saw, engaged in fishing, a man who had formerly been a priest, and remonstrated with him, but to no purpose. He afterwards learned that this man had once, by order of the Bishop, been beaten till almost dead, yet he refused to yield. The severity of his punishment had caused him to lose his self-respect, and the respect of his neighbors; and he had, in consequence, become of a gloomy, devil-may-care disposition, little recking what became of him. This throws some light upon Coptic Church government. The Koorbash and Naboot are the most important methods of suasion known to Coptic dignitaries. Dr. L., while regretting these things, remarks that the Copt is merely a grown child, whose only sensibilities are in the soles of his feet, or the skin of his back, and that the only logical argument for such is the Solomonic one of the rod. He remarks that the rod should be wielded by the civil authorities only, and should not be used as an *argumentum indisputabile* in things ecclesiastical. He thinks the latter a trace of the old Egyptian regimen when priest and governor were united in the same person, and the palace and temple were the same. The Coptic priesthood are also allowed to hold land, thus being rendered, in a measure, independent. A man who has a mind of his own may adopt such measures as he pleases, and not fear being starved out by the people. Various privileges and immunities are also granted to the priesthood by the government, such as the importing of books free of duty, or of riding free on the government railways. These two things the missionaries could appreciate, as they were counted as priests.

On Monday Dr. L. visited Monsur's school, and found a lively and interesting assembly of forty boys. Some instruction was given to a couple of priests who called at the doctor's quarters. During the day the doctor also called upon the bishop, who expressed his purpose to build a school house, if money could be obtained to pay the workmen. As the wages of a master mason are, in Egypt, but twenty-five cents a day, and those of a common laborer but seven cents, it will be seen that the building of a house does not involve a very great expense.

Leaving Luxor the little boat moved on up the stream, reaching, on the next day, the sugar plantations of Mustapha Pasha. The great factories here were examples of order and precision, and would have been creditable to any country. The factories, and the handsome residence and grounds of Mustapha, in connection with the plantations and the reedy and grassy banks of the river, made one of the most charming views imaginable.

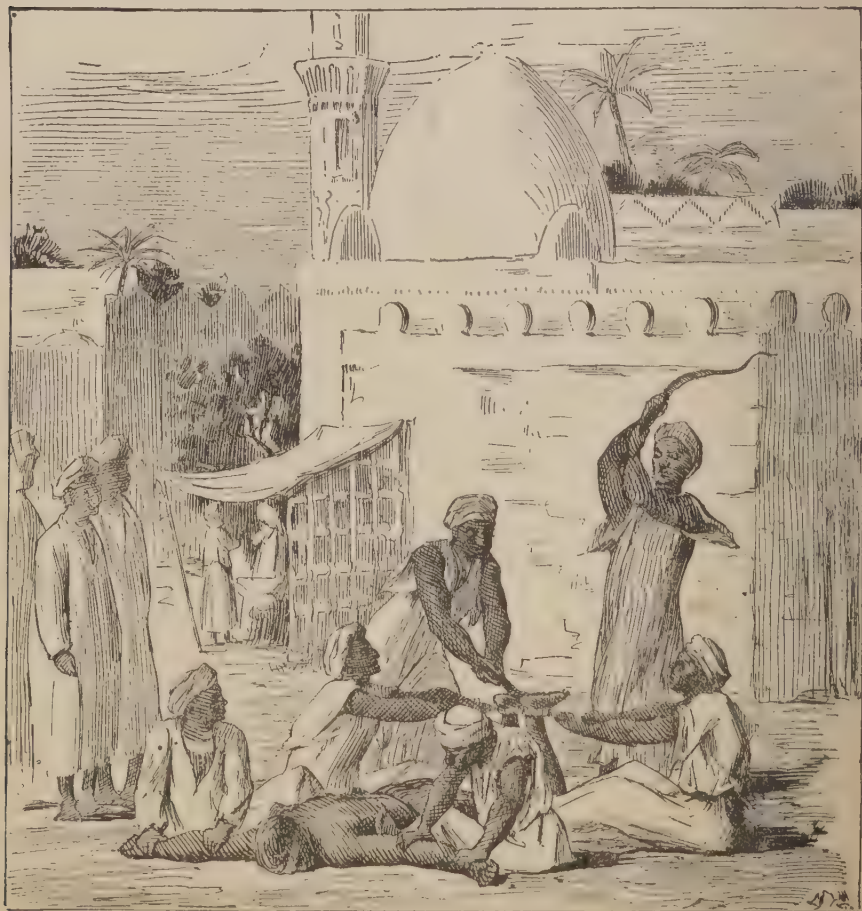
#### THE BASTINADO.

On landing, Dr. L. went to the dewan of the Coptic scribes or clerks of the establishment to inform them that he had Bibles for sale, and to find one John Markus, a Copt who had bought a good many books from Monsur. The man was at once found; but while talking with him Dr. L.'s attention was attracted by a cry of distress, and on looking out of the window to learn the cause, he beheld for the first time the judicial administration of the bastinado. A number of the night watch on one of the cane plantations had gone to sleep at their posts, and were being punished therefor. The sentence was carried out in the presence of the judge, and in front of the village cafe. The *modus operandi* was as follows: "Each man stepped forward in turn, and apparently without any reluctance, and, lying down on his face, raised the soles of his feet. Two men sitting on the ground, one on each side of the culprit, firmly grasped his extended hands, and then placed their feet against his sides. Two others, sitting likewise on the opposite sides of his knees, held his feet in their place by means of a stick about four feet long, with a noose in the middle, which was wound around the ankles, they also placing their feet against his knee, so that he was held as if in a vice. The torturers were two strongmen, who had their flowing sleeves tied up so as to give the right arm free play; and the instrument of torture was a Koorbash, which is a heavy whip much like our cowhide, about five feet long, and made of hippopotamus skin. Each man struck his foot. The whip, which was a very heavy and severe one, was raised high in the air, and came heavily down, with a crash that reminded me very much of our old-fashioned threshing with flails. The number of strokes was twenty-five. Some, whose hardened feet did not seem to suffer so much, received a few more; others who squirmed very much and besought the Effendi very piteously for mercy, were let off with less. Most of them did not move, and when they rose, after limping a few steps, they put on their shoes, and walked off as if nothing had happened."

Dr. L. thinks the use of the Koorbash or naboot is less frequent than many Oriental travelers have represented. The occasion here described was the first he had witnessed during a ten years residence in the East.



He is of the opinion that the Turks have received a worse reputation for wilful and despotic cruelty than they deserved. Popular opinion is stronger in the Orient than one would suppose. There is no powerful press to deal with, but there is "the everlasting clatter of ten thousand tongues, in the heads of a people who know everything, and tell everybody all they know." There is, moreover, always the possibility of an appeal from a lower court to a higher, so that authorities in lower positions dare



TORTURE OF THE BASTINADO.

not countenance barefaced fraud, though they will take every possible vantage ground given by the law. But there is the danger that a Vizier may, in a fit of rage, vent his ire upon an unfortunate subordinate, and he in turn on the next. It is the Egyptian task-masters over again.

Says Dr. Lansing, "It is impossible to calculate how many square feet of human back used to require poulticing within a few days after one of Mohammed Ali's interviews with his naughty children."

#### EGYPTIAN BOATMEN.

After this bastinado scene, Dr. L. had a few words of conversation with Markus, but could not enter into religious discourse on account of the keen eyes and ears of the others present. Markus and his two sons called on the Doctor in the evening, and had a long conversation with him. They seemed quite intelligent persons. On the next day the Doctor sailed on up the river. At Esneh the boat stopped a day to allow the boatmen to bake bread. They bake several bushels at a time, and cut it into slices and dry it on board the boat. "The men take two meals of this a day; one at 11 A. M., and the other at sun-set, and they prepare it for mastication by soaking and stirring a sufficient quantity for each meal in a large wooden basin, until it becomes of the consistency of a thick pudding; and then sitting around the basin as close as possible, they help themselves, each with his right hand, which has been previously washed for the purpose. It is marvelous how soon they will despatch a dish of this paste; and this, with a raw onion and a cup of coffee following, and with a change of a dish of lentils and an occasional sheep, for which they depend on the liberality of their "Khowajeh," or foreign employer, these form their 'table d'hôte;' and it is remarkably how much hard work they will perform on so slender a fare. They are a most docile and faithful race, and those travelers who have trouble with them are usually themselves to blame."

At this place the Doctor made a fruitless search for the Kummus Ibrahim, to whom he had a letter of introduction, and spent a very unpleasant day moored to a dusty bank, and annoyed by beggars and Ghawazi. On the next day he sailed on amid varying scenes. At one place a man was sowing barley, though sinking to the thighs at every step. Two boys floundering after him raked in the seed with their fingers, lest the fowls of the air should devour it.

#### COPTIC SERVICE.

At Edfou Dr. L. was cordially received, and though the people were very poor, he sold a number of books. There were but about seventy Coptic Christians here. Learning that there were none between Edfou and Assouan and but few at the latter place, he, after some hesitation, decided to start on the return journey. He reached Esneh on Saturday night, and the next morning hurried up to church and found the services already far advanced. There was the usual unintelligible ritual gone through

with in the customary perfunctory way. Three blind Areefs led in the chanting, which, with the sound of the loud cymbals which they beat, and the screams of the boys who chanted in unison, only an octave higher than the rest, made an almost deafening noise. Then a dry homily of Chrysostom, on the emigration of Abraham from Ur of the Chaldees, was read. The Kummus then, with his face to the east, and with tapers held on each side of him, read a passage from Luke in Coptic. A twelve year old boy then, facing the west, read the same in Arabic. As he read very badly, the people were continually correcting him. Dr. L. was then invited to speak, and he accordingly preached a short sermon on justification by faith. The novelty of the thing kept the audience very quiet and attentive. Some seemed much impressed by it.

#### A NARROW ESCAPE.

After the services some time was spent in conversation on religious topics, much to the pleasure of the Doctor and of his companions. During the afternoon the Doctor took a stroll through the town, and met with an incident that came near terminating his missionary career. Passing near a large factory he observed in the yard some strange looking black fellows, quite different from the tawny or dusty brown Copts and Arabians. On stepping in, to look about, he found himself surrounded by twenty or thirty of them, violently gesticulating and vociferating, and evidently bent on mischief. One huge, ferocious fellow was on the point of striking, when the doctor sternly demanded to be let alone. Another then asked the doctor what he wanted, the latter replied, "Nothing; I only walked in to look about me." The fellow at once, with no gentle grasp, laid hold of him, offering to show him about, but the doctor did not relish such friendliness, and on observing some others endeavoring to close the huge gate, he wrested himself free and walked out as rapidly as dignity would permit. On inquiring of a man whom he met who the black fellows were, he was told they were savage Darfurians, who had been brought from their native land to be trained as soldiers, and were detained at Esneh to be partially acclimatized. The man added, without knowing anything of Dr. L.'s adventure, "They kill people when they get them inside." Early the next morning Dr. L. was visited by two persons who were much interested in Bible study. One of these had nearly ruined his eyes by long-continued study at night. He was not particularly bright in intellect, but was very earnest.

Leaving soon after breakfast, the boat reached Luxor in the evening. Here the Doctor was again disappointed by receiving no news from Lord Haddo, or from Cairo. On learning that small-pox was rife in Luxor,



he went on shore to make some investigations. Seven children of relatives of the Bishop were already dead. The ignorance of the people, their opposition to vaccination, their filthiness, and their shunning fresh air, all combined to spread the disease, and render it the more malignant. The government had a law compelling the barbers to vaccinate the people, but the law was evaded by the people as far as possible; and not entirely through ignorance, or superstition. They had a widespread and well-grounded fear of the "Frank disease," which, introduced by European licentiousness, is fearfully prevalent and peculiarly malignant among a people who do not fully understand the disease, or how to combat it. In consequence of this, many children who died of small-pox were reported to the government as having died of some other disease. Dr. L. at once forwarded to Cairo a report of the state of affairs, with the result of securing new measures and most stringent orders for the check or suppression of the ravages of the small-pox.

On looking over the field and seeing that Monsur would not be able to successfully cope with the wily Bishop, and knowing that it would not do to abandon a school opened under such favorable auspices, Dr. L. decided to send the boat back to Cairo, and to remain at Luxor for a time. This decision was made reluctantly, for several reasons; nevertheless, in view of all the facts, it seemed the best that could be done. Much as he was needed at Alexandria, his health did not yet permit his return.

For the next three months the Doctor and his wife were quartered in a room in the house of Mustapha Aga, the greatest man of the village. The room was a dingy little affair with a rough brick floor, mud-plastered walls which were spattered with lime-water, no such thing as a brush being known in Luxor. The quarters were humble enough. Two settees served for beds; a few mats covered the floor; a deal table, two chairs, three cups and saucers, knives and forks, and a few plates completed the outfit of the little establishment.

Soon the missionaries were visited by a scribe named Yakob, who was much interested in religious matters. Dr. L. soon found such parties would have to come to see him in person, as the bishop, while friendly in a measure, was clearly not in favor of having Dr. L. preach in public to the people. An incident, which occurred at this time, showed what a slender tenure of life the new mission had. A sister of the bishop lived with him and eked out the episcopal revenues by manufacturing and selling charms. One of the brightest boys in the school derisively tore one of the charms in pieces and threw it into the Nile. The bishop at once had the offender turned out of school. Dr. Lansing, on hearing of

it, was strongly disposed to take issue with this decision, but he saw that to do so would simply draw upon the school the pouring out of the vials of episcopal wrath, and as there was as yet no popular sentiment upon which the school could depend for support, the incurring of the bishop's displeasure would mean, not only the closing of the schools, but the closing of Luxor to the missionaries. So the Doctor was compelled to swallow the affront and bide his time. This incident shows how important it was to, in some measure, conciliate or gain over the Coptic dignitaries, while at the same time making individual conversions the chief aim and end. As for the Coptic priesthood, Dr. L. found that the highest motive by which he could appeal to them was a selfish one. He had to argue with them that all the Bible reading and book selling would in time produce its effect; that the people were determined to be enlightened, that the times of the old ignorance were past, and that they



FORMS OF ATHOR. (EGYPTIAN GOD.)

could not afford to oppose the rising tide; that to do so would be like trying to eclipse the sun by lifting their hands against it. By such arguments as these he was able in the course of time to overcome in a considerable measure the opposition of many of the priesthood. But at Luxor the bishop's avarice finally resulted in the mission being turned out of the church. During the three months of Dr. Lansing's stay he and his wife did what they could to alleviate the sufferings of those afflicted with the small-pox. Satisfied with the results of their first trip, and convinced that the traveling by boat was a useful and necessary adjunct of the work, they at length returned to Alexandria.

## CHAPTER XLII.

## EGYPT—GROWTH OF THE WORK.



Y the close of 1861 there were thirteen Copts at Cairo, who had made a public profession of the Christian faith. Some of these were active workers ; but the formal organization of a church did not take place till January 12th, 1863.

Upon the departure of Mr. McCague and of Dr. Barnett, a few months later, Dr. Lansing removed to Cairo ; but as the work was too severe for him, he was reinforced soon afterwards by Dr. Hogg. Here the mission prospered greatly. Through the exertions of Dr. Lansing, the generosity of Said Pasha, and the assistance of the American consul-general, Mr. Thayer, the mission was presented with a commodious building in the center of the city, near the chief Coptic quarter. About \$9,500 was spent in alterations and improvements ; and the new quarters were then found ample for the accommodation of three mission families, twenty or thirty boarding pupils, 350 day scholars, a congregation of 250, a book depository, and a printing establishment. At once the work grew marvelously. The Sabbath congregations were forthwith doubled ; the boys' school was quadrupled, and inquirers were many at all hours of the day. Twenty-four new members were received ere the close of the year 1862. Early the next year Dr. Lansing departed on a visit to America ; one of the force removed temporarily to Alexandria to supply the place of the missionary there, who was prostrated by an attack of ophthalmia. Thus Dr. Hogg was for a time left alone.

During the two years which had elapsed between Dr. Lansing's tour of the Nile valley, and his departure for America, the brethren had made several such journeys, and with considerable success. Awad Hanna, who was in charge of the book-store at Cairo, proved remarkably efficient in the work of colportage. During these two years the Patriarchate had been empty, and the bishops had been absent from their sees, wrangling over the choice of a successor. Their absence afforded the missionaries the opportunity of sowing much good seed, without let or hindrance.

## FUTILE PATRIARCHAL OPPOSITION.

But at this time the bishops had returned, having elected Amba Demetrius to the Patriarchate. Seeing the weakened state of the mission, and the work that had been already accomplished, an organized oppo-



sition was at once begun. After some consultation, an opposition school was opened, and, by order of the Patriarch, a proclamation was read, forbidding the people to have aught to do with the foreign teachers of false doctrines, and requiring them to take their children out of the mission school. The effect of this order was but temporary ; for so inefficient were the teachers employed by the Patriarch, that a large number of the very best boys left in disgust, and returned to the mission school. Then followed a stormy interview between the Patriarch and Dr. Hogg, which made the Coptic authorities determine to be more cautious in their measures. Both the Coptic and the civil authorities were by this time narrowly watching the mission, with a view to finding some excuse for its suppression.

But their intentions were frustrated. Weekly prayer meetings were opened in the four quarters of the city. One of these meetings was held within a stone's throw of the Patriarch's palace, and was promptly turned into a nightly meeting for the study of the Scriptures. The attendance was large and consisted chiefly of young men from the most intelligent families of the Coptic community. These, attending at first through curiosity, were surprised to hear a Protestant praying for those who were cursing them, and finally determined to open a meeting for themselves. This they at once did, and carried on their meetings in a hall of the Patriarch's palace. All but the most pronounced of the Protestants were invited. The result of such a movement might be easily foreseen. Dr. Hogg proceeded to organize an evangelists' class, for the training of native helpers. This soon developed into a good theological class.

Nor was the interest confined to the young men. A weekly prayer-meeting was begun among the women, and three of these soon became efficient assistants in conducting the devotional exercises. The little flock of members formed themselves into a missionary society, and pledged themselves to the support of an evangelist.

In the girls' school also much interest was aroused. One of the pupils, in particular, used to gather her companions daily for prayer, and soon eight or ten of them gave evidence of saving grace. Six months later this girl became the wife of the noted Christian Hindoo prince, Maharajah Dhuleep Singh. The prince, for thirteen years successively, donated £1,000 to the mission, in token of his interest in the work. In various other ways also he showed his interest and sympathy, having daily meetings held on board his boat when once spending some weeks near Monsoorah. When he returned to England, he allowed the mission the use of his Nile-boat ; and in 1874 he turned it over to the mission altogether.

Thus it may be seen that the shadow which hung over the mission at the departure of two of its force was only temporary; for all these encouraging features followed close upon it. These events occurred in 1863.

The native church at Cairo, by the end of 1864, numbered fifty-eight communicants. During the three years closing with January 1st, 1865, the sales of Scriptures at Cairo and on the Nile amounted to 7,152



MAHARAJAH DHULEEP SINGH.

volumes. The mission had been in existence ten years, and now seemed entering on a new epoch, with greater vigor and brighter prospects.

#### WORK AT ALEXANDRIA.

At Alexandria the mission also was in a flourishing condition. In 1856 Miss Pringle, from Scotland, had opened a girl's school there, especially for Jewesses, though many others also found their way into

it. For a number of years it was maintained by a Ladies' Association for Promoting the Christian Education of Jewish Females in Alexandria—a society which had been formed in Paisley at the suggestion of Dr. Philip, a missionary to the Jews in Alexandria. During the first year the school was free; but the next, tuition fees were asked. When the American Mission commenced operations in Alexandria, the school was turned over to it.

Its success was, from the first, phenomenal. During the first two years of the paying system the enrollment was 378, two-thirds of whom were Jewesses. In 1865 new quarters were obtained near the center of the city. The enrollment within nine months was 180, less than one-half of whom were Jewesses. Yet the work was crippled, as before, by lack of proper accommodations; and nine years later Dr. Hogg stated that the number of applicants refused on account of limited quarters, had perhaps exceeded the number received.

When the American Mission took charge of the girls' school Dr. Hogg opened a school for boys. This, like the former, met for a number of years in cramped and very incommodious quarters. The number of pupils was far less than in the girls' school; but they were, for the most part, of a very superior class. For the first ten years nearly one-third of the whole were Mohammedans from twelve to sixteen, and who had, for the most part, received the elements of a good education. The principal text books were the Bible and the Shorter Catechism; and though the parents often grumbled at the prominence given to religious instruction, the pupils themselves enjoyed it greatly, and would often devote their play-hour to study of the Bible.

Dr. Lansing began in 1857 to hold services in Arabic in the school room; and three years later there were gathered the first fruits, two Copts and five Syrians uniting with the church. Other efforts to reach the people did not succeed so well. A book depot, however, which was opened in 1858, prospered. Within seven years the sales of the Scriptures, in sixteen different languages, amounted to 5,133 volumes.

#### OCCUPATION OF ASYOOT.

In 1864 Dr. Lansing returned from America, and the missionary who had temporarily removed to Alexandria returned to Cairo. Dr. Hogg thereupon determined to remove to Upper Egypt. There was a fine field which the sowing of seed on the various tours of the missionaries had prepared for a more thorough and extensive work. Much had already been done to break down the superstition of the people and the power of the priesthood.



Dr. Lansing and Awad Hanna, when on a visit in 1863 to the convent of "The Lady Damianeh," which was famed for the signs and wonders reputed to be done there, managed to discover the tricks and deceptions practiced upon the people. An aperture, which acted as a camera obscura, was discovered and closed. Awad asked Dr. L. not to make public his discovery till their books were disposed of. Awad went to his shop the next morning, but no buyers came. Thereupon he went directly to the Patriarch and asked him why he had prohibited the people from buying. Thereupon the Patriarch protested he had not; but Awad insisted he had certainly done so, as the people had stopped buying. Whereat, dreading exposure, the Patriarch and Bishop of Cairo went down to the shop, bought a Bible each, and holding them up before the people, said, "See, we have bought books; come now all of you and buy." In a short while Awad's entire stock of Bibles and Testaments was disposed of. Thus the missionaries knew how to be wise as serpents, as well as harmless as doves. Such extensive seed-sowing easily opened the way for permanent stations.

It being necessary, if work was begun in the new district, to reach as large a territory as possible with the least expense, Dr. Hogg and his family and Miss M. J. McKown, of the Alexandrian mission, proceeded in 1865 to establish themselves at Asyoot, in Upper Egypt. Determined to raise an efficient native corps of assistants, as the most practical way of bringing all within the reach of the Gospel, Dr. Hogg began in 1867 the work of training students in literary and theological studies. This, in 1870, resulted in the formation of the Asyoot Literary Academy, under Drs. Hogg and Johnston, and the Theological Seminary under Drs. Hogg, Lansing and Watson. The first session there were twenty-five students. In 1874-75 there were 105, of whom 80 were the sons of Protestant converts. Enlarged accommodations were now an imperative need, and funds were raised under the sanction of the Home Board for the erection of a college and seminary.

Shortly after the establishment of the mission at Asyoot, a mission church was established at Madineh El Fayoum, and afterwards at Sinnoris, Rev. Wm. Harvey and wife and Rev. S. C. Ewing and wife, with Makar, being in charge. For a time there was much opposition; but by 1868 it had passed away, and good progress was being made.

During a voyage up the Nile, Dr. Lansing found that the earnest labors of Makhiei, who had been sent to Goos early in 1866, were producing good fruit. After some careful questioning of the new converts, he organized a church. The first Sunday there were twenty-five communicants. The little church elected Makhiei as its pastor; but owing

to the disturbances which began about this time, its complete organization did not take place till 1882.

#### PERSECUTION.

The disturbances were due to the fact that the new Patriarch and Viceroy were jealous of the growing mission, and began a system of petty annoyances, which terminated in open persecution. The Patriarch, with soldiers furnished by the Viceroy, came up the Nile, excommunicating, imprisoning, and bastinadoing the people, and burning Bibles and other religious books, mauger the existence of a law of religious toleration. These methods proving ineffectual, sentence of *banishment to the White Nile* was procured against a number of prominent Protestant leaders. This meant death, for persons so sentenced were thrown out and drowned near the first cataract; and the victims well knew what to expect.

Nevertheless they stood firm, the farewell words of Fam Stephanos, one of the first three, being "God will *never, never* forsake those who put their trust in him."

And he was right. Contrary winds delayed the vessel in which they were being carried to execution, and the remonstrances of the British ambassador at Constantinople, and of Mr. Reid, acting consul-general, resulted in the rescinding of the order, and the return of the prisoners. A great revulsion took place, and the cause of the Protestants stood higher than before, in the eyes of the people. Satan had overshot the mark.

No further disturbance or unusual event occurred till 1882. The mission enjoyed a number of years of quiet and uninterrupted prosperity. By the close of 1881 there were at work in the field forty-four male teachers, seven female teachers and Bible women, five pastors, eight licentiates, four catechists, eight theological students, and five colporteurs. These were all trained in the Normal school at Asyoot. And an efficient corps of helpers they proved. Many refused good positions as postal and telegraph clerks, preferring to work for the mission at lower wages.

#### FEATURES OF THE WORK.

One of the chief causes of the success of the mission may be found in the text, "He first findeth his own brother Simon." The members of the little church have always made it a point to bring some one else into the fold. Thus their own spiritual life has been promoted. Shortly after Dr. Hogg had first impressed upon the little band the importance of each making a personal effort for the salvation of some one else, one was heard to say, "I have fixed on my man." Being asked who it was, he replied

that it was the Coptic priest, a man opposed to the mission, and with whom he was not acquainted. When reminded of the last fact, the man replied, "But I know one who is." So prayer was made for the priest, and in this round-about way he was reached, and ere long brought into the church, and became an useful native evangelist.

Various methods have been tried for reaching the Mohammedan population more effectively ; but the dead Coptic church is a great stumbling block in the way of a people accustomed for ages to look upon all professed Christians as being alike. Ere much can be done for the Moslems, the Coptic church must pass away, or be thoroughly purified and renovated, and the people taught by patient practice the difference between Christianity and an empty profession of an emptier religion. This done, they will be easily reached.

A glance at the mission as it was at the close of 1881, may serve to show the reader something of what has been accomplished. We give a comparative view of the years 1874 and 1881.

	1874.	1881.
Stations.....	17	54
Ordained pastors.....	2	5
Native teachers and helpers.....	57	126
Communicants.....	596	1,168
Organized congregations.....	6	13
Average Sabbath attendance.....	986	1,989
Contributions.....	£621	£1126
Pupils.....	970	2,410
Volumes distributed.....	10,176	27,150
Tuition fees.....	£113	£1,252
Receipts from books sold.....	£508	£,1248

There were, in 1881, one theological seminary, one training school, three boarding schools, and six day schools under the control of the mission, and thirty-eight day schools under its auspices, making a total of forty-eight schools and 2,413 pupils, one-fourth of whom were girls.

#### REVOLT OF ARABI PASHA.

Such was the condition of the work when, in 1882, the rebellion of Arabi Pasha broke out. The reasons of this outbreak may be briefly stated. Tewfik Pasha, the present Khedive, is a man of pure and exemplary life, simple in his tastes, and economical, though not remarkably energetic. Upon his promotion to the vice-regal dignity, he voluntarily surrendered his private revenues for the good of the country. As far as possible, he has employed himself in introducing Western civilization and innovations and reforms.



The revolt of Arabi Pasha was but a protest against this policy. It was the last stand of the Crescent against the Cross ; a supreme effort of Islamism to check the incoming tide of Caucasian civilization. Moslems throughout the world looked toward the strife with anxious eye. The success of Arabi meant the almost certain destruction of the mission, and the retarding of the wheels of progress for years to come.

No one understood all this better than did the missionaries themselves. And it may be imagined with what sadness they heard of the bombardment and the terrible outbreak at Alexandria, and knew that they must leave Cairo, with a probability that they would not return. They were compelled to go and leave their converts, their mission property, and all else to the mercy of the Moslem, trusting in the providence of God for their deliverance. An outbreak might occur at any moment, and no one could foreshadow the result.

#### PROVIDENTIAL PRESERVATION.

We will not follow the war through its details. Suffice it to say that it was brief and the *denouement* felicitous. Had the English army been a day later, Cairo would surely have shared the fate of Alexandria. But when the missionaries, in October, 1882, reached Cairo once more, they found everything safe. Not a member did they hear of as lost. At many stations the people had met daily for prayer, and fasted often. The Lord had preserved His people marvelously, and, by means of the English army, had made the cause of order and good government to triumph, and had averted the threatened restoration of absolutism and the oppression of the poor. And since that day the mission has steadily prospered.

#### PRESENT STATE.

Since the war the work has gone on quietly and prosperously. A steady advance has been made in all directions. The present state of the mission may be seen from the following statistics, kindly furnished us by the Rev. J. B. Dales, D. D., Corresponding Secretary of the United Presbyterian Mission Board. A comparison of these, with those heretofore given for 1874 and 1881, will show a very encouraging increase :

The number of American missionaries is 41 ; number of native pastors, 10 ; number of native teachers, 142 ; number of colporteurs, licentiates and evangelists, 61 ; number of stations, 79 ; organized congregations, 23 ; communicants, 2,042 ; entire amount raised by natives for all purposes, \$19,866 ; books sold or distributed during the year, 37,873 ; schools, including Sabbath schools, 262 ; pupils, 5,263, of whom 1,650 are girls ; tuition fees, \$11,891 ; value of entire mission property, \$208,190. The

Zenana work is made a very useful and important feature. During the year 1886 the mission suffered a great loss by the death of Dr. Hogg, who was connected with the mission from an early period, and proved one of its most useful members. His loss is felt most keenly in the Theological School, of which he was the central figure. He was a veritable prince in Israel. But though the workmen fall, the Lord's work goes on.

#### CONCLUSION.

Ere taking leave of this interesting field, let us hear the testimony of unprejudiced witnesses as to the value of the work done. A Hebrew United States Consul has said, "There is one factor in the Egyptian problem which gives promise of future light. The Board of Foreign Missions of the United Presbyterian Church of this country are doing a great work—doing it quietly, unostentatiously, and doing it thoroughly and well. They are educating the Egyptians in the principles of honor and morality, and the influences of the principles they are disseminating is vast, beneficial and wide-spreading."

Hon. E. F. Noyes, American Plenipotentiary at Paris, reporting in 1880 on the relations of America and the Ottoman Empire, wrote the following :

"The salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated. By actual observation I know that wherever a conspicuously intelligent and enterprising native young man or woman is found in the East, one imbued with the spirit of modern civilization, it is always found that he or she was educated at an American school or college in Constantinople, Alexandria, Cairo, Asyoot, or Beyrout. And with these educational influences comes a demand for the refinements and comforts of civilized life. The Arab youth who has graduated at the college in Beyrout is no longer contented to live in a mud-pen, to clothe himself in filthy rags, or not at all, and to live on sugar-cane. He aspires to live as do his teachers, who come from the Great Republic on the other side of the Atlantic Ocean. He tells his family and friends something of what he has learned ; and an ambition, a longing for something better than they have known, is inspired in them. It is this influence, powerful and pervading, that is year by year producing a demand for those things which centuries of progressive civilization have produced in Europe and the United States."

Finally, hear the testimony of Lord Shaftesbury. In an address delivered in 1860, he said :

"I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negoti-

ations carried on between man and man, we can find anything to equal the wisdom, the soundness and the pure evangelical truth of the body of men who constitute the American Mission. I have said it twenty times before, and I will say it again—for the expression appropriately conveys my meaning—that they are a marvelous combination of sense and piety. Every man who comes in contact with these missionaries speaks in praise of them. Persons in authority, and persons in subjection, all speak in their favor; travelers speak well of them, and I know of no man who has ever been able to bring against that body a single valid objection. There they stand, tested by years, tried by their works, and exemplified by their fruits; and I believe it will be found that these American missionaries have done more toward upholding the truth and spreading the gospel of Christ in the East, than any other body of men in this or any other age.”

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## CHAPTER XLIII.

### SOUTH AFRICA—KAFFRARIAN MISSIONS.



UN mission work in Africa, there are no definite religious beliefs or superstitions to contend with. Nor can any minute description apply fully to all the various races, even where they dwell in the same districts, and are closely intermingled. Superstition is common to all of them. There are but few races who imagine theirs is but an animal existence; few who have no idea whatever of the existence of a soul in the body. The belief in wizards, sorcery, fetishes, and such like, constitute the chief tenets of those who claim to have any sort of religious opinions. A very common and wide-spread superstition is that of rain-making, which is also found among the Mandan Indians of northern Dakota and Montana. In Africa it is more common in the eastern and southern portions of the country. The rain-maker is usually a petty chief, though often he is only a common native. He is usually very shrewd, and if his incantations fail to bring the requisite showers, he has some very plausible excuse for his failure. He generally requires something almost impossible to obtain in order to the success of his charms, and pretends to be greatly grieved if it be not procured. Their methods and incantations are various, and no extended account can be given here.



## A SORCERER TORTURED.

Their methods of torturing supposed sorcerers are numerous and cruel in the extreme. A missionary of the London Missionary Society relates an instance that will serve as an illustration. Two children died suddenly, and their death was attributed to witchcraft. A Kaffir sorceress decided that an uncle of the children was responsible for their death. He was thereupon seized, bound, and severely beaten. Next he was thrown on the ground, and thongs were bound round his ankles, wrists, and neck, and, with his limbs extended, and his face upward, he was fastened to the earth, and exposed to the fierce rays of a burning sun. A scorching fire was made at his feet, and hot stones were applied to various parts of his body. The intercessions of the missionary were unavailing. The helpless sufferer's tortures were increased by a nest of large black ants, whose bite is severely painful, being shaken over his body. When the missionary endeavored to interfere and drive away the ants, his own life was threatened, and he was told to interfere no more. These fearful proceedings did not last a few moments merely, but continued all day. Near sunset the wretched man was released and allowed to crawl away. But his terrible injuries resulted in his death two days later. Such are the ways of men in these habitations of cruelty. And yet professed Christians often announce themselves as opposed to missions !

## DIVISIONS OF SOUTH AFRICA.

South Africa falls next to be noticed. It is divided into a number of small states whose dimensions and boundaries have been rather various. Cape Colony, a British possession, about three-fourths the size of Texas, occupies the extreme southern portion. It comprises what was once known as Basuto-land, as well as Griqua-land, east and west, Transkei and Tembuland. Its population is about one and one-quarter millions. About two-fifths of the population are white, the remainder of them being Kaffirs, Fingoes, Hottentots, Malays, Bechuanas, and Africaners. The latter are a cross between Europeans and Africans.

Natal, one-fourth the size of Missouri, with a population of half a million, chiefly Kaffirs, also belongs to Great Britain. It is on the coast northeast of Cape Colony. Its name is derived from its having been discovered on Christmas day. Orange Free State is an independent Boer republic, north of Cape Colony, and has a population of about 140,000, half of whom are white. The Dutch Reformed Church is the prevailing sect.

The Transvaal lies north of the Orange Free State, and is partially independent. It recognizes the general sovereignty of Great Britain,

but manages its own internal affairs. Its population is a little over 800,000, one-twentieth being white.

West of Transvaal is Bechuana-land, at present not annexed to any government. North of this lies the Makololo country. Damara and Namaqua lands lie west of Bechuana-land on the coast.

#### THE KAFFIR RACE—HOTTENTOTS.

The Kaffirs and Fingoes belong to the same race. Whence they came



INTERIOR OF KAFFIR HUT.

is a mystery. They cannot be classed among negroes. Their complexion is blackish red; their hair crisp or wavy, but seldom woolly. They are usually very energetic, and show greater aptitude for civilization than the black race. They have been called the African Saxons. Their features are not as coarse and heavy as those of the negro. In disposi-

sition they are usually cheerful. Their intellect is keen, and they are exceedingly fond of argument, and are "skillful, to the last degree, in the unfruitful work of chopping words and splitting hairs." They are extremely dignified in bearing, with a peculiar and high sense of honor, far from being revengeful, or ready to take offense at trifles. They are fond of jokes, even of a practical sort, very affectionate toward their families, sociable and hospitable.

On the other hand, they are superstitious, with little idea of any future state, or of any supreme being. They are fond of ornaments of any sort, dress rudely, and their children are not dressed at all. Their dwellings are rude reed huts, circular in form, and sometimes plastered with clay. While they do not look down on their women as do the Oriental races, they leave them all the hard work to do, and are polygamous. The chief's harems are not guarded by eunuchs, as in Turkey, but by men chosen for one only qualification—extreme ugliness. Wives are bought, eight cows being the average quotation in the matrimonial market. Boys and girls are usually extremely well treated.

When a Kaffir or Fingo dies, he is buried in a sitting position in a circular hole, or an empty ant-hill. His spoon, mat and pillow are buried with him. Criminals and other offenders, when put to death, are given no burial. The burial of a chief is conducted with great ceremony. At times a number of the best-looking girls in the tribe are buried in the grave with him. Formerly it was the universal custom to put to death a number of people at the funeral of a chief.

South African villages, or kraals, are almost always circular, and surrounded by a high reed wall to keep out beasts or marauders. In the center of the village is a smaller enclosure for the purpose of keeping the cattle at night.

The Hottentots are extremely stupid, degraded, filthy, dwarfed in stature, dressing in skins, sometimes living in holes in the ground, and with hardly enough mental energy to have any superstitions. They are almost devoid of natural affection. When parents or aged relatives become unable to earn their own living, they are left in the desert to die of hunger, or to be devoured by wild beasts. They are a race of dwarfs, rarely exceeding four feet six inches in height. They are timorous, but restless and nomadic.

Peculiarities of other races will be mentioned as we have occasion to refer to them.

#### FIRST MORAVIAN MISSION.

The Moravians, who have borne the banner of missions in so many lands, were the first to penetrate the wilds of South Africa and to preach



the gospel to its degraded tribes. In July, 1736, George Schmidt left his native country for that of the Hottentots. "He was the first who, commissioned by the King of Kings, stood in Bavian's Kloof (the Glen of



HOTTENTOT KRAAL.

Baboons) and directed the degraded, oppressed, ignorant, despised, and, so far as life eternal is concerned, the outcast Hottentots to the Lamb of God, who tasted death for them. "It is impossible," says Moffat, "to

traverse the glen as I have done, or sit under the great pear tree which that devoted missionary planted with his own hands, without feeling something like a holy envy of so distinguished a person in the missionary band."

The labors of Schmidt had begun to bear fruit. Some of the natives had professed their faith in Christ and received baptism, when the teacher was called to Europe. And now the arm of professedly Christian people was stretched forth to stay the work which the good man had begun at such cost of self-denial and through the constraining love of Christ. The Boers at the Cape feared that the influence of the missionary would render the poor Hottentots less easy to be duped and oppressed by them, and so they "refused to sanction the return of the messenger of mercy to this unfortunate people."

The Boers themselves treated the Hottentots as beings without souls, and ridiculed all concern for their spiritual welfare; and when, seventy-five years later, other missionaries penetrated this benighted region, there could be seen over the door of nearly every white church, "*Dogs and Hottentots not admitted.*" Yet not all the Boers shared this prejudice against the natives, as we shall presently see.

The Moravians renewed their mission in 1792, when Marsveldt, Schwin and Kuchnel sailed for the Cape of Good Hope. They came to the "Glen of Baboons." There they found a part of the wall of the house which Schmidt had left half a century before, and a garden with several fruit trees, and various ruins of the huts which sheltered his little native flock. One old woman whom Schmidt had baptized, was also found there. She had a copy of the New Testament, which she had cherished and read through all the lonely years. The memory of the former mission remained among the natives. They welcomed the new teachers and within a year a large congregation was gathered. It was largely the fruit of Schmidt's labors. "Cast thy bread upon the waters, for thou shalt find it after many days."

#### JOHN THEODORE VANDERKEMP.

The London Missionary Society next entered the field. Their representative was John Theodore Vanderkemp, son of a Dutch Reformed minister at Rotterdam. His career was a remarkable one. He had served with distinction as an army officer, was a man of fine education and marked literary tastes, but up to the age of forty-five was a confirmed Deist. He was earnestly seeking after God, yet rejecting the Scriptural plan of salvation. Having at length reached the light, he chanced to see an address of the London Society, which had been printed in German.

His resolution was at once taken, and he offered himself to the Society. His vast knowledge of Oriental languages caused the Society to wish to send him to India, but his sympathies had been enlisted in the cause of South Africa, and to that field he was sent, as missionary to the Kaffirs, in 1798. He was accompanied by Messrs. Kiecherer and Edmonds. Kiecherer chose the work among the Bushmen, and Vanderkemp and Edmonds went to labor among the Kaffirs. Permission was obtained from the governor to establish a mission. Wagons were purchased, letters were procured from the governor to the subordinate magistrates along the road, provisions were obtained, and the little party set out for the land of the Kaffir. The Moravians at Bavian's Kloof, gladly sent one of their members as an interpreter and guide. They were in perils in the wilderness, from man, as well as from beasts; for some of the Boers, fearing lest the influence of the missionaries over the natives would be prejudicial to their own interests, determined to nip the affair in the bud. They hired three renegades to assassinate Vanderkemp, whom they knew to be the leader of the enterprise. But a storm came up and obliterated the trail of the company, which they were following, and in the darkness of the night the assassins themselves, losing their way, became wanderers in a trackless waste, and were compelled to abandon their object. One of these was afterwards converted by Vanderkemp's preaching, and became one of his warmest friends and most trusted associates.

At the extreme border of civilization Vanderkemp came to the farm of a wealthy and pious Boer named DeBeer, who was known throughout the country for his earnest piety, and his kind treatment of the natives. On the day on which Vanderkemp arrived, De Beer had just buried a beloved daughter. But his joy at the arrival of the missionaries was greater than his grief. When he held family prayers, that night, as he was accustomed to do night and morning, he prayed, "O Lord, thou hast afflicted me with inexpressible grief, in taking away my child from me, whom I buried to-day; but now thou rejoicest my soul with joy greater than all my grief, in showing me that thou hast heard my prayers for the conversion of the Kaffirs, and in giving me to see the fulfillment of thy promises." This good man accompanied the missionaries some days, and saw them finally settled in their work. Some time elapsed before Gaika, the Kaffir chief, would give his consent for the missionaries to live among his people. As soon as this was obtained Vanderkemp says, "Brother Edmonds and I cut down long grass and rushes for thatching, and felled trees in the wood. I kneeled down on the grass, thanking the Lord that he had provided me a resting-place before the face of our enemies and Satan, praying that from under



this roof the seed of the gospel might spread northwards through all Africa."

#### SERIOUS OBSTACLES.

The missionaries found that they had no easy task in teaching Christianity to the Kaffirs. They had not merely to preach a true religion; they had also to instil into the Kaffir mind the very first idea of spiritual things. Religion had not merely to be corrected; it had to be created. The atheist could find his ideal of a man without a religion in the Kaffir, the Hottentot, or Bakwain. Another trouble was the careful distinction made among the Kaffirs themselves between Kaffirs and Fingoes. The European can hardly tell the difference. They belong to the same race, speak the same language, and have the same manners and customs. The Fingoes, who are bitterly hated by the Kaffirs, are the



KAFFIR GIRL.

BUSHWOMAN.

HOTTENTOT.

#### TYPES OF SOUTH AFRICAN WOMEN.

more industrious, peaceable, and friendly to foreigners, of the two races. So marked is the hostility between these people that its breaking down is a feature peculiar to the Christians among them.

The Kaffirs think very highly of their women, and in general treat them kindly. There is, however, one exception to their general kindness; if twins are born, both mother and children are put to death. No one dares to touch the children, so they are pushed into baskets with sticks, the mother is bound, and all are taken forth and left to perish of hunger, or be eaten of wild beasts. The high value placed upon the women was soon found to be a great hindrance to the progress of Christianity, the women themselves being its most strenuous opponents. The reason of

this is that Kaffir wives are always bought, being worth so many oxen or goats apiece, according to their physical attractions. A Kaffir or Fingo woman feels insulted if she be not bought at a good price; and as the missionaries could not countenance such proceedings, they found the women opposed to them.

#### GAIKA DECEIVED.

Yet other difficulties were met with. The Boers were very jealous of Vanderkemp's growing influence. One of them succeeded in persuading Gaika, the chief of the district, that Vanderkemp meant to poison him. Gaika was told the poison would be offered him in a glass of brandy, under the guise of hospitality. He visited Vanderkemp several times, and the brandy was not produced. Filled with doubts and suspicions, he determined to visit him once more, and ask for the brandy, and stab him if it was produced. Accompanied by several of his followers armed with deadly assegais, Gaika came before Vanderkemp, who was sitting by his wagon, and entered into a conversation with him. Every movement was watched with suspicion. At length, Gaika asked for the brandy. The good missionary, all unconscious that the result was a matter of life and death, answered calmly, "I have no brandy, and never carry any." Instantly, Gaika sprang up, exclaiming, "I have been deceived; this is a good man; trust the English." He saw the colonists had duped him, and he thenceforth took the part of the missionaries against the colonists.

But Vanderkemp's associate, Edmonds, had long had his heart set upon India; and he soon departed for that field, leaving his companion to labor alone. The latter, feeling that he would be at a disadvantage in this place when alone, determined to remove; and at the same time he came to this conclusion, Gaika once more became hostile, and ordered him to depart. He then went to Graaf Reinet, where he labored for a short time in connection with Mr. Read, one of those who had sailed from England with him. Insurgents drove him from this place, and he endeavored to establish himself at Fort Fucherie; but marauders and robbers compelled him again to remove. He left the Kaffirs and went to the coast, and established himself on Algoa Bay, at a place he called Bethelsdorff, eight miles from Port Elizabeth. Here he spent the remainder of his life laboring among the Hottentots.

#### VANDERKEMP'S SUCCESS.

His labors were remarkably successful. He succeeded in inducing the indolent, nomadic, degraded and filthy Hottentots to adopt some of the arts and ways of civilization. They were taught to till the land well, to

care for their flocks, to clothe themselves, to manufacture soap, salt and other articles ; to weave baskets and mats for sale ; and finally Bethelsdorp became the market for all the surrounding country. Its reed huts became stone houses ; its few half-starved families, a large village of



VANDERKEMP AND THE KAFFIR CHIEF.

thriving people ; and its degraded heathen, earnest Christians. All this, under God, was due to the labors of one man.

Vanderkemp counted all things loss for Christ. He was eminent as a scholar. His distinction as a linguist was recognized by the universities of Leyden and Edinburgh. His ability in philosophy, divinity



and physic was well known. He early won distinction and promotion in the army. He was the companion of literary men and of the nobility. Yet this man, constrained by the love of Christ, chose to labor for the Master among the most degraded of the heathen. He made his home in the kraal of the Kaffir and became the servant of savages, laboring with axe and spade, lying down at night with their dogs, drenched with rain, riding in the torrid heat on the back of an ox, subject to the caprices of the natives, often imperiling his life; and yet he bore all with the simplicity of a child, if haply, by his teaching and his example, he might bring the rude children of the desert to know Christ. And at last, when after years of toil, one poor Hottentot woman was led to pray and trust in Jesus, and to speak the language of a new creature in Christ, the missionary wrote in his journal, "Lo, my winter is past—the voice of the turtle is heard in the land." Such devotion could not be surpassed. In his consecration to the Master's cause, John Theodore Vanderkemp was "not a whit behind the chiefest apostles."

#### THE LONDON SOCIETY'S WORK.

The work he was compelled to abandon in Kaffraria was not resumed till the year 1816, when the London Missionary Society sent out Joseph Williams, who, with the consent of Gaika, established himself near Fort Beaufort, on the Kat river. His excessive labors in that trying climate resulted in his death in 1818. But the Society was determined to stick to the field, and two years later sent out John Brownlee, who at first severed his connection with the Society and labored as government missionary at a very eligible spot on the Chumie river. Here he continued five years. In 1826 he left the government mission and renewed his connection with the London Society and removed to the banks of the Buffalo river, where he established a flourishing mission on the site of what is now King William's Town. It remains to this day one of the principal stations of the Society's mission in Kaffraria. Mr. Brownlee, whose work was eminently successful, labored here for more than fifty years. He is pronounced "one of the grandest, simplest, most patient of men; one of the truest, most honorable and accomplished of missionaries; \* \* \* one of the benefactors of South Africa."

The work of the London Society has been very successful. They have had a number of flourishing stations and several out-stations; but of late years they have been slowly withdrawing their workers from the more prominent colonial stations and are massing them, and centralizing their energies in newer and more needy fields. Their policy is to make the congregations independent as rapidly as possible. Thus they teach the natives

self-reliance and energy. The following will serve as an illustration of the native willingness to support themselves, and their anxiety for the spread of the Gospel. Mr. Calderwood relates that at one time, when he called for a collection for charitable objects, a poor widow came forward with fifteen shillings. He was afraid to take it, and hinted it was too much. She replied, "The Lord has done much for me." Soon she brought five shillings more, saying her heart would not let her rest till she had made up the pound.

On the same occasion the missionary said to a very poor native teacher, "I don't think you can do much more than you now do." He replied, "Two words overcome. One is, 'Ye are redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish.' I see that bucks die, horses die, cows die, all earthly things die, but God has redeemed us with something far more precious than these. God has done great things for us; *I must try*. The other word is, 'What shall it profit a man if he gain the whole world and lose his own soul?' I see the soul is indeed precious; *I must try*."

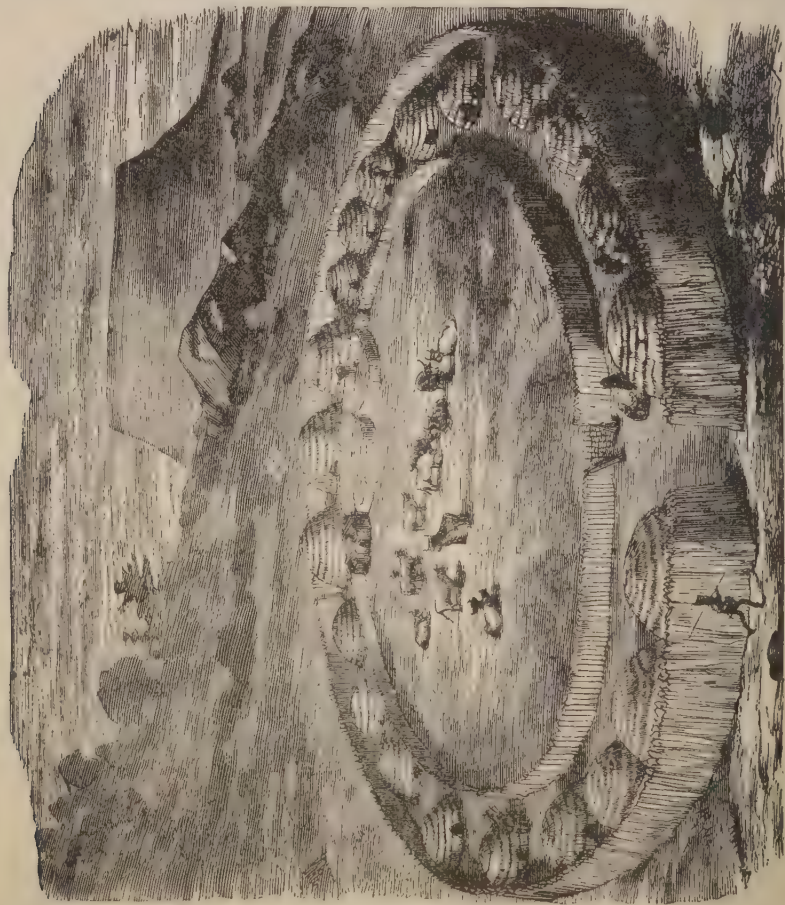
#### PRESENT STATE.

The result of the missionaries' policy is that they have at present but three main stations in Kaffraria proper. Their work has been seriously hindered at times by wars between the Kaffirs and the English, or Kaffirs and Boers, or among the Kaffirs themselves; but the mission has outlived all this. During the past year (1886) the mission has been seriously injured by scarcity of food; for the average Kaffir is a somewhat mercurial fellow, and when depressed or melancholy is more apt to err than at other times. In consequence the missionaries have had an unusual number of grave cases of discipline during the year. The effect of the famine has been to render many of the natives apathetic, or indifferent to religious matters. There has been a marked falling off from the attendance of former years. It is to be hoped that the return of material clouds will assist in banishing the spiritual clouds which now hang over the mission.

The missionaries have been very diligent in educational work; and have established many day schools, and one or two boarding and training schools. These, like the other enterprises of the mission, have suffered during the past year from the general depression of business and the consequent despondency of the people.

Rev. Dr. Philip speaks thus of the work of Vanderkemp and other pioneers of the London society: "While the missionaries have been employed in locating the savages among whom they labor, teaching them

industrious habits, creating a demand for British manufactures, and increasing their dependence on the colony, there is not a single instance of a tribe thus enjoying the labors of a missionary, making war against the colonists, either to injure their persons or deprive them of their property. While the Kaffirs, who command about one hundred and fifty miles of the frontier, have only been the scourge and terror of the



KAFFIR KRAAL.

colony of the Cape, those who have enjoyed the labors of the missionaries are, without a single exception, friendly to its security and interests."

This tribute was written long before the annexation of any part of the Kaffir country. A single example will serve to show the effectiveness of the work since. One of the circuit judges reported that out of 900 natives tried before him, but two were connected with any mission



station, and their offenses were of a trifling character. As about one-ninth of the natives in his district were at that time under missionary influence, it may be readily seen that the proportion of crime was about fifty to one in favor of the missions. So much for general results.

#### THE GLASGOW SOCIETY'S WORK.

The Glasgow Missionary Society was the next to enter the field. Their first missionaries were sent out in 1821. These were the Rev. W. R. Thomson and Mr. John Bennie. They settled on the Chumie river in the same district as that in which Mr. Brownlee established himself a few years later. They were joined in 1823 by Rev. John Ross. He labored in connection with the mission for fifty-five years, and never once visited his native land.

Early in 1824 these missionaries organized themselves into a presbytery, the first one formed in Africa. Having thus thoroughly organized for the work, they proceeded to enlarge their borders. A new mission, called Lovedale, was immediately formed. The work was at the outset quite prosperous, and the results encouraging. Schools were opened, as fast as teachers could be found or trained to take charge of them. Educational work has always been the most prominent feature of the missions of the Presbyterian churches.

#### NEW STATIONS.

In 1827 the mission was reinforced, and in 1830 two new and important stations were occupied. One of these, Pirie, east of the Amatote hills on a branch of the Buffalo river, had been the scene of Vanderkemp's early labors. The other, which was called Burnshill, was obtained from Sutu, mother of Sandili, and wife of Gaika. It is said to be situated on one of the most beautiful spots in all Kaffraria. It stands on a commanding hill around whose base flows the turbulent Keiskamma river. Another beautiful location was chosen in 1836 on the west bank of the Chumie river, above its junction with the Keiskamma. The station founded here was called Lovedale, the old station of that name having been destroyed in the war of 1835.

The Voluntary Controversy in 1835 resulted in dividing the Scotch Presbyterians into two bodies, the Free Church of Scotland, and the United Presbyterian Church. The result in South Africa was, as in India and elsewhere, a division of the mission. Those of the missionaries who threw in their lot with the United Presbyterian Church, retained the original station at Chumie, the Scottish Free Church retaining the other. But though divided, there was no hostile feeling in the work. The laborers

were divided into two bands, and pressed forward diligently, laboring with brotherly co-operation.

#### A TRAINING SCHOOL.

The Free Church gave special attention to education. In the year 1841 a seminary was established at Lovedale, for the higher education of both Europeans and Kaffirs. Besides this the seminary served as a training school for the preparation of teachers and preachers. In this particular it has been eminently useful, and is to South Africa what the Syrian Protestant College is to Syria, or Robert College to Armenia. Its career has been remarkably successful. Its founder, and its superintendent for thirty years, was the Rev. William Gavan. Since his retirement in 1870, it has been under the efficient management of Rev. Dr. James Stewart. Teachers trained in this institution are scattered throughout South Africa, in the employment of various societies. The preachers trained here also prove remarkably able and useful men.

Another useful and prominent feature of this institution is its manual training school, where pupils and apprentices are instructed in wagon-making, carpentry, blacksmithing, book and stationery printing, book-binding and telegraphy. The natural effect of the acquisition of any of these trades by a native, is to stir up his fellows to learn also; for the African is essentially a curious and imitative person, and is always anxious to be able to do any remarkable thing he sees his fellows do. Such training and drill as this serves to uproot the native indolence. The suggestion of this feature came from Sir George Grey, who is one of the most enlightened and liberal governors South Africa ever had. He generously assisted the institution in organizing this branch. Dr. Stewart has since enlarged upon the idea, and requires the pupils to devote a portion of each day to manual labor, either in the shops or in the fields. A branch institution has recently been established at Blythewood, in the Transkei territory. For this purpose \$24,000 were subscribed by the Fingoes. It was named for Captain Blythe, civil commissioner in the district, who rendered very efficient aid in its organization. Its progress was materially checked by the Boer war, but has since been all that could be expected.

More attention is paid to the evangelistic element in this institution than in many others of a similar character in other lands. Various services are held for the benefit of those connected with it. Every Wednesday noon the entire machinery of the institution stops for an hour, and teachers and pupils meet together and pray for the blessing of God upon their work. Numbers of the pupils hold impromptu meetings on

Sunday in the heathen kraals in the neighborhood. Seasons of especial refreshing have occurred. Many European youths have been converted and entered upon a life of usefulness. Here were trained the young Kaffirs, who in 1876 so promptly responded to the call for volunteer missionaries for Central Africa. And in Central Africa, that stronghold of paganism and superstition, several of its worthy young men are doing efficient work for the Master.

#### WORK OF VARIOUS SOCIETIES.

The mission of the United Presbyterian Church which dates from the division of the Glasgow Society, is noteworthy as having among her agents the first highly educated ordained native minister. This man, Tiyo Soga, was the son of one of Gaika's chief councillors. He was born in 1829, educated at Chumie, afterwards trained at Lovedale, and from 1846 to 1848 he was in Scotland in the Glasgow Free Church Normal school. He was baptized there, returned to Kaffraria as a catechist, and two years later returned to Scotland to more thoroughly fit himself for the ministry. He was ordained in December, 1856, and returned to his native land, where he labored among his own people with great success till his death, in 1871.

This Society has now nine or ten principal stations, and some outlying points. It, like all the other missions in that region, was much hindered and damaged by the war of 1877-78. Much of its property was destroyed, and several stations broken up. After the war it repaired its losses as rapidly as possible, and is now, all things being considered, in a very prosperous condition.

The Wesleyan Missionary Society also has a flourishing work in Kaffraria. Its first missionary to South Africa, Barnabas Shaw, settled in Little Namaqua Land in 1816. Rev. William Shaw, the next, settled in the Albany district in 1820. The first few years of the work were devoted principally to labors among the white settlers. But its representatives were the first to carry the gospel to the Pondos and Galekas, branches of the Kaffir family lying on the extreme borders of Kaffraria, and only recently annexed by the British government. The first attempt ended tragically, the missionary, Rev. William Threlfall, and a native evangelist being slain by the savages while on a visit to Great Namaqua Land. After the mission was established, it succeeded well, and numbered among its converts Kama, the first Christian Kaffir chief. Kama's brother separated from him, but the government gave him and his followers a tract of land along the Keiskamma River; and the settlement thus



established became one of the strongest mission stations in the whole country, and so remains to-day.

The Moravians have a very successful mission among the Kaffirs, which was begun in 1828. The general features and hindrances of its work have been much the same as those of the other societies. It, like the rest, has achieved some signal triumphs, and has among its trophies some of the wildest and most desperate characters that were known in the country. At the outset it narrowly escaped destruction; and its deliverance was so remarkable that we will give our readers the story.

#### PROVIDENTIAL DELIVERANCE.

The deliverance came by the hand of a shrewd, fearless native woman named Wilhelmina, wife of a Hottentot, who had settled at the stations. "A feud had arisen between two neighboring tribes. The defeated one sought the protection of the British Government. The other, which was believed to have been the aggressor, was punished by a fine of many head of cattle. Bowana, the chief, assumed that the missionaries had influenced the government, and incited by Mapasa, his blood-thirsty son, plotted their destruction. Mapasa undertook to carry the project into execution, and proceeded with that view to the station."

"It had been previously arranged that at a given signal the missionaries were to be massacred, whereupon a general slaughter was to follow. Ignorant of the meaning of the warlike head ornaments which they saw, the missionaries allowed part of the warriors to enter their dwellings and engage in conversation through the interpreter, Daniel, and then on the assertion that he rendered the meaning wrongly, through one of Mapasa's own men, they were proceeding to carry their project into execution, when, just at the right moment, Wilhelmina suddenly appeared. While working in the garden she had caught sight of the warlike equipments of the visitors, and trembled for the safety of her beloved teachers. Instantly her resolution was formed, and, pressing through the group of savages, each of whom had a spear in his hand ready to strike at a word from his chief, she stands before them all, and with undaunted courage reproaches Mapasa for appearing in such warlike fashion and with manifest evil intentions, declares to the missionaries that this useless conversation must cease, and orders Mapasa at once to depart. The fierce and cruel chieftain's son, completely overcome by her manner, instead of killing both the missionaries and the woman who dared to intrude on an assembly of men, withdrew peacefully with his men, and actually formally apologized a few days later. Faith and love made a noble heroine of lowly Wilhelmina, and it is needless to say that a deep feeling of gratitude to the

Lord filled the hearts of the missionaries and their followers. Mapasa's hatred continued unabated, but so did the Lord's care for Shiloh and its people, and faithful Wilhelmina was often used by Him as the channel for His protection and blessings."

The mission at present is divided into two provinces, each with its own president. It celebrated its jubilee in 1878. Its work is quite successful.

The press has not been so powerful an agency among the Kaffirs as in other fields, owing to the fact that there was no written language at the outset, and in consequence only those who have been taught to read can be reached by means of the press. Its field, however, is rapidly widening, and much more may be accomplished by it in the near future. The first press was taken out by Rev. John Ross. Of late years a Board, representing different churches and societies, has been employed in the revision of the Kaffir Bible.

Nearly all the mission work we have been speaking of now lies within the bounds of Cape Colony, the various Kaffir tribes having been one by one annexed by the British Government. The work remains, in some aspects, difficult ; but it is no longer dangerous.

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## CHAPTER XLIV.

### MOFFAT AMONG THE BECHUANAS.



IN the Bechuanas or Bechwanas, as their name is variously spelt, the atheist might find his beau-ideal of man; for if any of the African tribes are totally without religious ideas, it is the Bechuanas. "Among them the missionary has no idolatry to arrest his progress, and his mind is not overwhelmed with the horrors which are to be found in countries where idols and idol temples have their millions of devotees. \* \* He seeks in vain to find a temple, an altar, or a single emblem of worship. No fragments remain of former days, as mementos to the present generation, that their ancestors ever loved, served, or revered a being greater than man." The missionary could make no appeal to legends, altars, an unknown God, or any ideas kindred to those he wished to impart, however much he wished it. "They looked on the sun," says John Campbell, "with the eyes of an ox." The Christian ideas of a Supreme Being, the

Creation, the Fall, the Redemption, the Resurrection, appeared to them "more fabulous, extravagant, and ludicrous, than their own foolish stories about lions, hyenas, and jackals." And when Moffat, on one occasion was endeavoring to explain these subjects, a chief said to his followers, "Open your eyes to-day, did you ever hear fables like these?" and then burst into a paroxysm of laughter, and begged him to say no more on such trifles, lest the people should think him mad! An intelligent native convert was asked, "How did you feel in your natural state, before hearing the Gospel? How did you feel upon retiring from private as well as public crimes, and laying your head upon your pillow? Were there no fears in your breast, no spectres before your eyes, no conscience accusing you of having done wrong, no palpitations, no dread of futurity?" "No, how could we feel, or how could we fear? We had no idea that an



BECHUANA MEN IN THEIR NATIVE COSTUME.

unseen eye saw us, or that an unseen ear heard us. What could we know beyond ourselves, or of another world, before life and immortality were brought to us by the Word of God?" Then, bursting into tears, he added, "You found us beasts, and made us men."

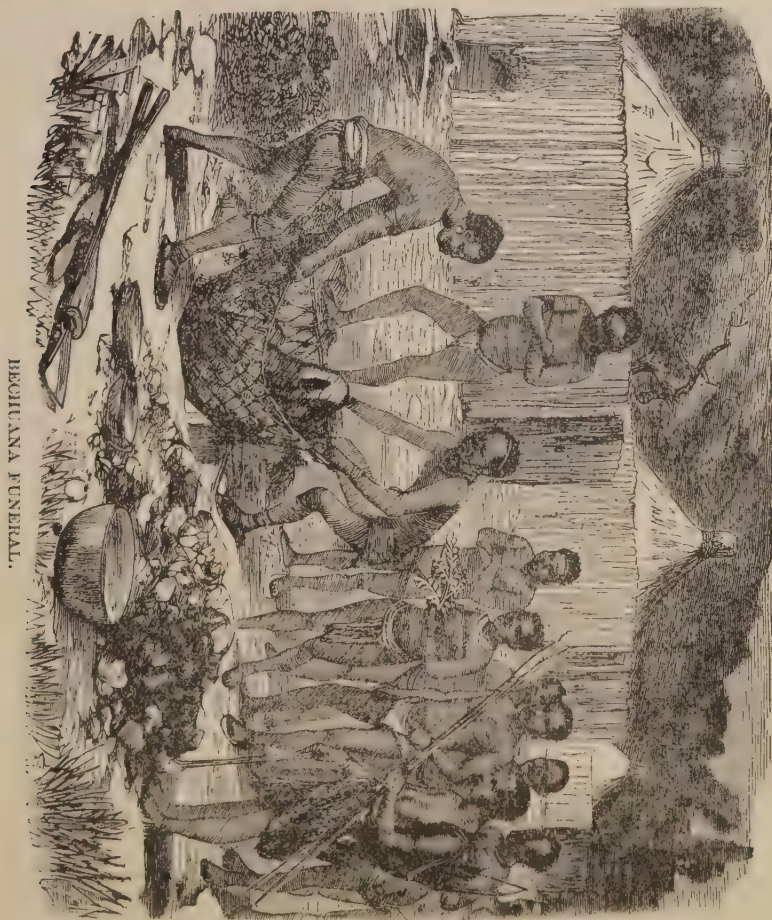
Such was the general condition of these people, and also to a great extent, of the Hottentots and Bushmen. The only exceptions to this condition of complete mental and spiritual inertia were a few of the more intelligent, who were oftentimes tormented by a desire to know the first cause of all things. This total lack of religious feeling was a hindrance to the advance of the gospel among them.

In general customs they differed but little from other South African tribes. Their treatment of women was about the same. Happy the



father who possessed a house-ful of daughters, for would they not bring him a good price? Far removed from every vestige of civilization, they were noted for their pride and independence.

Namaqua-land, on the west coast, north of Damara-land, is a wild, desolate region, bordered on the east by the great Kalahari desert, which lies in Bechuana-land. Its population was not large, but lawless and



BECHUANA FUNERAL.

war-like. It was composed of mixed races, including Namaquas, Hottentots, Korannas, and Bushmen. Early mission work among these plundering hordes was beset with peculiar dangers.

#### EARLY FAILURES.

The first attempt to establish a mission among the Bechuanas was made in 1800 by the Dutch Missionary Society. The attempt failed; for one

of the two missionaries sent out was murdered, and the other turned infidel. Other unimportant efforts were made at later dates. In 1812 John Campbell, noted for his extensive home mission work among the poor of Scotland, and founder of the British Tract Society, visited the field, and found the chief, Mothibi, apparently quite willing to receive missionaries. But when the London Society sent two missionaries to him, the people, with his consent, drove them away, hooting and yelling. They had seen some of the effects of the teaching, and found that those who "once wore a kaross now wore clothes;" and those who "had two wives now had but one."

But God had raised up a man who was destined to be the most famous of South African missionaries; and in the very year Mothibi and his people were driving away the first envoys of the London Society, that Society ordained ROBERT MOFFAT, as missionary to South Africa.

#### A PERILOUS UNDERTAKING.

Immediately after his ordination, Robert Moffat sailed for the Cape. There he was detained eight months by the governor, who was unwilling that missionaries should go among the savage tribes. Yet, at length, Moffat obtained his reluctant consent to proceed, and so he directed his course, as he had been instructed by the directors of the Society, to the head-quarters of the famous Hottentot chief, Africaner, whose bold forays were the terror of the surrounding countries.

Moffat's mission was to the Bechuanas, but, as Africaner, the Hottentot chief, who had obtained possessions among the Bechuanas, held in terror all the surrounding country, it seemed necessary, in order that the work might be secure from his disturbance, that he himself should first be brought under the control of the missionaries. Therefore it was Moffat's first aim to "beard the lion in his den." The journey was with oxen, and one wagon. It was perilous, and, withal, highly romantic, to one entering upon his first experiences in savage Africa. Over sands in which the feet of the traveler were nearly roasted, through a country almost destitute of water, they made their way, kindling a fire at night to frighten away the lions; rising up from their sleep to find the oxen gone, and themselves detained for days at a time before they could be brought back, and the missionary and his little band of native attendants enabled to proceed. The passing of Orange river is thus described: "The wagon and its contents were swam over by piece-meal, on a fragile raft of dry willow logs about six feet long, and from four to six inches in diameter, fastened together with the inner bark of the minosas, which stud the banks of the river, which is at this place 500 yards wide, rocky,

with a rapid current. The rafts were carried a great distance down the stream, and had to be taken to pieces each time of crossing, each man swimming back with a log. When, after some days' labor, all was conveyed to the opposite shore the last raft was prepared for me, on which I was requested to place myself and hold fast. I confess, though a swimmer, I did not like the voyage, independently of putting them to the trouble of another laborious crossing. I withdrew along the woody bank and plunged into the river, leaving my clothes to be conveyed over. As soon as they saw me approaching the middle of the current, terrified lest evil should befall me, some of the most expert swimmers plunged in and labored hard to overtake me, but in vain, and when I reached the northern bank, an individual came up to me, almost out of breath, and asked, "Were you born in the great Sea water?"

Mr. Moffat relates how, having passed the river, the natives from the mission station at Warm Bath desired him to go there. "Their pleadings," says he, "perfectly overcame my feelings." The next day their entreaties were renewed. At last the women came in a regiment and threw themselves down in the road before the wagon, declaring if he left them he must drive his wagon over their bodies. In this dilemma some of Africaner's people with three of his brothers were seen approaching from a distance. "This ended the conflict, for awed by their presence they withdrew, with many tears."



ROBERT MOFFAT.

#### AFRICANER, THE TERROR OF THE COUNTRY—HIS WRONGS.

Africaner once roamed over his native hills within a hundred miles of Cape Town. The Wistenberg and Winterhoek mountains were the stronghold of his clan, and his eldest son, Jager, was his right-hand man in all brave and desperate exploits. As the Dutch from the Cape advanced their settlements this petty Hottentot chief was forced to remove from his lands or yield a passive obedience. For a time he retired before the settlers, and afterward he and his clan became united and subject to one of the great farmers, like the vassals of a feudal lord. This situation became exceeding oppressive to Africaner and his people; their wives



and daughters were abused, their infants were murdered, and they were forced to subsist upon the meanest diet. But they obtained excellent training in the use of fire-arms, as their employment was chiefly to protect their master's cattle against the Bushmen. In the midst of their humiliations and afflictions a difficulty arose with their master, who desired to remove them to another farm. They were summoned to appear before the farmer's door for orders. It was night, and Titus, the brother of Africaner, went up with his gun concealed behind his back. Yet there was no plan for any violent action. Jager went up the steps and knocked at the farmer's door. The farmer appeared and Jager began to state their grievances. The farmer struck him violently and knocked him down the steps. Titus instantly drew his gun and laid the farmer dead in his door. They entered the house, seized the arms and ammunition, and Africaner, immediately assembling the remnant of his tribe, made his way across the Orange River. He fixed his abode on the bank of the stream. Afterward a chief ceded him dominions in Great Namaqua-land, and there he was dwelling with his people when Moffat came. Africaner was a man of great courage and presence of mind, and quick to learn the tactics of successful war ; and as to Titus, his brother, a missionary describes him as a man who would take his gun in the dead of night, enter an immense pool in the Orange River, swim to the center, take his seat upon a rock just above the surface of the water, and wait the approach of a hippopotamus, which he would shoot just as it opened its monstrous jaws to seize him—a man who would smile deliberately the moment he laid the lion dead at his feet.

#### AFRICANER BAPTISED.

Settled in their new home, Africaner and his followers became the terror of all the surrounding country. It was among these people that Moffat had been instructed by the London Missionary Society to begin his labors.

Africaner had signified to Mr. Campbell his willingness to have a missionary sent to him, for he appreciated at least the increased strength he might obtain from any arts learned from the white men. Mr. Ebner had been sent, and had baptized the chief and his two brothers. But the fruit of a genuine conversion certainly did not appear in them, and Mr. Ebner found himself sorely tried by their wickedness and the bad treatment which he suffered at their hands. It remained for Robert Moffat to bring the terrible Africaner to the feet of Christ.

## ARRIVAL AT AFRICANER'S TOWN.

On arriving at Africaner's headquarters the missionary was coldly received. The wagon was driven up under a tree in the center of the kraal, and it was more than an hour before the chief appeared. At length he came out from his hut and inquired of Mr. Moffat if the London Directors had sent him. He was gratified to learn that the new missionary was an Englishman and under the direction of an English Society, for against the Dutch he certainly had grounds of prejudice. Africaner then remarked to Mr. Moffat, that as he was a young man he hoped that he would live a long time with him and his people. He then ordered a number of women to come. "I was rather puzzled," says Moffat, "to know what he intended by sending for the women, till they arrived, bearing bundles of native mats and long sticks like fishing rods. Africaner, pointing to a spot of ground, said, 'There you must build a house for the missionary.' A circle was instantly formed, and the women, evidently delighted with the job, fixed the poles, tied them down in a hemispherical form and covered them with the mats, all ready for habitation in a little more than half an hour."



AFRICANER.

Having at last reached the place chosen for his labors, the missionary spent the night in his new hut. It was a strange situation, the beginning of new experiences. He thought of far England, his native land, of the wide reach of the great dark continent, stretching around him, and its million of benighted people. The missionary spirit burned in his bosom. He rolled upon his couch, breaking out again and again into this snatch of song;

"Here I'll raise my Ebenezer,  
Hither by thy help I'm come."

## A GLOOMY OUTLOOK.

Soon after Moffat's arrival at the camp of Africaner, Mr. Ebner, the former missionary, left the place in despair of any good being accomplished. He was even much afraid that he should be pursued and murdered by the people, among whom he had labored. Moffat was left alone. Everything seemed to him forbidding. A barren country, a small salary of £25 per annum, and no communication with the settlements of the Cape; no grain, no chance to produce it, and scarcely any water; there seemed no means of subsistence to Africaner and his people, but by forays upon the surrounding people. "I was wont," says Moffat, "to pour out my soul among the granite rocks surrounding the station, now in sorrow, and now in joy; and more than once I took my violin (once belonging to Christian Albrecht) and reclining upon one of the huge masses, have, in the stillness of the evening, played and sang the well-known hymn, a favorite with my mother,

"Awake my soul in joyful lays,  
To sing thy Great Redeemer's praise."

## THE LION CHANGED TO THE LAMB.

Moffat went to work, teaching three or four hours a day, and holding a religious service morning and evening. There was some encouraging fruit. Africaner had already learned to read, and he became a daily reader of the Bible, and an attentive hearer of religious instruction. Titus, the chief's brother, who had always been an inveterate hater of the missionaries, became Moffat's firm friend, and listened attentively to his teaching. His life changed greatly, but he never proposed to be a Christian. He said, "I hear what you say, and think I sometimes understand, but my heart will not feel." But Africaner became an example of gentleness and meekness.

The reality of Africaner's conversion was manifested in his daily life. He wept with those that wept, and lent a helping hand to those in distress. "He who was formerly like a fire brand, spreading discord, enmity and war among the neighboring tribes, would now make any sacrifice to prevent a collision between contending parties; and when he might have lifted his arm and *dared* them to raise a spear or draw a bow, he would stand in the attitude of a suppliant and entreat them to be reconciled to each other, and pointing to his past life, would say, 'What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?'" On one such occasion a Namaqua chief said, "Look, there is the man, once a lion, at whose roar even the inhabitants of distant hamlets fled from their homes! Yes, and I have, for fear of his



approach, fled with my people, our wives, and our babes, to the mountain glen or the wilderness, and spent nights among the beasts of prey, rather than gaze on the eyes of this lion, or hear his roar." Yet at that very moment the lion was entreating two hostile tribes to live at peace. "His very faults seemed to lean to virtue's side." He never gave Moffat any cause for complaint of any part of his conduct. As Moffat one day gazed curiously at him, he asked what was the reason. Moffat replied, "I was trying to picture to myself your carrying fire and sword through the country, and I could not think how eyes like your's could smile at human woe." Africaner made no reply, but burst into tears.

#### JOURNEY TO THE COAST.

Before leaving England, Mr. Moffat had been engaged to be married to Miss Mary Smith, a lady of Scotch parentage. She sailed for Cape Town in 1819, and Mr. Moffat prepared to go down to meet her. He resolved, if possible, to take Africaner with him. The proposition astounded the chief, for, years before, the government had fixed a large price upon Africaner's head. But Moffat assured the old man that he should be secure.

On the way down they stopped their wagon near the house of a pious Boer farmer, with whom Moffat got acquainted as he first passed through the country. The missionary walked up the path toward the house, and the farmer went out to meet him. When Moffat put out his hand the farmer started as one affrighted, and said, "Who are you?" "I replied that I was Moffat. 'Moffat!' he exclaimed, with a faltering voice; 'It's your ghost,' and he moved backwards. I told him I was no ghost. 'Don't come near me,' he exclaimed, 'you have long been murdered by Africaner.' I tried to convince him of my materiality, but he continued, 'Everybody says you were murdered, and a man told me he had seen your bones.'" He was at length convinced that it was not Moffat's ghost that spoke, but refused to believe that Africaner had become so completely changed until he saw him and was introduced to him. He could not express his astonishment at finding the Hottentot Chief an intelligent humble Christian.

#### MOFFAT GOES TO THE BECHUANAS—DEATH OF AFRICANER.

After his marriage, Moffat directed his future work among the Bechuanas, which was from the first his chief purpose. He felt that having secured the conversion of Africaner he had removed the chief difficulty in the way of this work.

Africaner returned to his people and, not long after, died.

When near death he summoned his people, like Joshua of old, and

gave them directions and exhortations as to their future conduct, entreating them to treat their missionaries kindly and live at peace with all men. His last words were, "I feel that I love God, and that he has done much for me, of which I am totally unworthy. My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have led you so frequently; but seek God, and he will be found of you to direct you."

The work which was begun in Namaqua-land and Damara-land by Moffat and the Wesleyans gradually passed into other hands. The nomadic character of the people had been a serious obstacle to the progress of the work, and after the death of Africaner, his son, a bold, restless, vindictive chieftain, was almost continually at war with his neighbors, and gave the missionaries much trouble. Yet in spite of these hindrances the work, which is carried on by the Rhenish Missionary Society, has been, and still is, one of the most successful in all South Africa. There are many thousands of converts, a number of large permanent stations, good churches, much Christian zeal and piety, and the Bible and other valuable books are freely circulated in the Namaqua tongue.

#### A RAIN-MAKER'S WILES.

Moffat went to Lattakoo, where a mission had been established by Hamilton and Read in 1817. The perseverance and genial tact of the latter had completely won the chief, Mothibi, and the way seemed open for a great work. But Read had gone to labor at the Cape and left Hamilton among the Bechuanas.

When Moffat arrived, great opposition to the gospel was manifested by the people. They declared that neither the missionaries, nor Christ himself, would ever see the Bechuanas worship, or own Jesus as their king. But the missionaries expected difficulties, and would not be disheartened by the indifference of the natives, nor deterred by their threats. As had been the case in many other fields, any unusual calamities or occurrences were charged upon the influence of the missionaries. Soon after the establishment of the mission a severe drouth occurred. Streams were dried up, and cattle began to perish for lack of food and water. A noted rain-maker was sent for. The whole village trooped forth to meet him as he came to their aid. For the success of his incantations he required a young baboon, without spot or blemish. After many attempts one was caught and brought to him. He exclaimed, "My heart is broken! I am dumb with grief. Did I not tell you I could not make rain if a single hair were wanting?" A few hairs were missing from the animal's tail. His failure was next attributed to the presence of a sack of salt in the

missionaries' tent, but when he examined it he found it was chalk. Then he told the people the white faces of the missionaries frightened away the clouds; whereupon the missionaries announced they would not look upward. The case was growing desperate. Something must be done. As a last resort, the drouth was attributed to the prayers of the missionaries, and the bell on the little chapel. Stop praying, they would not. Here then,



was an excuse to drive them out of the land. But little did they know the pluck of these indomitable men.

#### COURAGE OF MOFFAT.

The chief, with twelve armed attendants, came and ordered the missionaries to leave, threatening violence if they refused. Moffat calmly stepped forth, while his wife with her baby in her arms, and Mr.



Hamilton, stood waiting to see the result. Moffat said they were not willing to leave, and intended to stay. "If resolved to get rid of us, you must take stronger measures to succeed, for our hearts are with you. You may shed my blood, or you may burn our dwelling; but I know you will not touch my wife and children; and you will surely reverence the gray head of my venerable friend" (Hamilton). "As for me, my decision is made. I do not leave your country. Now then, if you will, drive your spears to my heart; and when you have slain me, my companions will know that the hour is come for them to depart." At this the astonished chief said to his attendants, "These men must have ten lives. When they are so fearless of death there must be something of immortality." By the hand of Moffat the "Galilean had conquered," and the missionaries were safe.

#### DISCOURAGING FEATURES.

Still the patience of the missionaries was taxed to the utmost. The people were inveterate thieves, and the house was often full of dirty, naked savages, prying into everything, ready to make off with any article they fancied. If Mrs. Moffat ventured to object, she was liable to have a stick of wood thrown at her head. Almost everything they touched was marked with grease or paint. They regarded her "as a curiosity, to be laughed at, abused, or robbed, as it pleased them." She had to do her own washing, for none of the natives ever heard of such an absurd thing as washing clothes, and they were too lazy to be induced to do any such unnecessary work. If she went to meeting, the kitchen utensils were often carried along to prevent their being stolen. When she tried to induce them to wear clothes, she found it necessary to teach the men to sew. The women were too busy building huts and tilling the fields to waste time in learning such trifles. Sometimes she accompanied her husband on his tours. At times he would be gone for weeks, amid plundering hordes, while she was left alone. On one occasion she almost gave him up for dead. Sometimes she made trips alone.

When their first child was born, there was no one to care for it but the mother. Sometimes a native girl could be persuaded to cover her red ochre self with a "cotton gown and hold the child for a little while, but it was not altogether safe if she became offended, and more than once the future wife of David Livingstone was thrown at her mother's head across the room by some angry native girl who would run off, cotton gown and all, leaving nothing behind but streaks of red paint and insolent words. And yet, in such surroundings children were reared in this home of Moffat's, and well reared, too."

The reader may readily see that in such circumstances the tact and firmness of Mrs. Moffat were put to the severest test. Even Moffat himself became at times almost discouraged by the unpromising prospect. One day he remarked wearily, "Mary, this is hard work." "It is hard work, my love," she answered, "but take courage; our lives shall be given us for a prey." "But think, my dear, how long we have been preaching to this people, and no fruits yet appear." She replied: "The gospel has not yet been preached to them in their own tongue wherein they were born," and from that time Moffat applied himself continually to the acquisition of the language.

In 1824 the station at Lattakoo was abandoned, and the mission established at Kuruman, on the high road to Central Africa.

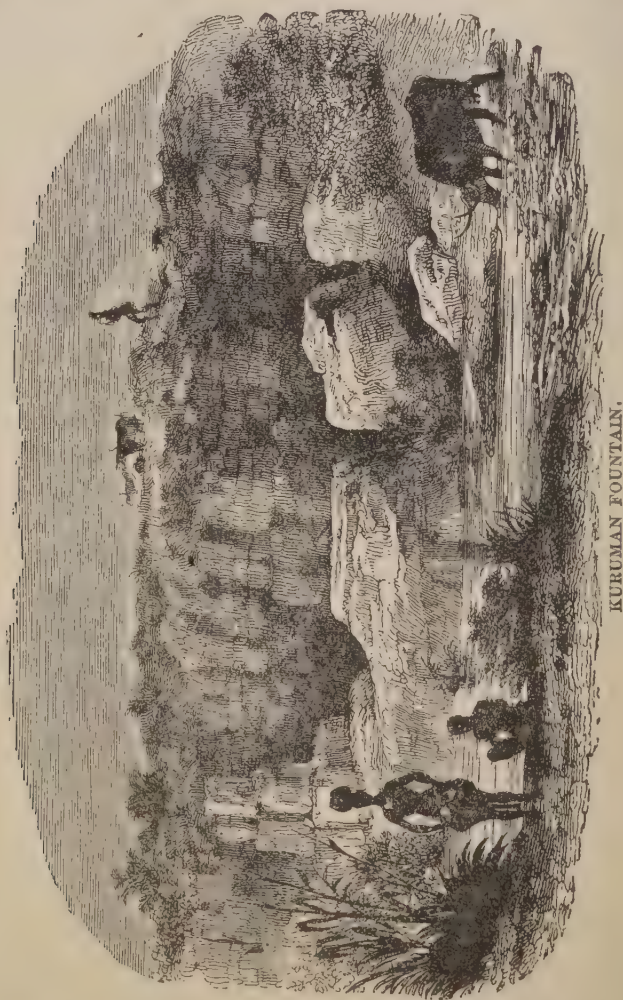
#### AT KURUMAN—DROUGHT AND LOCUSTS.

This station is named from the famous Kuruman fountain, an enormous spring of pure cold water. Moffat says that its source must be far distant from the outflow, for all the rains that fall within forty miles of it for a year, would not supply the fountain for a month. Yet so rapidly does water disappear in this region by absorption in the sand, or the evaporation caused by excessive heat, that the stream of this great spring entirely disappears within ten miles of where it issues forth.

The work here was in the beginning quite as discouraging as that at Lattakoo. The language, which was entirely oral, had to be acquired, and then a system of writing had to be instituted, books made, and the natives led through the slow processes of spelling and reading. The hardest physical labor had also to be performed in preparing houses and teaching the natives some of the arts of civilization. Meantime a drought, which continued for years, destroyed the vegetation of the country. One entire year passed with no rain, except one light shower. The neighboring tribes also continually disturbed them by their depredations. After several years of drought came abundant rains, and the whole land was quickly clothed in verdure. But soon, vast swarms of locusts came, sweeping every green thing before them. This was not, however, an unmitigated calamity, for those who find nothing else to eat, learn to eat locusts. Our missionary says: "We could not, however, feel otherwise than thankful for this visitation, on account of the poor; for, as many thousands of cattle had been taken from the natives, and gardens to an immense extent destroyed, many hundreds of families, but for the locusts, must have perished of hunger."

The locusts would settle on the ground at night, two inches thick, and were gathered up by ox-loads. They were thrown into hot water and

scalded, spread out and partially dried, when they were winnowed like wheat, to clean them of legs and wings ; then they were dried more perfectly and stored away. Moffat says the natives eat them whole, with a little salt, when they can obtain it ; or they pound them in a wooden mortar, and when they have reduced them to something like meal, they



mix them with a little water and make a kind of cold “stir-about.” He adds, “They are, on the whole, not bad food, and when hunger has made them palatable, are eaten as a matter of course. When well prepared, they are almost as good as shrimps.”



## SOWING IN DARKNESS.

The people seemed wholly destitute of religious motives or impressions, and when they learned the missionaries' idea of the atonement and resurrection, made a common joke of these things. Yet they were devoted to Mr. Moffat personally. And as he persuaded them that he could not be happy among them if they did not let him talk to them about their souls, they would come to hear him preach to accommodate him. Thus he held his congregation by his social influence, much as some preachers do among professedly Christian people. Once, when he preached a very stirring sermon on the judgment and the burning up of the world, he found that the only impression made upon his hearers was discomfort at the idea of losing their cattle. He tried to picture heaven to them, and inspire them with desire to get there. And once he thought to test the result of his efforts by asking one of the most thoughtful of his hearers what of all things he thought most to be desired; he answered, "A great fire covered with pots full of meat."

Such were the experiences of Moffat's public ministry among this people. As to his private studies he says: "My situation was not very well suited for study, among a noisy rabble and a constant influx of beggars. Writing was a work of great difficulty, owing to the flies crowding into the ink horn or clustering round the point of the pen and pursuing it on the paper, drinking the ink as fast as it flowed. The night brought little relief, for, as soon as the candle was lighted, innumerable insects swarmed around it so as to put it out."

## THE DAY BREAKETH.

After ten years of toil and prayer, Mr. Moffat saw the springing of the seed which he had sown. His hearers became deeply interested. Tears of sympathy told that the Spirit of God was accompanying the Word. The chapel was too small for the congregation. Songs and prayers began to be heard in the houses of the natives, and these manifestations increased with a rapidity that surprised the preacher. At last men and women wept and prayed, and praying bands went from house to house, and all the manifestations of the deepest religious concern were present. A new school house, fifty-one feet long and sixteen wide, was built by a runaway slave, aided by the natives. It was finished in May, 1829, and on the second Sunday of July six persons, having satisfactorily answered the questions propounded, were baptized in this new building, with five of their children, and the faithful servant of God felt that to him the promise was fulfilled: "He who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The tide was beginning to turn. The difference between the Christian natives and the heathen was so marked that the people began to entertain the most extravagant ideas as to the power of the gospel. For instance, a poor, ragged Bechuana came one day to Mr. Moffat with the complaint that his dog had eaten part of his Testament. Mr. Moffat told him he could get another; but that was not the point in the heathen's mind. He said, "I am afraid the dog will be of no further use to me, for the words of the New Testament are full of love and gentleness, and after the dog has eaten them it is not likely that he will hunt or fight for me any more." On being informed that that style of internal application was not effective, he appeared much relieved.

But while these people exhibited childish superstition in many things, there was a marvelous change. From a town of miserable huts there sprang up one of houses bearing some resemblance to civilization. Tables and chairs and beds took the place of mats, and the light of candles glimmered through the windows, and the people whom Moffat found utter savages without one idea of religion had now a written language, and books, and had been taught to read. And the word of God was read and prayers offered in the homes of the Bechuanas.

#### MOFFAT VISITS MOSELEKATSE.

News of the strange new things among the Bechuanas reached Moselekatse, the powerful chief of the Matabeles; and he sent ambassadors to inquire further concerning these matters. On account of old grudges the Bechuanas were disposed to treat them in a hostile manner. But Moffat interposed in their favor. The ambassadors were greatly impressed with all they saw and heard. The changed conduct of the native converts was to them inexplicable. When told it was due to the Word of God, they took the Testament and turned it about curiously, utterly unable to understand how that could have effected the change. They decided that Moselekatse must be taught all these things.

The stately speech of the ambassadors, and what they related of their land and king, inspired in Mr. Moffat a desire to at least visit their country. His journey and what he saw constituted quite an episode in his missionary labors, and the reader will be pleased with a sketch of it as illustrating the character of a remarkable people.

Moselekatse was a very powerful chief of the Matabeles and a man who well understood the art of ruling his people. He was an absolute monarch and an imperious tyrant. Once he sent an army against one of the kings toward the interior. The army was almost annihilated, only six hundred returning. All these he ordered put to death because they

had not conquered or died with their comrades. He maintained the most haughty and imperious demeanor. Ambassadors, whether from his own or other realms, could not approach him or address him in person.

This king of the Matabeles had literally drenched the country around him in blood, and his name was a terror to all the neighboring tribes. But Moffat, though the Bechuanas would have dissuaded him, resolved to go with the ambassadors; at least, until they were safely through the Bechuana country, and on the borders of their own land. It was a journey of several hundred miles, attended by the usual perils of a journey in South Africa. About 250 miles from the station he came into the country of the Bakwains who, in order to protect themselves against the great number of lions which infest the region, make their



THE INHABITED TREE.

dwellings in trees. Mr. Moffat saw one large tree in the branches of which were the houses of seventeen families.

#### IN THE MATABELE COUNTRY.

Having reached the borders of Moselekatse's domains, the missionary proposed to return. The ambassadors were long silent, or exchanged a few words with each other as they looked upon the ground. At length one of them, Umbate, laying one hand on his breast and placing the other on Moffat's shoulder, said, "Father, you have been our guardian. We are yours. You love us, and will you leave us?" And pointing to the blue line of mountains on the distant horizon, he added, "Yonder dwells the great Moselekatse, and how shall we approach his presence, if you



are not with us? If you love us still, save us, for when we shall have told our news, he will ask why our conduct gave you pain to cause you to return; and before the sun descends on the day we see his face, we shall be ordered out for execution, because you are not. Look at me and my companion and tell us if you can, that you will not go, for we had better die here than in the sight of our people." This speech prevailed, and the missionary went on.

He found a country of great fertility and with marks of a civilization far higher than he had ever seen among any other people of South Africa; some fences, and stone houses, and pillars supporting roofs not without architectural taste, but on every side the marks of desolating war, for Moselekatse had overrun and subdued the country.

#### AN AFRICAN OSSIAN.

With the ambassadors were three servants. One of them was a captive taken in the conquest of the very country through which they were now passing. When they had stopped to spend the Sabbath, Moffat ascended the hill and sat down to meditate. The servant in question came up and sat down by him. Moffat observed from the hill-top a large portion of level ground at the base of the hill, strewn with ruins. He asked his companion what it meant. The man, as one smitten with deep sorrow, rose up, and stretching his hand toward the ruins, answered in a style that would have done honor to Ossian: "I, even I, beheld it!" he said. Then after a pause, as if in deep thought, went on, "There lived the great chief of multitudes. He reigned among them like a king. He was the chief of the blue-colored cattle. They were numerous as the dense mist on the mountain's brow; his flocks covered the plain. He thought the number of his warriors would awe his enemies. His people boasted in their spears, and laughed at the cowardice of such as fled from their towns. 'I shall slay them and hang up their shields on my hill. Our race is a race of warriors. Who ever subdued our fathers? They were mighty in combat. We still possess the spoils of ancient times. Have not our dogs eaten the shields of their nobles? The vultures shall devour the skin of our enemies.' Thus they sang, and thus they danced, until they beheld on yonder heights the approaching foe.

"The noise of their songs was hushed in night and their hearts were filled with dismay. They saw the clouds ascend from the plains. It was the smoke of burning towns. The confusion of a whirlwind was in the heart of the great chief of the blue-colored cattle. The shout was raised, 'They are friends,' but they shouted again, 'They are foes;' till their near approach proclaimed them naked Matabeles. The men seized

their arms and rushed out as if to the chase of the antelope. Their onset was as the voice of lightning and their spears as the shaking of a forest in the autumn storm. The Matabele lions raised the shout of death and flew upon their victims. It was the shout of victory. Their hissing and hollow groans told their progress among the dead. A few moments laid hundreds on the ground. The clash of shields was the signal of triumph. Our people fled with their cattle to the top of yonder mount. The Mat-



FEMALE ARCHITECTS.

abeles entered the town with the roar of a lion; they pillaged and fired the houses, speared the mothers and threw their children in the flames. The sun went down. The rioters emerged from the smoking plain and pursued their course, surrounding the base of yonder hill. They slaughtered cattle; they danced and sang till the dawn of day; they ascended and killed till their hands were weary of the spear." Stooping down to

the ground, the speaker took up a little dust and holding it out in the palm of his hand, then blowing it off, he said, "That is all that remains of the great chief of the blue-colored cattle."

#### MOFFAT'S RECEPTION—MOSELEKATSE'S SPEECH.

Moselekatse was found ruling among his people in the greatest assumption of wisdom and power, and honored by them with such titles as are only proper to the Almighty. He received Moffat with great courtesy and treated him with the utmost consideration. He said to Moffat, "The land is before you; you are come to your son." The king wondered at the wagon-tire, a hoop of iron with no end. Umbate, the ambassador, took hold of the missionary's right hand and said, "My eyes saw that very hand cut these bars of iron, take a piece off one end, then join them as you now see them."

Moselekatse called Moffat Machobane, which was the name of his father. He said, "Machobane•I call you, because you have been my father. You have made my heart as white as milk. Milk is not white to-day, my heart is white." This was a premature profession of sanctification on the part of Moselekatse, for the old rascal was not a bit reformed, and only meant to make a fine speech, and compliment the missionary. Moselekatse continued. "I cease not to wonder at the love of a stranger. You never saw me before, but you love me more than my own people. You fed me when I was hungry; you clothed me when I was naked; you carried me in your bosom."

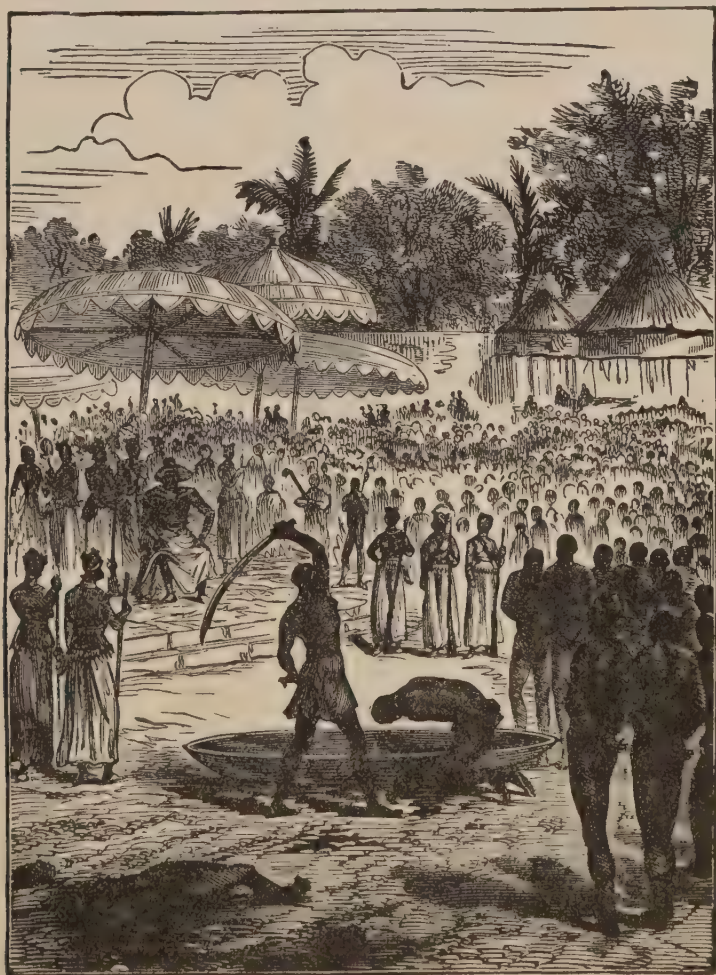
On Moffat's replying that he was unconscious of having done such things, the king pointed to the ambassadors and said: "These are great men; Umbate is my right hand. When I sent them from my presence to see the land of the white men, I sent my ears, my eyes, my mouth. What they heard I heard; what they saw I saw, and what they said, it was Moselekatse who said it. You fed them and clothed them, and when they were to be slain you were their shield. You did it unto me. You did it unto Moselekatse, the son of Machobane."

#### A POMPOUS TRIAL.

This parade of stately speech and courtly attention to his visitor the king kept up to the last. On the day after the speech referred to one of the king's high officers was tried and convicted of a crime for which death was always the penalty. The trial was with great solemnity, the culprit kneeling the whole time before the monarch. But, when the sentence was to be pronounced the king said, "You are a dead man, but I shall to-day do what I never did before; I spare your life for the sake of my friend and father"—pointing at Moffat. "I know his heart



weeps at the shedding of blood ; for his sake I spare your life ; he has traveled from a far country to see me, and he has made my heart white ; but he tells me that to take away life is an awful thing, and never can be undone again. He has pleaded with me not to go to war, nor destroy life. I wish him when he returns to his own home again to return with



EXECUTION OF ONE OF PEZOOLU'S HIGH OFFICERS.

a heart as white as he has made mine. I spare you for his sake, for I love him." "But," continued the king, "you must be degraded for life. You must no more associate with the nobles of the land, nor enter the towns of the princes of the people ; nor ever again mingle in the house of

the mighty. Go to the poor of the field, and let your companions be the inhabitants of the desert." But the degraded officer showed that the lessons of dignity and the glory of power taught him by his master had not been lost. Instead of bowing in homage and thanking the king for his clemency, he replied: "O, king, afflict not my heart! I have merited thy displeasure; let me be slain like the warrior; I cannot live with the poor." Then, raising his hand to the official badge on his head, he continued: "How can I live among the dogs of the king and disgrace these badges of honor which I have won among the spears and shields of the mighty? No, I cannot live! Let me die, O, Pezoolu!" His request was granted. He was at once led forth and executed. Moselekatse was wholly occupied about his own dignity and greatness, and there was little prospect of reaching the heart of the pompous hypocrite, and Mr. Moffat returned to his former field of labor.

#### A HARD FIELD.

Four years later, in 1834, Moffat accompanied an exploring party into the Matabele country, and was received with marked consideration. As a result of the intercourse thus established, a mission was begun two years later at Mosega by American missionaries, but they were prostrated by fever, and war between the Matabeles and the whites compelled the abandonment of the station. The London Society in 1860 entered the field, but its labors have not been attended with any marked success. The latest reports are discouraging. Meetings are poorly attended. Medical work seems to be the only effective and steady work carried on. The Matabele people begin well, but just when the missionaries have the most hopes of them they are apt to disappear and abandon instruction forever. They have curiosity, but when they learn the character of the instruction their curiosity is usually satisfied, and they decline to proceed further. However, the seed sown in sorrow may yet produce an abundant harvest.

#### PROGRESS OF THE BECHUANA MISSION.

The next few years after the visit to Moselekatse, saw the progress of a great work, and a necessary one, at Kuruman. Moffat, while engaged in pressing forward the regular routine work of the mission, was also engaged in translating the Scriptures. The New Testament was completed in 1840. He and Mr. Ashton afterwards translated the Old Testament, the Pilgrim's Progress, and other important books. A mission press was set up at Kuruman, and the translations were printed there. A small monthly paper was begun. The station itself presented quite an attractive appearance, improved as it was by the skilful hands of the mis-

sionaries. The desert was made to "rejoice and blossom as the rose." Other eminent men came to the field, among them the famous missionary traveler, Livingstone, who in 1844 married Moffat's daughter Mary. The "father of the mission," Mr. Hamilton, died in 1851. Moffat and his wife returned to England in 1870. The latter died early in the following year; but the former was spared for a number of years, and did much for the cause of missions with his facile pen. He died on the 10th of August, 1883, in London, in the eighty-ninth year of his age. No eulogy of words can do him justice. He has been called "one of the finest specimens of sanctified humanity the world has ever seen," "that old man magnificent," etc.; but these titles do not convey adequate ideas of his extraordinary tact, courage, and firmness. His wife was in every way a noble "helpmeet for him." Their work must remain their best eulogy, and their only adequate reward is that which they sought and now enjoy in the kingdom of glory.

#### PRESENT SITUATION.

Of late years the Bechuana work has been seriously hindered by wars. The war of 1877-78 drew away many of the professed converts, and wrought much damage. The British government, in annexing the territory about Kuruman, has not conferred a single advantage upon the mission, and has seriously encroached upon the rights and privileges of the missionaries. Taxes have been assessed, and the people blame the missionaries for it. The moral status of the converts has sadly deteriorated in some places. During the past year an unusually large number of cases of immorality have occurred. Four congregations were excluded from fellowship, for abetting evil conduct on the part of some of their members. The attendance upon Moffat Institute, the training school, has been very small. But all these shadows seem the result of the unsettled condition of the country, consequent upon war and annexation. Already there are tokens of a brighter day, as many of the church members who were excluded seem sincerely and deeply penitent for their sins, and signs of a general reaction already appear. In fine, maugre all the shadows and difficulties which have lately beset the mission, it is necessary to say that a great work has been accomplished. The shadows are only such as appear from time to time in churches in our own land. May God prosper the Bechuana mission, and the London Missionary Society.



## CHAPTER XLV.

## AMONG THE BASUTOS AND ZULUS.



NE of the most remarkable mission enterprises, both as to history and results, is that of the Paris Evangelical Society among the Basutos. These people, who are a branch of the Bechuana family, dwell on the eastern slopes of the Drachenberg, a range of mountains, or rather, narrow table-lands, of 8,000 feet height, lying between the Bechuana country and Natal. Thus Basuto land lies between the Orange Free State and New Griqua land.

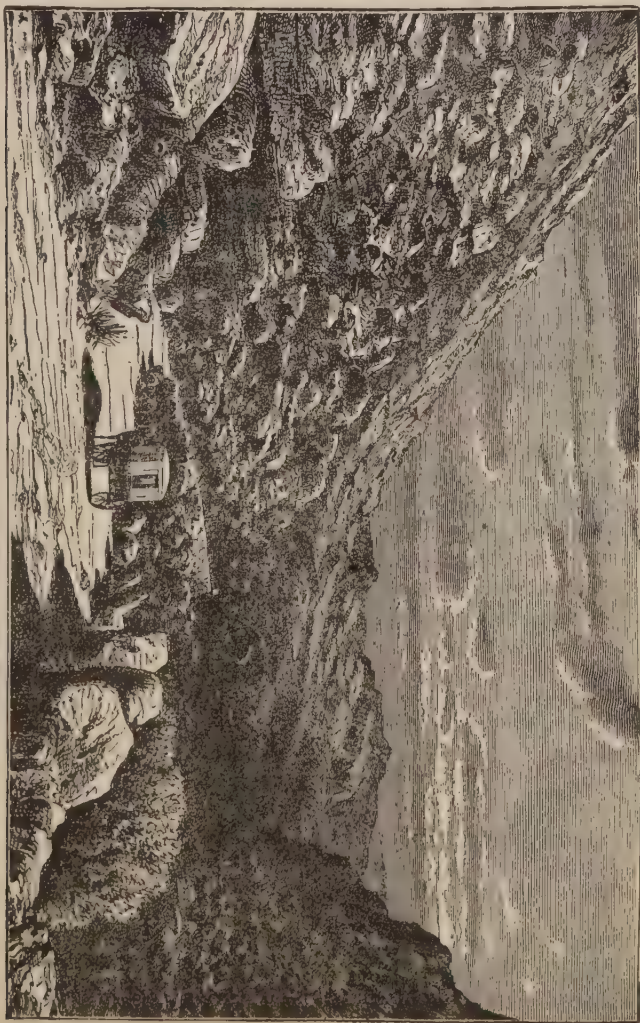
The Basutos are more intelligent and peaceable than the average Bechuana. They had, however, no more idea of a Creator. A common fable is that man grew up out of a marshy place. Hence a reed is placed over the door of a hut to signify that a child has been born. They seem to have had a vague idea of a future state; for a common imprecation among them was, "May you die amongst the dead," or "in the region of the dead;" as if they considered annihilation the greatest of all misfortunes. They believed the spirit world was in the bowels of the earth. They practice circumcision, as do many other African tribes.

The first missionaries in this field were Messrs. Rolland, Lemue and Bisseux, who were sent out by the Paris Society in 1833. They were welcomed at the Cape by the descendants of Huguenots who had sought refuge there after the revocation of the Edict of Nantes. Bisseux, at their earnest request, remained among them to minister to their slaves, while the other two proceeded northward to the beautiful country of the Bahurutses, where they were warmly welcomed by the chief, Mokatla. The chief professed his great joy at seeing them, and delivered an address to his people in which he urged them to treat the people kindly.

The missionaries settled at Mosiga. They were joined by a third, M. Pellissier. But hardly had they begun work when a storm burst upon the Bahurutses. Moselekatse, the redoubtable Matabele chieftain, spoken of elsewhere, was at that time the terror of the country, and not on very good terms with the Bahurutses. He sent armed messengers demanding that the missionaries should appear before him. It was decided by them that Pellissier should go alone. He set out with the savage escort, while the Bahurutses, veritable Job's comforters, oft told his two comrades they

would never see him again. But Moselekatse seemed more favorable than even the missionaries themselves had expected, and allowed Pellissier to depart in peace. But hardly had he returned when a peremptory demand was made by him that all three missionaries should come at once to him. Learning that he was secretly plotting their destruction, and

SCENE IN THE DRACHENBERG MOUNTAINS.



knowing that if they remained where they were the chief, Mokatla, would be embroiled, they fled from the district. Subsequent sanguinary and fiendish raids of the Matabeles proved the wisdom of this action.

As soon as possible the missionaries sought out the retreat of the fugi-

tives, supplied them with food, and conducted them to a place of safety near Litaku. Thus was founded Motito, the first station of the Paris Society in South Africa. The work here was difficult, and distinct from that among the Basutos, where the efforts of the Society were soon afterward concentrated.

#### A PROVIDENTIAL OPENING.

The circumstances that led to the beginning of the work among the Basutos are peculiar. A raid had been made upon them by their enemies, the Korannas and Griquas, and many of their cattle had been driven off. Some of them in extreme destitution, tracked their enemies, being resolved to retake part of their property or die in the desert near them. "To their great surprise they found among the tribes to which their enemies belonged, men who were touched by a recital of their woes, and who treated them with generosity." One of these, who had previously been thrown in contact with missionary influence, told the Basuto chieftain that the Christian religion alone could give peace and prosperity to his people. The chief immediately expressed to this man an earnest desire for missionaries; and sometime afterward, fearing he had forgotten the matter, "sent him some oxen, with the naive request that he would procure him in exchange a man of prayer." Providentially as it may seem, Messrs. Casalis, Gossellin and Arbousset, who had been sent out to reinforce the French mission, arrived at this time, and, hearing of the chief's request, proceeded without delay to Basutoland.

#### CHIEF MOSHESH.

This chieftain, Moshesh, was an African anomaly. He was remarkable for his patience, tact, kindness and firmness. He found his people scattered, oppressed, over-run by their enemies, and seemingly destined to extinction. For years the country had been desolated by tribal wars, and stained with the blood of cannibal orgies. The peace-loving Basutos had been the prey of every invader. But Moshesh, without waging any long continued or atrocious wars, managed to restore order and peace, and make his nation one of the most powerful and respected in South Africa. He established his headquarters on Thaba-Bosio, a lofty table mountain, and by nature a very strong position. Here he held the fort for over forty years. While repulsing every attack made upon him by his enemies, he made no wars upon others, and was remarkable for his generosity and kindness. He hated bloodshed. When only fifteen years old he interposed and shielded with his own body a murderer, whom his father had sentenced to death, and said, "Do not kill him. Instead of one you would have two. Take from him all that he has and send him



into exile, but do not kill him." And during his forty years chieftainship he sentenced but one man to death, and ever afterwards he regretted that.

Even his enemies respected him. Casalis once met in Cape Town some envoys of Moselekatse. On his asking them if they knew the Basuto chief, they replied, "Know him? Yes! that is the man who, after having rolled rocks upon our heads, sent us oxen for food. We will never attack him again!" And they never did. All things considered, from the similarity of circumstances and of the achievements in regard to enemies, Moshesh might be called an African Alfred the Great; not that he was equal to Alfred, but that he was as much superior to his countrymen as was Alfred to the Saxons of his day.

#### FIRST MISSION STATION.

The missionaries, upon their arrival, found the country already in a



MOTITO.

comparatively peaceful condition. Upon looking over the ground, they decided that while Thaba-Bosio might be a good fortress or refuge in time of war, it would not suit the purposes of a mission station. With the assistance of Moshesh a suitable situation was found twenty-five miles away, in a beautiful valley near the headwaters of the Caledon. The station established here was called Moriah. Another, called Bethulie, was established near the junction of the Caledon and the Orange. The people in this neighborhood were chiefly Bechuanas. A number of refugees from different tribes settled in the Basuto country, Moshesh welcoming all who were disposed to be peaceable and not abuse his

hospitality. Some of these were driven out of their land by famine. but the most of them were driven out by war. Various stations were founded for the purpose of reaching these refugees. Another was founded at the foot of Thaba-Bosio. Some Wesleyan missionaries, driven out of the Vaal country by drought and the raids of the Matabeles, settled with their converts, with Moshesh's permission, in Basutoland.

From the first the mission was remarkably prosperous. Soon after its foundation several persons were baptized. These first fruits were principally from the exiles who settled in the land. The influence of Moshesh was always cast on the side of the missionaries. Opportunities of testing him soon occurred. Tseniei, a sister of one of the earlier converts, died and was buried with Christian rites in a spot selected by Moshesh for a graveyard. Another death which occurred soon afterward was that of a child of Mons. Casalis. The difference between the mourning of Christians and heathen caused Moshesh to say, "They weep; but their tears are not like ours!"

Still another incident which indicated the advance made was the circumstances connected with the burial of one of Moshesh's wives. After hearing the arguments of the missionaries, Moshesh, instead of adhering to the customs of his ancestors, and slaughtering a vast herd of cattle at the grave, said, "Let this pit be refilled, and the cattle be driven to the fields! You have conquered; the wife I mourn shall go and sleep with Tseniei, and I also will one day rest with them."

About this time also was passed a law prohibiting the importation or use of intoxicating liquors. This law was rigidly enforced, and thus the Basutos escaped the evils that the liquor traffic has brought upon so many African tribes. The British government, when it annexed the Basutos, respected the popular sentiment, and confirmed the law, thus partially redeeming the shameful record it made in China and in the Sandwich Islands.

#### CONVERSION OF LIBE.

An uncle of Moshesh, Libe by name, a very old man, bitterly hated the missionaries for a long while; and though he could not do anything to oppose them, he moved his residence from their neighborhood, in order that he might be out of hearing of their "wearisome preaching;" and so much did their visits enrage him that they were compelled to let him alone. Imagine their astonishment, then, when a messenger one morning told them, "Libe prays, and begs you to go and pray with him!" But it was true. The old heathen was completely changed, and a year later was baptized. He was then over eighty years old, and was so feeble he had to be carried about. "He was surnamed Libe, the

father of the Basutos; and died one Sunday morning shortly after his baptism, testifying to the preciousness of that gospel he once despised."

No special hindrances to the mission occurred, and the work progressed rapidly. By 1853 ten principal stations had been formed; the country was dotted with hamlets and well tilled fields; peace and prosperity prevailed; a number of brick churches had been erected by voluntary contributions of the people; a press had been set up, and the New Testament and a hymn book, besides lesson books, were circulating in the language of the people; and medical work had begun.

But though Moshesh was so largely responsible for the marvelous success of the mission, he himself was in no haste to openly profess Christianity. The missionaries, knowing his intelligence and his hatred of hypocrisy, wisely refrained from urging him. But in 1869, of his own accord he made the final step, and requested that news of it be sent to two missionaries who had returned to France. But his end was near. Of his last days Dr. Young gives the following touching account:

#### LAST DAYS OF MOSHESH.

"Often during the watches of the night he would be found kneeling on his bed, imploring the divine blessing. One day he was visited by an ex-prophetess of the Basutos, then a Christian. They clasped each other's hands, and were melted into tears. His love for children was proverbial. When presiding over large assemblies he might sometimes be seen with a child on his knee. This love was strong in death. When near his end, the infant child of Mons. Mabile having been brought to him by his own request, he inquired as to his age. When told it was only three months, he said, 'That is just my age,'—referring to the new birth of which he had been the subject. He then expressed a wish that Thaba Moshesh might be added to his name, to signify that he was of the same age as Moshesh. A visitor one day said to him, 'I bring you the good wishes of Moletsane,'—his friend and ally and chief of the Batuangs, a tribe occupying the most southerly part of Basuto land—'He also is converted to the Lord.' He replied, 'If he comes, how we will exhort each other! How sweet it will be for me not to be separated from Moletsane.'

"It had been arranged that the Moshesh should be baptized on the 12th of March, 1870, on the occasion of the annual conference of missionaries. He himself rejoiced at the thought of being able, in the presence of his relatives and people, to renounce Paganism, and to make a profession of his faith in Christ. In view of the ceremony he had his house repaired and white-washed. But death intervened. He expired on the



10th in full possession of all his faculties, having shortly before said to a woman who was standing near his couch. 'Raise me, that I may fly away to heaven.' His remains were followed to their last resting place by an immense crowd, among whom were eight missionaries. The grief of the Basutos and of his sons was profound. Thus passed away a man whose goodness of heart and urbanity, and kindness to the poor, and other excellent qualities, fully entitled him to be regarded as the father, as well as the chief of his people. Well might Mons. Casalis exclaim on the occasion of the jubilee of the society in 1874, 'What a phenomenon that man was among the sanguinary chiefs of Africa!'

#### GENERAL PROGRESS.

The conversion of Moletsane, spoken of above, was followed by the conversion of several other members of his family. Five years later Mafa, eldest son of Moshesh, was converted, and also two uncles of Moshesh. One of these had been altogether indifferent to religious matters until the death of Moshesh. Mafa had for years followed in the footsteps of his father; but could not before bring himself to profess Christianity, for baptism was equivalent to abdication of the chieftainship.

But time and space are lacking to rehearse all the remarkable cases and circumstances connected with the Paris mission. Suffice it to say, that the work continues and with yet brighter prospects of success. Though checked by the unjust British disarmament war of 1880, it rapidly recovered, and to-day is progressing well. Education receives great attention. A normal school at Morija is of great value in training teachers and catechists. The printing press is also made a great power for good. The natives seem especially anxious to read. The catechists and native teachers are excellent evangelistic workers. The converts seem filled with a continual zeal for the Lord. The Wesleyan mission also prospers, though its work is in no way nearly so extensive as that of the Paris society.

Recently the Propagation Society, true to its instincts, has been endeavoring to force High Church ritual upon the people. The Catholics also have a small mission, but the majority of the people treat them with the contempt they deserve.

In conclusion, the results and the character of the work may be best told in the words of Major Malan, who, speaking of South African missions, says: "I am certain that our English and Scotch brethren will have no difficulty in owning that the one whose history is most marvellous of all—the one which has been honored with the most complete success—is the mission of our beloved French brethren."

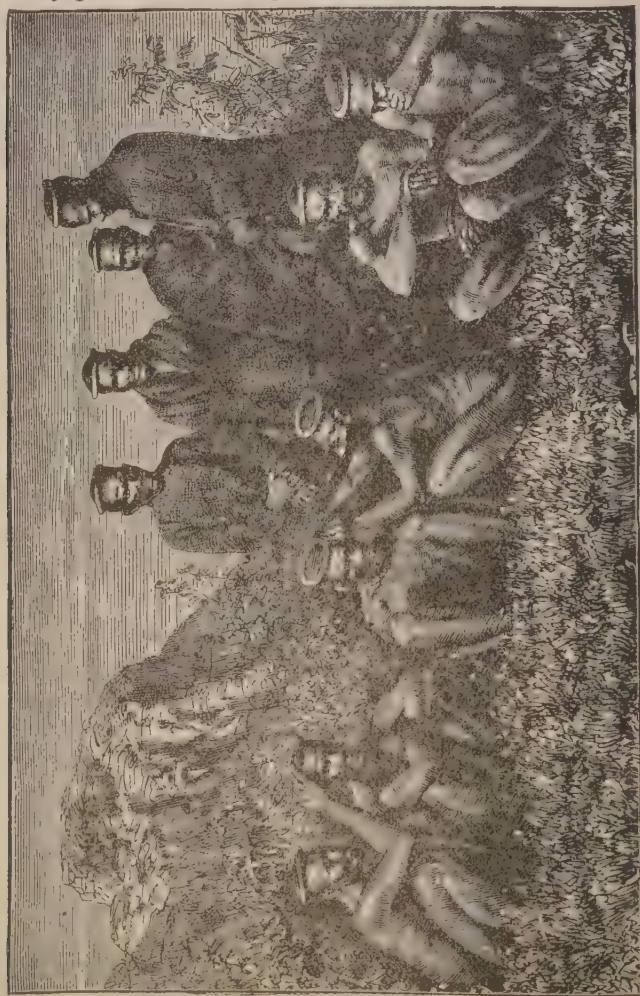
## AMONG THE ZULUS.

Missions in Natal and Zululand have had more serious difficulties to meet with than those in most of the other South African territories. Like the Bechuanas, the Zulus have no system of idolatry to contend with. They are by nature excessively indolent and degraded, being far inferior to the Natal tribes, and indeed to nearly all other South African tribes. Mr. Grant, one of the earlier missionaries of the American Board, gave a rather favorable account of them ; and, indeed, it would be comparatively easy to give a favorable account of any race by simply enumerating their good qualities. We are told by him that the Zulus are not intemperate. But this was before they had had any extensive intercourse with the whites. Of late years drunkenness is one of the most serious obstacles to missionary progress. Licentiousness was, according to Mr. Grant, less common among them than among any other race on the globe. Polygamy was practiced ; but as they knew no law against it, it did not lead to dissipation. They would not steal. Mr. Grant's goods lay under a shed four months, day and night, without door or window, and were often handled by the natives, and though many articles were often fancied by them very much, nothing was ever taken. But they are not above stealing to-day.

## ZULU INDOLENCE.

They were utterly without a desire for improvement. They did not wish to adopt the ways of the whites, as did the Basutos. Their disposition was that of the Indian, who lay watching the work at the coal mine. Said he, "Pale-face heap work hard, dig up black rock, make big fire, keep warm. Injun way heap best ; he lay in sun." A Zulu said to Mr. Grant, "See what your religion costs you. You must buy clothes to wear, which are only an impediment to all action, and buy soap to wash them, and thread and needles to patch and mend them. You must be always building upright houses, which are cold and uncomfortable, and must buy dishes to eat in ; must work in the garden just like a woman, and then, perhaps, you must be hungry, and waste much time in going to meeting and learning to read. But we live in idleness, which is both agreeable and manly. Our wives dig the gardens. Our houses are warm. With our money we buy cattle, which give us food and rejoice our eyes, instead of buying clothes, which soon wear out, and are only in the way while they last. And, instead of going to read and worship, we go to hunt and dance ; and we lie basking in the sun, and take snuff, and smoke our pipes, and drink beer, and do many other things." As a consequence of such an improvident manner of living, the Zulus were

often rioting in plenty during one-half of the year, and on the verge of starvation the other half. They were warlike, and were almost constantly engaged in atrocious internecine conflicts. They were unclothed and profusely ornamented. In short, the abominations of heathenism were peculiarly prominent among them.



ZULUS.

At present there are eight societies at work in Natal and Zululand. Of these the Wesleyan is probably the most successful. The Propagation Society confines its labors principally to the colonists in Natal.

The American Board, which carries on an extensive and valuable educationable work, was the first to enter the field. Three of its missionar-



ies in 1836 began work among the Matabeles ; but the Boers, who were bitter enemies of Moselekatse, attacked and destroyed the station, and the missionaries fled, by a circuitous journey of 1,300 miles, into Natal, where the bloodthirsty Dingann allowed them a residence near D'Urban. They settled at Umlazi, and later in the same year established a mission in Zululand ; but they were compelled to leave in less than a year in consequence of Dingann's treacherous murder of a number of Boers. War followed, and Dingann was defeated. The work was then resumed, one of the missionaries becoming pastor of a Dutch congregation at the new town of Pieter-Maritzburg.

#### PERSECUTION.

Dingann was soon afterward driven out by his brother Panda, and was slain by a hostile tribe. He was succeeded by Panda, who was his equal in treachery and ferocity. He invited the missionaries to settle in Zululand, and soon afterwards, maddened by jealousy of their influence, attacked and burnt the station, murdered the converts, and drove the missionaries back into Natal. So discouraged was the Board by its repeated reverses that they recalled their missionaries ; but the representations of Dr. Philip induced them to continue the work. Fortunately, in the same year the British government annexed Natal, and the missionaries no longer had anything to fear from hostile natives. The Government treated them well, making them grants of money and land for educational purposes. The work in Natal, under the supervision of this and other societies, has been prosperous in the highest degree. Its success has been largely due to good government and to the example of the white colonists who have thronged to the land. Under these influences the natives have become peaceable and industrious, and anxious to equal the whites.

#### ZULU LOVE OF EVIL.

In Zululand the case has been different. The natives have followed their own sweet will, and are by no means willing to be civilized or Christianized. Their spirit is well shown by the speech of one of them to Mr. Grant :

“Teacher, white man ! We black people do not like the news you bring us. We are black, and we like to live in darkness and sin. You trouble us ; you oppose our customs ; you induce our children to abandon our practices ; you break up our kraals and eat up our cattle ; you will be the ruin of our tribe. And now I tell you to-day, if you do not cease, we will leave you and all this region.” When told that the missionaries only sought their good, he replied, “But you teach repentance and faith ; and a penitent, believing man is to us as good as dead. He

no longer takes any pleasure in our pursuits, and no longer labors to build up his father's kraal, but leaves it and joins the church ; and then tries to lead others away to the station after him. And as to our cattle, our women and our girls are our cattle, but you teach that they are not cattle, and ought not to be sold for cattle, but to be taught and clothed and made the servants of God, and not the slaves of men. That is the way you eat up our cattle. Many have left us and been engulfed at the station, and more wish to leave us. And now if you continue these labors and instructions, we shall just leave you and go to another country." Such has always been the spirit of the mass of the people.

Probably Zululand is the only country in South Africa where people have been put to death merely for embracing Christianity. Panda slew several converts, and later the notorious Cetewayo put several to death ; in some cases, with great cruelty. He was also noted for his treachery. One convert, of the *Hermannsburg Mission*, was beaten and tortured for several hours, then shot and tossed into a pond. "No Zulu Christian's life was safe for one hour under Cetewayo's rule." But his atrocities at length brought him into collision with the British government, and resulted in his deposition. It is to be hoped that brighter days are in store for this brave and spirited, yet excessively degraded people.

Besides the societies already mentioned, there are now at work in Natal and Zululand, the *Berlin Society*, the *Free Church of Scotland*, the *Gordon Memorial Mission*, and the *Norwegian Mission*. The *Free Church*, like the American Board, carries on a very valuable educational and training work. The Wesleyan Society also has an interesting work among the coolies from India, of whom there are now about 20,000 in Natal.

## CHAPTER XLVI.

## WEST AFRICAN MISSIONS.



Western Africa is usually meant the coast region merely, from Senegambia southward to Namaqua-land. The greater part of this region is noted for its unhealthiness. Winwood Reade has characterized it as a "lovely charnel house." It abounds with tropical verdure, and is, for the most part, phenomenally fertile. But malaria has here made its den for centuries, frightening the boldest and felling the strongest. The climate has always been excessively trying to people from cooler climes. The Portuguese, who first obtained a footing here, stand the climate fairly well ; but other white races soon succumb to the poison of its atmosphere. Reade attributes the remarkable fatality among Europeans to two great mistakes which they commonly make. One is, the use of the siesta, or afternoon nap ; the other is, the use of spirits under the idea that it will counteract the effects of malaria, while in reality it only produces a liver disease which may exist in an embryonic condition for a considerable period, and then develop and kill in a few days. The feeling of lassitude produced by the climate is calculated to make newcomers indulge in the siesta. This is fatal. After such a nap a man wakes up feeling tired, often with a sensation of nausea, or a feeling of languor, or stiffness of the joints. On the other hand, should he take some vigorous exercise when he experiences drowsiness, he soon feels refreshed and invigorated. These facts are well attested by the experience of travelers and missionaries.

The unhealthiness of the climate may be attributed to the low level of the land, the abundant moisture and the rapid decay of the luxurious vegetation. As in India, the seasons in Africa are properly but two, the dry and the rainy. The climate is as trying on animals not indigenous to the country as upon human beings. Along what is called the "Gold Coast," and in many other portions of the country, horses cannot live ; dogs lose nearly all their hair, cease to bark, and become sneaking in their manner ; cats become long-legged, long-muzzled, scanty-haired, more timid, and also more savage in appearance ; sheep lose their wool, and become covered with a coarse, scanty, straight hair. In Equatorial Africa sheep become perfectly smooth and black-skinned. Cows in the same districts do not give milk after the calf is weaned. In the more malarial regions no cattle are found. Even the wild animals are of



a degraded and degenerate type. Foreign plants and vegetables, when brought to Equatorial Africa, lose many of their distinctive peculiarities.

#### IS THE NEGRO A PRODUCT OF THE CLIMATE?

These facts, and others we shall name, have induced many to believe that the negro is the production of the climate. The face of the country here is different from what it is in other parts of Africa. Central Africa is an elevated table land, and comparatively healthy. Back from the coast, among the foot-hills, the people are of a distinct type from those on the coast. Prichard says, "If we trace the intervening countries between Egypt and Senegambia, and carefully note the physical qualities of the inhabitants, we shall have no difficulty in recognizing almost every degree or stage of deviation successively displayed, and showing a gradual transition from the characters of the Egyptian to those of the negro, without any broadly marked line of abrupt separation."

The native of the highlands is of a reddish or olive color, hair more abundant and less woolly; features more prominent and less prognathous, with higher forehead and greater intelligence than the native of the miasmatic coast swamps, who is the true negro. He is peculiar to the west coast, though coast natives in all parts of Africa are of a darker hue than those of the interior. There is a constant movement toward the west, and it is noticeable that the more intelligent, light colored and physically fine formed interior tribes, on reaching the coast swamps soon degenerate to the true negro type; while the negro in the more healthy regions becomes of better form, appearance and capacity. The natives of Sierra Leone are tall, and really handsome. The Liberian Krumen and the Senegal Wollofs are of great stature and wonderful strength, as compared with the natives of the more malarial regions. Such is a brief outline of the facts adduced to support the theory that the climate is responsible for the negro.

#### RELIGIONS.

As to religion, the people of Senegambia are mainly Mohammedan, though not of the bigoted or strict type met with in Turkey or Arabia. Negro superstition is deeply rooted, and to compromise with the belief in fetishes, the people wear *gree-grees*, which are texts from the Koran sewed up in red leather. The *gree-grees* worn by other Africans are of various sorts. They are universally believed to protect the wearer from all manner of evil.

Fetishism is peculiar to the negro, as is also voodooism, or houdouism, which is but an offshoot of the former. It is in the main, mere devil worship. It recognizes the existence of a supreme Being, and of a vast

number of good spirits. It is not considered worth while for any one to cultivate the favor of the good spirits, as their goodness consists in their letting mankind alone. These are all called good fetishes, as are also all the rites of worship sacred to them, or used to counteract the evil influences of the bad fetishes.

The existence of the devil is also an article of negro belief. He and other evil spirits are supposed to be the authors of all manner of evil, and



FETISHES—MALE AND FEMALES.

to be constantly on the watch for an opportunity to do mischief. "On the Gold Coast he is annually driven away by the Ashantees and Fantees, who collect in groups, armed with sticks, muskets or other weapons, and, on the firing of a gun, shout tremendously, rushing into their houses, beating about every corner with sticks; and when the devil is believed to have been driven out of all the houses, he is pursued out of

the town with lighted flambeaux, shoutings and the firing of muskets, until he is understood to have been completely put to flight." But in spite of this discouraging demonstration he manages to get in his work pretty well during the remainder of the year.

#### WITCHCRAFT.

Thus the reader may see that the underlying principle of fetishism is that man's normal condition is one of peace and happiness, and that all sickness and pain is caused by the bad fetishes. As these are supposed to be unable to operate extensively, except through the medium of some person or persons, fetishism also becomes allied with witchcraft. We have already described how a person is tortured in some places in order to test his or her guilt. Such proceedings have largely died out where the slave trade is abolished, and efforts are made to propitiate the bad fetish by means of offerings. A common means of testing the guilt of a witch in Equatorial Africa was by giving the accused a drink of *quai*, and telling him to step over a number of small sticks laid two feet apart on the ground. If the drink acted as a diuretic the party was innocent; if it produced vertigo, the sticks appeared to be great logs, and the person, in awkwardly trying to step over them, would fall to the ground, and was therefore guilty.

Natives of Equatorial Africa have also some relics of ancestor-worship, and treat their old people with remarkable politeness. They also have some peculiar orders and ceremonies; an order for males and one for females, into which youths are initiated. Their bad spirit they call Mbwiri; the name of the good spirit, like that name which is known only to master-masons, and is never spoken but in a whisper, and in full lodge, is never spoken aloud. Reade, in the course of several years travel in Africa, heard it but on two occasions. Once was during a fearful tropical tornado, when his men, wild with terror, threw their clenched hands in agony toward the sky, crying, "Njambi! Njambi! let us live!"

Voudouism is but the system of pretended incantation of fetishism allied with a knowledge of secret poisoning. Its use is largely to get rid of those persons who may be obnoxious to the voodooist. The extent to which it is carried is fearful. The famous poisoners of Europe of three or four centuries ago were the merest charlatans in the art, as compared with the African voodooist. Says Reade: "I had not been long in the interior before I found that poisoning was the stock article of conversation as the weather is with us. The bishop of Loanda died suddenly. The priests were to be seen crying like children, and declaring



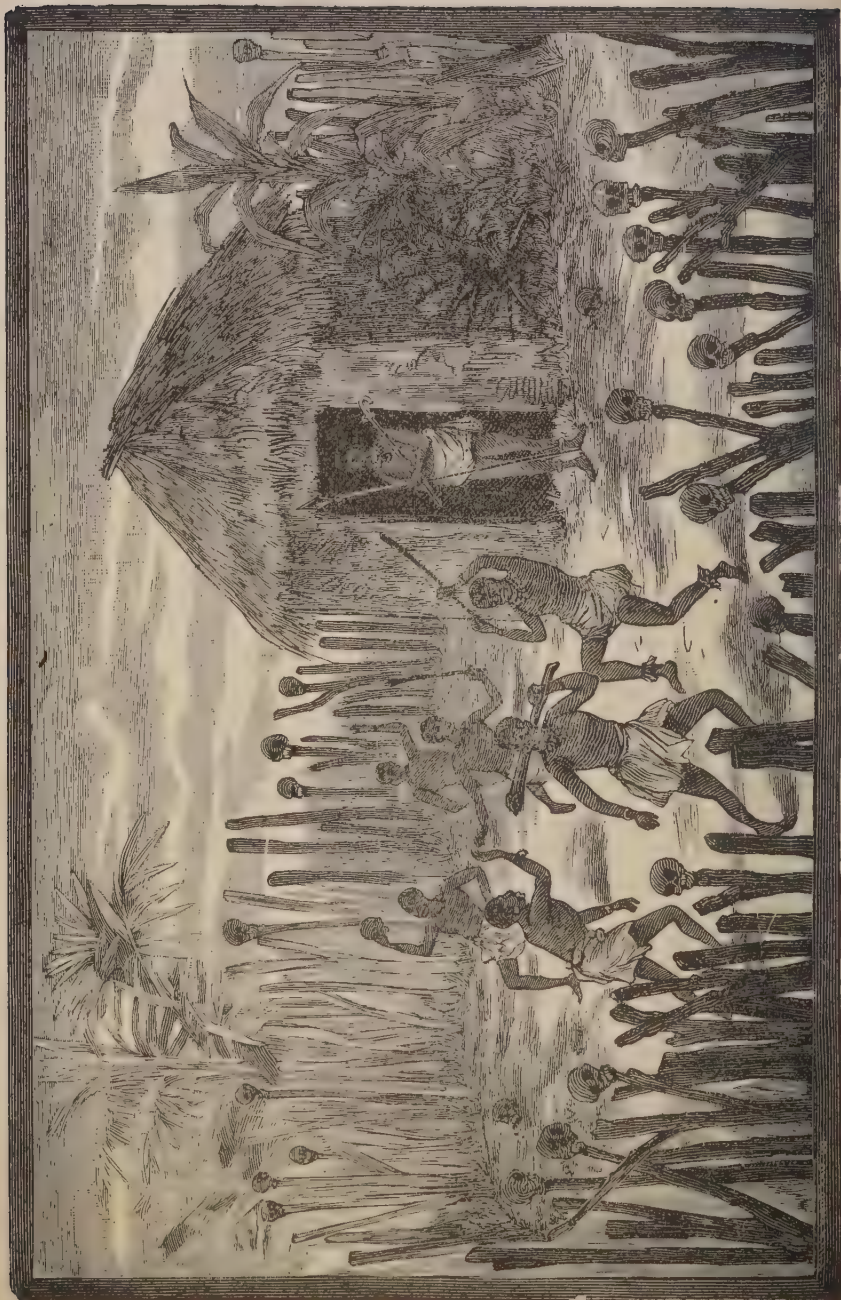
openly that he had been poisoned. A few days afterward a priest died also suddenly. And on the public quay, in the open streets, by the stalls of the market place, men said to one another, 'The murderer of the bishop is dead.'" On another occasion Reade's host, seeing him drink coffee while the rest drank tea, told one of his poor relations to hurry up and take some coffee, saying to Reade in a commonplace manner, "So that if you should be poisoned on the road you shall not think it was here." Thus it will be seen the poisoning habit is not limited to the voodooists.

#### UNUTTERABLE DEGRADATION.

Nowhere in the world are more atrocious cruelties perpetrated than in the kingdom of Dahomey and Old Calabar. All West Africans are degraded enough, but in the countries named there is attained a degree of fiendishness elsewhere unequalled. Human sacrifices are common. The walls which surround the palace of the king of Dahomey were decorated with human skulls stuck on small sticks. "Six thousand heads of war captives were cut off for the purpose ; and as these were found to be insufficient, an order was given to chop off as many as were needed, and 127 were added to adorn the royal walls, and protect the palace." The great Fetish tree at Badagry was laden with the decaying limbs of victims whose skulls were heaped around the base. The air was filled with the intolerable stench, while thousands of vultures fed upon the putrid flesh. Human sacrifices are offered in the devil-houses. The victims are terribly tortured before they are killed. An Englishman at Coomassie saw the manner in which one victim was treated. "His arms were pinioned behind him ; a knife passed through his cheeks, to which his lips were noosed like the figure 8 ; one ear was cut off and carried before him ; the other hung by a small bit of skin ; there were several gashes in his back, and a knife thrust under each shoulder-blade ; he was led with cord passed through his nose, by men disfigured with immense caps of shaggy black skins, and a drum beat before him." This practice of thrusting knives through the cheeks was resorted to in order to prevent their cursing the king, or swearing the death of any person on whom they might wish vengeance to fall.

#### FUNERAL RITES.

When a king or one of the royal family died, scores would be put to death. In 1846 the son of the king of Calabar took an active part in a devil-making, drank plentifully of palm wine, and died that night. It was supposed he was poisoned. His mother said as she had no child to whom she could leave her property, that plenty of slaves must be sacri-



PALACE OF THE KING OF DAHOMEY.

ficed. All who heard it in time ran away and hid in the bush that they might not be seized as victims. Their term of liability was one year.

The sacrifice was performed thus ; Three holes were dug in a house. Into the first was put the corpse and thirty young female slaves. Into the second were put forty male slaves. Into the third twenty of the town people. The holes were then filled in, most of the victims being buried alive ! When a Calabar chief was remonstrated with in regard to such cruelties, he replied, "*A slave be nothing.*"

#### SLAVERY.

And therein lies the key to nearly all the atrocious cruelties which have stained the soil of Africa. Its terrible curse is the slave trade. The victims selected for sacrifices ; the persons accused of witchcraft, are chiefly *slaves*. *A slave is nothing*. The inhuman traffic is promoted by Arab and Portuguese traders, who are without any semblance of pity or remorse. They stir up wars between native tribes in order that they may purchase the captives as slaves. Which party conquers is a matter of indifference to them. The slaves of Central or South Africa are fastened in slave forks, and driven in gangs to the seacoast. Hundreds perish on the way. Hundreds more perish in the dark, filthy noisome holds of the ships in which they are transported. Arab traders will attack and burn a village and slay half the inhabitants in order that they may capture the other half as slaves. One circumstance connected with the tribal wars increases disgust and diminishes sympathy : it is the strongest that rules. The conquered would have treated their conquerors the same way had they themselves prevailed. It is simply a game of "dog eat dog." Let us hope this villainous business will soon be completely ended, and Christian love supersede the idea that might makes right.

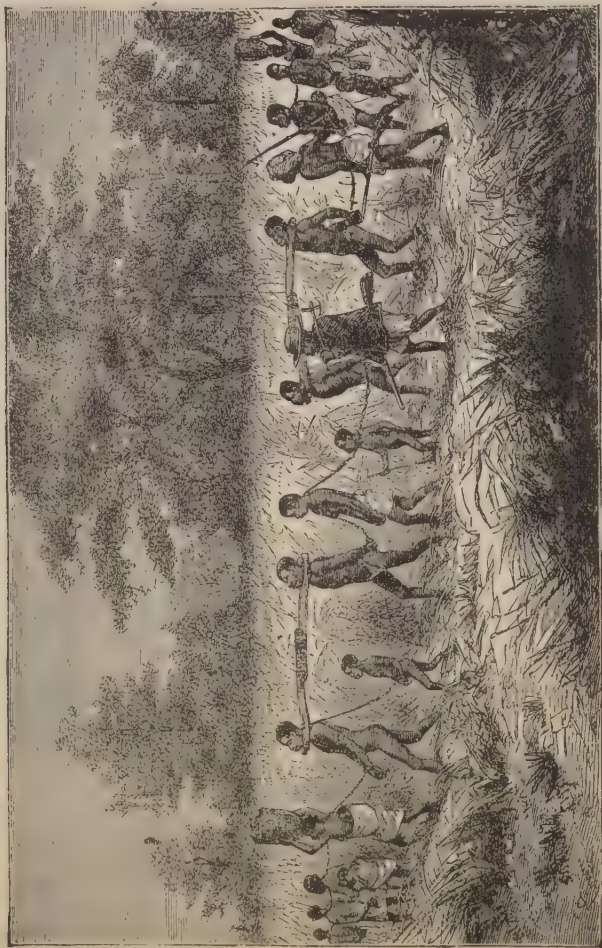
All honor is due to the British government for her noble efforts for many years to put down this infamous traffic. She has long patrolled the west coast with armed cruisers, and with the extinction of the slave trade many horrible cruelties ceased. She also endeavors to check it on the east coast, but cannot effect a great deal till her authority is extended over interior regions, where the slaves are captured.

#### MISSIONS OF THE WEST COAST—CHURCH MISSION.

The first attempt to establish a mission in West Africa was made in 1768 by the Moravians ; but the unhealthiness of the climate caused the abandonment of the enterprise within two years. Nine missionaries had died within that time. Thirty years later the London and two Scotch societies united in the attempt to establish a mission near Sierra Leone ;



but this also failed in two years. Out of six missionaries three died and one was murdered. Six years later the first successful attempt was made ; this time by the Church Missionary Society, whose sympathies had been peculiarly drawn to Africa on account of the slave trade. Its first station was among the Susus. It prospered during eleven years, in



A GANG OF FETTERED SLAVES.

spite of great mortality in the working force ; but was destroyed at the instigation of a jealous slave dealer, and the missionaries fled to Sierra Leone.

The second mission was among the Bulloms, on the borders of the above named colony. It was opened in 1812, and abandoned in 1818.

The third was in the colony itself, which was established as a refuge for liberated slaves. Here a mission was founded in 1816 by William A. B. Johnson. In spite of its early gloomy outlook, it soon began to prosper, and a general awakening took place. The negroes became greatly attached to Mr. Johnson. The work spread to other points, and soon a number of neat and pretty Christian villages were to be found where a few years before ignorance, degradation, and superstition reigned. The colonial governors have at various times borne testimony to the great value of the work.

One feature deserves notice. In the earlier days of the mission each of the new converts had his place of secret prayer in the bush. If it became evident that any one neglected his duty in this particular, he was reminded of it by "Brudder, de grass grow on your path yonder."

One of the rescued slaves, taken charge of by the Church Society, was educated at Fourah Bay, sent to London and given a further education at the Islington Training Institution, and finally ordained in 1845, as missionary to Sierra Leone. In 1864 he was consecrated Bishop of the Niger. Thus began the Yoruba mission. The fugitive slave became Bishop Samuel Crowther. His work has been eminently successful. The converts in the early days of the mission were at times severely persecuted. The persecutions were stopped on one occasion by the intervention of the chiefs, and on a second occasion by that of the British Government. It was an occasion of great rejoicing to Mr. Crowther, when, on beginning his work in Yoruba, he found his mother, from whom he had been separated twenty-five years; and his joy was still greater at receiving her into the church two years later.

A determined effort to stop the work was made in 1850 by the king of Dahomey, who invaded the country, but was beaten back with great loss. The victory was attributed to the interposition of the Christian's God.

Though the work is always more or less hindered by petty intertribal wars, its success has been remarkable. Under the efficient management of Bishop Crowther, operations have been extended into the Niger country, and to various coast points. English traders have befriended the work, as they recognize its efficiency, and as the result, the Church Missionary Society has accomplished more than any other society in West Africa. It now has a native Christian population of 20,000, with a still larger number of adherents. Greater interest is manifested each year among the natives. At one place they went to work and built a church, and then sent for a missionary.

## WESLEYAN MISSION.

Next to this in importance is the work of our Wesleyan brethren. Their chief missions are in the Sierra Leone and Gambia districts, and in the Gold Coast district. It has now nearly 15,000 members, besides a large number of adherents. Its attendants on public worship number about 45,000. One of its early converts was the king of Cape Coast, who was deposed and flogged for becoming a Christian. But the mission so prospered, and its influence was so great that thirty years later this same man was reinstated by his people as king.

Besides these two great missions an interesting and successful work is carried on in Liberia by the M. E. Church, and in the Gold Coast region by the Basel Mission. Both these societies were hindered much in their early work by the trying climate, and quite a number of missionaries perished ere the work was successfully established. Other societies at work in West Africa are the American Board, the Protestant Episcopal, and the United Brethren. These are not so strong as the others mentioned.

One peculiar difficulty connected with work in this region lies in the fact that every petty tribe has its own peculiar language or dialect, and thus the Bible must be translated into a great many languages ere it can attain any extensive circulation. This has been done, and therefore much greater things may be expected in the near future.

The Church Society has a small mission steamer, the *Henry Venn*, which plies along the coast and up the Niger, thus rendering efficient aid in the work.

In Liberia the American Baptists and the American Presbyterians, North, have had missions for a number of years. All the agents of the latter are of the Americo-African race. In consequence of its adhering to this policy and of its confining itself to the colony, it has effected practically nothing among the aborigines. Its work lacks aggressiveness. It has a branch among the Bengu on the island of Corisco. Its work here is much hindered by popish emissaries. Popish converts are in few respects different from the heathen. In lying, cheating, stealing, licentiousness and cruelty they are the same. About the only difference is the substitution of Mariolatry for devil worship; of popish superstition and depravity for that of the avowed heathen.

## THE RUM TRAFFIC.

Much trouble is given to missions everywhere on the west coast by the rum traffic. The provisions of the International Conference at Berlin prevent the prohibition of the traffic by the British government or the



National African Company ; yet the traffic is ruining the country. In the Church Missionary Society's report for the past year we find a translation of a letter from the Mohammedan king of Nupe to Rev. C. Paul, native missionary at Kipo Hill :

NATIVES DRINKING BARASA.



"Salute Crowther, the great Christian minister. After salutation, please tell him he is a father to us in this land ; anything he sees will injure us in this land, he would not like it. This we know perfectly well.

“The matter about which I am speaking with my mouth, write it ; it is as if it is done by my hand ; it is not a long matter ; it is about barasa ! (rum or gin) Barasa ! Barasa ! Barasa ! By God, it has ruined our country ; it has ruined our people very much ; it has made our people become mad. I have given a law that no one dare buy or sell it ; and anyone who is found selling it, his house shall be eaten up [plundered] ; anyone found drunk will be killed. I have told all the Christian traders that I agree to trade for everything but barasa. I have told Mr. McIntosh's people to-day the barasa remaining with them must be returned down the river. Tell Crowther, the great Christian minister, that he is our father. I beg you, Malam Kipo, [C. Paul], don't forget this writing ; because we all beg that he should beg the great priests that they should beg the English queen to prevent bringing barasa to this land.

“For God and the prophet's sake, for God and the prophet his messenger's sake, he [Crowther] must help us in this matter, that of barasa. We all have confidence in him ; he must not leave our country to be spoiled by barasa. Tell him, may God bless him in this work. This is the mouth word from Maliki, the Emir of Nupe.”

Thus even from benighted Africa there goes up a cry for help against the whiskey devil. And the consistency of some people's Christianity is shown by the case of a merchant who offered a missionary free passage in a vessel to Africa, and sent in the same vessel 16,000 gallons of rum to be sold to the natives.

#### OLD CALABAR MISSION.

The mission to Old Calabar originated with the Jamaica Presbytery of the United Presbyterian Church of Scotland. Much interest was felt in the cause of the benighted Africans ; and in 1841 this feeling took a definite shape. Inquiries were made of the captain of a vessel plying between Jamaica and Old Calabar ; and on his return he brought an invitation from the king and chiefs for missionaries to settle among them. The mission was finally undertaken, and a band of missionaries began work at Duke Town in April, 1846. They were well received by the neighboring chiefs.

The next year they were reinforced, and began to extend their operations to other points. Schools were established, and regular evangelistic work was begun. During the same year King Eyamba, of Duketown, died, and was buried with the usual cruel rites, 100 people being sacrificed. The remonstrances of the missionaries were unavailing. But it was the last occasion of the kind ; for under the king's successor, Archibong I., a law was passed prohibiting the celebration of any such ceremonies. As may be supposed, the only strenuous supporters of such

rites were the chiefs themselves. The common people were only too glad to have such cruelties abolished, as they were the ones who suffered by their practice ; and on a subsequent occasion, when the chiefs wished to revive the barbarous custom, they stoutly opposed them, and actually took up arms and extorted an oath from the chiefs that such practices should never be revived.

Shortly after the installation of Archibong I. the Christian ceremony of marriage was introduced, and the domestic idol Ekpenyong banished from every house. This idol consisted of a human skull on a stick, and adorned with feathers. The school-boys boasted how they had carried them away and flung them into the water ; and they made great fun of them floating down the stream, or lying on the mud banks.

Thus, though no converts had yet been made, the mission had accomplished much. A little later the first fruits in the way of conversions appeared. Among them was the king's eldest son. From this time the work progressed more rapidly, and the missionaries were greatly encouraged. The new converts were at times persecuted and maltreated by the "devil makers," or fetish men ; but they remained firm. Some years later the Sabbath market in Duke Town was abolished, working on the Sabbath forbidden, and in Old Town "devil making" on the Sabbath was prohibited. Thus the leaven was working effectually, though converts were as yet not numerous.

At times, however, Satan was loosed for a season. It would be beyond the bounds of reason to suppose all evil practices and heathen rites should be abolished completely at a blow. In 1875 the people of Duke Town "held a revival meeting" to pay off their long arrears of "devil-making." This furor lasted several weeks.

Five years later a step was made, by which the facilities for carrying on the work, were greatly increased. The British consul made a treaty with the Calabar authorities, by which legitimate trading was established, and such barbarous customs as the killing of twins, human sacrifices, ordeal or death for witchcraft, and other acts of a like character, were made penal offenses. The missionaries were the chief factors in securing this act.

The work had been previously extended to a number of other stations, and the passage of this act and the explorations of the missionaries greatly enlarged the field and opportunities. A more lively and more widely spread interest has since manifested itself among the people. Tribes in the interior invited the missionaries to come to them. King Eyo, hearing of this, said, "God has unlatched the door, and wishes us to push it open."



The Spanish in 1845 occupied the island of Fernando Po, and the Papists drove out the Baptist missionaries, who had been laboring there four years. These settled in the Cameroons, where they have since labored. The annexation of this country by Germany in 1884, was unpleasant to the people, as they decidedly favored the English. This feeling caused some considerable discontent, and drew the attention of the people away



from the efforts of the missionaries. The discontent ended in open violence. A number of the people of Belltown attacked and burnt a native village. The missionaries were compelled to exercise strict discipline, and the result was that their church roll was reduced to eight. They are now slowly recovering lost ground, and it is hoped the mission will soon attain its former effectiveness.

Another mission in this region is the Gaboon mission of the Presbyterian Board, North. It was established in 1842 by the American Board, and was transferred to the former in 1870. The latter has missions in Benguela, Bailundu and Bihe.

## CHAPTER XLVII.

### CENTRAL AFRICAN MISSIONS.



CENTRAL Africa is an elevated table land, populated by a race somewhat different from the West Coast negroes. They are usually better formed and lighter colored. In the more swampy and malarial districts the people are of a lower type. Some of them, as the Manyema, are exceedingly filthy and degraded. The natives of the Upper Congo are chiefly cannibals. Many of them are dwarfed in stature. East Central Africa has been made known to the world by the journeys of Speke and Grant, Sir Samuel W. Baker, Krapf, Rebmann, Livingstone and others. The last three were missionary explorers. It is to be regretted that we cannot give any account of the trials, journeys and perils of these devoted men, or of Stanley's researches, which have made known to us the entire Congo region, but we have no space to devote to them. Their travels would fill a large volume.

### THE UNIVERSITIES MISSION.

The earliest result of Livingstone's explorations was the Universities Mission, which was organized in 1858 by the universities of Oxford, Cambridge, Durham and Dublin. A distinguished Cambridge student, Rev. Charles Frederick Mackenzie, a man noted for his zeal, earnestness, patience and kindness of heart, was made the leader of the enterprise. He was consecrated as Missionary Bishop at the Cape. With the aid of Livingstone the party was, after considerable difficulty, settled at Magomero, on high ground near Lake Shirwa, east of the river Shire. This was about the middle of 1861.

Shortly afterwards the mission was reinforced, but disaster followed. The missionaries labored energetically for the suppression of the slave trade. This, of course, gained them enmity of those who were concerned in it, and it became necessary to seek for a new site. At Magomero sickness prevailed. War with surrounding natives followed. The bishop

and Mr. Burrup started down the river to meet some of the party who had been left behind at the Cape. Their canoe upset and their medicines were lost. The people at Magomero became uneasy at hearing no news from them. At last one of their Makololo attendants appeared alone. The people rushed to meet him and ask what news of the bishop. He shook his head, covered his face with his hands and said, "wafa! wafa!" (He is dead!) Left without medicine, he had succumbed to fever. On the bank, near the mouth of the Ruu, all that was mortal of Charles Frederick Mackenzie, the first missionary bishop to Africa, was laid to rest by his faithful Makololo attendants to wait amid Afric wilds the resurrection morn. Mr. Burrup, though greatly exhausted, read the burial service, and crept back to Magomero and died. Other deaths occurred; war and famine desolated the country and hindered the mission, which was removed to the headquarters of the chief Chibiza.

But the mission was not to be abandoned. Bishop Tozer was placed in charge and commenced work by establishing himself at Zanzibar and undertaking to educate some released slave boys. This work progressed well; but in 1874 the Bishop resigned on account of his health, and Dr. Steere became bishop. Under his direction the work was greatly enlarged and improved, stations were established at numerous places on the main land. The treaty with Seyyid Bhargash, sultan of Zanzibar, closed the slave market there and greatly checked the Arab slave trade. Much work was devoted to translating. After eight years successful operations Bishop Steere died of apoplexy, but the good work goes on.

#### FREE CHURCH MISSION.

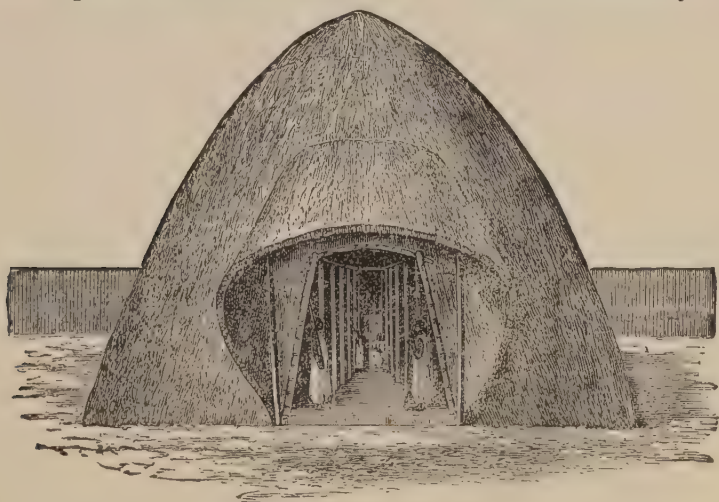
The news of Livingstone's death stirred up the Free Church of Scotland in the cause to which Livingstone had devoted his life. Dr. Stewart, of the Lovedale Mission, had long been interested in the evangelization of Central Africa. At length, all preparations being made, an expedition was sent out to occupy the heights around Lake Nyassa. The make-up of this expedition was peculiar. It carried a small corps of artisans, a medical missionary, furnished by the United Presbyterian Church, and a pioneer missionary of the Established Church. The Reformed Presbyterian Church also co-operated with the Free Church. The settlement was called Livingstonia. Reinforcements were sent out in 1876. The original party had taken with them an iron steam launch in which they steamed up the Zambesi, and entered the lake.

The mission was not without its trials. A number of its most valuable members died, But it did not as did the Universities Mission, have to contend with hostile tribes. The natives received them well. The



missionaries have done what they could to check the slave trade, but without any great success, as the English government has no authority over the country. Still, in the immediate neighborhood of the mission civilization and Christianity are making encouraging progress. Its operations have been extended to other points on the lake. The Established Church has an interesting mission in the highlands east of the Shire. Its principal station is named Blantyre, after Livingstone's birth-place. During its first few years it injured itself by claiming civil jurisdiction over its settlement. Some sad and disgraceful things occurred. The mission ought to do well, as it has a good location. The climate is good, the soil fertile, and the people, in general, favorable to missionary influences.

Another prominent mission is that of the London Missionary Society



MTESA'S COUNCIL CHAMBER.

on Lake Tanganyika. Its earlier history is, like that of others, a record of deaths and disappointments. So many able men were lost at first that it was at one time thought, the work would have to be abandoned; but its recent prospects are more encouraging. The progress of the mission during the past year (1886) has been without a single check. Several men have been added to the force, and during the year not a single death has occurred. This is only the second time in ten years that this could be said. The missionaries are now hopeful of being able to report good progress by the end of another year.

#### THE WAGANDA MISSION.

But the Central African mission, in which the most interest centers, is that of the Church Missionary Society, in the Waganda country. It has

once and again been baptized in blood. Its origin and history are in brief, as follows :

Stanley's letters aroused great interest in Mtesa, then king of the Waganda. He was exceedingly anxious that Christian teachers should be sent to him. Stanley had great influence over him ; but the king's desire for teachers was inspired mainly by the hope of secular advantages.

The society received an anonymous offer of \$20,000 for the establishment of a mission among the Waganda. Other offers followed, and an expedition of four missionaries, under the leadership of Lieutenant Geo. S. Smith, was sent out in 1876. Proceeding inward from Zanzibar, an intermediate station was established in the Usagara country, 230 miles from the coast. Here one of the missionaries died. Early in 1877 the party reached Kagei, on the southern part of Lake Victoria Nyanza. Here Dr. John Smith died. This was a sad blow to the enterprise. Thence they removed to Ukerewe, an island in the lake. Its king, Lukongeh, was favorably disposed.

#### THE UKEREWE MISSION DESTROYED.

While here messengers from Mtesa urged the missionaries to hasten at once to him. By the latter part of June two of them reached the capital, Rubaga, and were well received, though not so cordially as they had expected. Lieutenant Smith, after a time, returned to Ukerewe, where a dispute arose between an Arab trader and Lukongeh. The Arab fled to Lieut. Smith, who refused to surrender him. Thereupon Lukongeh attacked the mission, and speared all to death, except a native carpenter.

Reinforcements were sent out in 1878. But other losses followed. One of the missionary artisans died, and another was murdered while on his way from Zanzibar to the lake. This was the third who was murdered in eighteen months ; three others had died of fever. Mackay went unarmed and alone to Ukerewe and reproved Lukongeh for his murder of the missionaries there. He was received, notwithstanding, with every protestation of friendship. The natives in general seemed everywhere well disposed.

Several other stations were occupied during 1878-79. Mtesa proved himself to be a fickle, wavering, vindictive man, as Stanley had found. He seemed to lean to Protestantism, Paganism, Catholicism and Moham-medanism, by turns. Mackay and O'Flaherty were much hindered in their work at Rubaga by Arab and French Romanist influence. Each had a strong force in the field, and did their best to influence the king in their favor in the mission force. Other deaths occurred from time to time in the mission force.

## BISHOP HANNINGTON.

With the year 1882 a new character appeared on the scene. This was James Hannington, a man of unusual talent and energy, as well as of

RUBAGA, THE CAPITAL OF UGANDA.



unusual piety and devotion. He came as missionary to Africa. Some time was spent in traveling and reconnoitering. He kept a diary in which he recorded all the details of his journeys. In these we constantly



find touches of quaint humor, and accounts of events which showed his indomitable will and courage.

The result of his investigations being made known, and it being resolved to extend the operations of the society, it was deemed advisable that the work should be placed under the supervision of a bishop. No one seemed so fitted for this post as Hannington. He was ordained bishop of Eastern Equatorial Africa on June 24th, 1884.

November 5th Bishop Hannington started from England on his second missionary journey. On his way out he passed through the Holy Land, confirming the churches there. Arriving in the field he set himself vigorously to work to correct and improve the work wherever it was possible. The mission steamer, the *Henry Wright*, was overhauled and repaired. After a conference with Bishop Smythies, of the Universities Mission, and having made all necessary preparations, he set out on his inland tour.

He was an enthusiastic naturalist and botanist, and spent as much time as possible while on his tours in collecting and forwarding specimens. This first tour as a bishop took him into the Kilima-njaro region. On this tramp he enjoyed good health, returning to Frere Town, on the coast, in April, 1885.

In the meantime the mission in Uganda had been making great progress. The missionaries had been vigorously pressing the work of translation, and had set up a printing press, and were training the people in a number of useful trades. Many hardships and repulses had to be endured; but by the end of 1884 they had a native church of eighty-eight members, one of whom was a daughter of Mtesa. It had become fashionable to learn to read. The missionaries took advantage of this fact to scatter everywhere tracts and portions of scripture, hymns, prayers, etc. These were sold to the people, who gladly bought anything that could be read.

#### A KING WHO KNEW NOT JOSEPH.

But a fearful storm was gathering. About a month before Hannington had sailed from England Mtesa died, and was succeeded by Mwanga, his son. The influence Christianity had gained is shown by the fact that Mtesa was buried without the usual bloody sacrifices and wholesale murders. This the missionaries very naturally considered a great triumph.

But the new king was a boy, proud, suspicious, timid, passionate and vacillating. Such a prince was naturally under the influence of his nobles. Some of these made the puerile accusation that the missionaries were plotting against the Waganda. It was sufficient. They were siezed, and dragged before the king, who allowed them to go free and

guaranteed against the destruction of the mission property upon their making him a valuable present.

The leading spirit in this persecution was one Mujasi, who had a hatred for all white men because he thought he had not been treated well by General Gordon. Persecution of the native Christians followed. The first victims were three lads, whose arms were cut off, themselves bound to a scaffold, and roasted to death over a slow fire. As the executioners taunted them they sang one of the hymns they had learned. The chief executioner, astonished at their intrepidity, went to the missionaries and asked that he also might be taught to pray. It was a terrible scene. No wonder Mr. Mackay wrote, "*Our hearts are breaking.*"

Meanwhile the Bishop was at the coast. Preparing to go to the lake, he adopted a plan that was fatal to his schemes. Instead of making the long journey through Usui, he conceived the idea of going through Usoga, which is northeast of Uganda. All the white men on the coast thought this would be a good idea, as it would materially shorten the journey.

But none of them knew that the Wasoga were sworn foes of the Waganda, or that the latter viewed with suspicion all travelers coming through the country of the former. Mwanga, influenced by his parasites, was ready to treat the approach of a white man from the Usoga quarter as an act of open hostility. Furthermore, news of German aggression on the east-coast had aroused great excitement in Uganda.

#### MURDER OF HANNINGTON.

Ignorant of these matters Bishop Hannington set out in company with Mr. Jones. All went well for a time. In the Kavirondo country the Bishop determined to push forward with fifty picked men, and leave Mr. Jones in charge of the caravan. After the first day's separation, Oct. 13th, no news for some time came. Ten days, twelve days, twenty days, and no news of the Bishop. At length, twenty-six days after the Bishop left, one of his men appeared in camp stripped of everything, and announced that the Bishop was dead; that he had been murdered, and nearly all his attendants also. Shortly after, three other men appeared and confirmed the report. One of these had a spear-wound in the arm.

It seems that on the border of Uganda the party was stopped, and the Bishop fearfully abused and maltreated, and then imprisoned. Not suspecting that Mwanga had ordered this, he sent messengers to him to ask him to order his release. We find from his diary that he was in the meantime afflicted with fever, and confined in a damp, filthy, noisome,

vermin-infested hut. Yet his Bible kept up his spirits. A strong guard was placed around his hut.

The last entry in his diary closes rather abruptly : " A hyena howled near me last night, smelling a sick man ; but I hope he is not to have me yet." Possibly it was just then that an uproar arose outside, and he was



EXECUTIONS AT MWANGA'S COURT.

told that Mwanga had ordered that he be allowed to proceed. He was led out and placed among his attendants. With a strong, well-armed body-guard they started ; but as soon as out of the village the guard, with fiendish yells, fell upon the attendants and began spearing them.



As they approached the Bishop he drew himself up with that commanding air so characteristic of him when in danger, and awed the furious savages for the nonce into inaction. Then he spoke: "Tell the king that I die for the Waganda, and that I have bought the road to Uganda with my blood." Pointing to his gun he requested to be shot instead of speared, which was immediately done.

During, and after these events, fearful persecutions were going on in Uganda. At one time thirty-two converts were burned to death on one pile. Horrible were the tortures inflicted. Mwanga would have murdered the other missionaries, had he not supposed they did not know of Hannington's death. Many converts were speared to death; many others were beheaded. Neither age nor sex was spared.

But at length the persecutions ceased almost as suddenly as they began. The scattered people were gathered together, and the work of the mission was gradually resumed. As soon as the death of Hannington was announced in England there were a large number of volunteers for the post of danger. Reinforcements were sent out, and since then the work has progressed without any special hindrance. The murder of missionaries will never stop it, FOR AFRICA IS TO BE REDEEMED.

#### ALONG THE CONGO.

In the Congo valley several enterprising missions are pushing their way. Stanley without shedding blood, practically conquered a country of 1,100,000 square miles, containing 30,000,000 of people. The good he has thus accomplished is simply incalculable. All this vast region is now open to Christianity. Yet, with all his own sagacity and enterprise, if we seek for the mainspring of his actions we will find it in his own words:

"I have been in Africa for seventeen years, and I have never met a man who would kill me if I folded my hands. What I wanted, and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me, during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. I was out there away from a worldly world. I saw this solitary old man there and asked myself, 'Why on earth does he stop here? Is he cracked, or what is it that inspires him?' For months after we met I found myself listening to him, and wondering at the old man carrying out all that was said in the Bible. Little by little his sympathy for others became contagious; mine was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to

do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."

The earliest mission on the Congo was the Livingstone Inland Mission, which was organized immediately after Stanley's descent of that river in 1877. The mission was organized in England, but was on September 9th, 1884, transferred to the American Baptist Missionary Union.

Its early troubles were, like those of other missions in that region, due to the climate. Several died, and some faint-hearted or stingy people at home hinted that the mission should be given up. But the missionaries bravely pushed on in spite of discouragements, establishing stations at different points, and laying the foundation for future work. The prospect seemed gloomy for a time, though the people were very friendly. But in time the tide turned the other way. Mrs. Guinness wrote from London, October 4th, 1886: "Have you heard the glorious news from the Congo? We heard from Mr. Richards some time ago of an awakening at Banza Manteka, on the Congo river, and that there were seventeen or twenty candidates for baptism whom he thought truly converted. What was our astonishment shortly after, to hear by a letter from dear Clarke that the converts and candidates for baptism already numbered between seven and eight hundred. The tidings seemed too good to be true, and for awhile neither Mr. Guinness nor I could believe it. What a glorious result of years of trial and patient waiting."

By the end of the year there were nearly 1,200 converts, and the interest was spreading to other stations.

Another interesting work is that of the English Baptist Society. It has met with some serious losses by death, and a fire at Arthington station, Stanley Pool, on the Congo river, June 24th, 1886, destroyed property and stores belonging to the Society, valued at \$15,000. Not only was the loss a heavy one, but the goods destroyed were for the outfitting of three new stations farther up the river. Each of these missions has a steamer to aid in the work.

#### BISHOP TAYLOR'S WORK.

But the enterprise that is in a certain way attracting more attention than any other, is Bishop William Taylor's self-supporting mission. Bishop Taylor has, for a number of years, been employed in establishing self-supporting missions. The South India Conference of the Methodist Episcopal church is the outgrowth of his work in India. He also labored in Ceylon many years. He undertook to establish self-supporting missions in Brazil, but in that he failed. In connection with his failure Rev. J. J. Ransom wrote, June 22d, 1883 :

“Wm. Taylor is one of the most remarkable men that ever lived; writing books that violate all the principles of grammar and scorn the smaller matters of taste, he lives by the sales of those books; himself comparatively rude and unpolished, he puts into his missions the very choicest material as to men and women. Nobody ever excelled him in self-possession; if by some mischance he should be shot into, or on to, the moon, he would straightway inquire for the nearest missionary, and propose to start a self-supporting school or mission station. But he failed in Brazil, that is, until he tries again, for he will try again unless we show him that we can do the work better than he can, and that our ideal, too, is *self-support*. Think of Nelson at the mouth of the Amazon, landing there with only a few dollars in his pocket; himself and Wm. Taylor making tables, chairs and beds, out of boxes and barrels, their labor enlivened by his lovely wife’s presence and help, and the music of her organ; when his babe was born it came into the world almost as poor as the babe of Bethlehem, yet its mother was a cultivated and gifted woman, and its father a graduate of Boston University. Then came sickness, misfortune, defection, death in his household, and still the man stood there, as true as steel, as unyielding as granite. His school went down, and he now is a merchant’s book-keeper, and preaches in his spare moments. Why, the testing and proving of such a character, its growth and discovery, are worth bigger failures than the whole Wm. Taylor scheme for Brazil.”

Failing in Brazil, the bishop turned his attention to Africa. As the Baptists had occupied the Congo, he preferred not to found any stations on that river, but to turn his attention to the extensive regions south of it. But as all the missionaries along the river assured him it would be necessary for him to have a receiving and supply station at Stanley Pool, he determined to establish one there.

#### FIRST CORPS SENT OUT.

The first band of missionaries, under Taylor, consisting of twenty-nine men and women, and sixteen children, sailed from New York on January 22d, 1885. The make-up of this band was peculiar. The Bishop declares that Africa needs enterprising Christian colonists, who will devote five or six hours a day to Christian teaching. He wishes men of muscle and practical skill in farming and gardening. Good artisans are also needed. So in his first company were to be found one or two thoroughly trained financiers, a male and a female physician, experienced school teachers, farmers, mechanics, and musicians, both vocal and instrumental; all intelligent, and some highly educated. All were volunteers, the church paying the cost of landing them on the shores of Africa and leaving them



to take care of themselves. Thus they form a considerable little community. Bishop Taylor believes in scattering the leaven in very large lumps. Phonetic Testaments were taken out, to teach the people to read phonetically.

The supply station was fixed at Kimpoko, on Stanley Pool. Here an industrial school farm is established. To provide against droughts, which are there very common, an irrigating ditch was dug, tapping a mountain stream. Having a fall of twenty feet this also gives water power sufficient for any milling or machinery that may be needed. It will be seen how necessary it is that missionaries should be skillful and industrious farmers and mechanics when it is remembered that the African considers it beneath man's dignity to work. He must be taught by strong object lessons.

#### THE MISSION STEAMER.

Another thing was lacking, and so the Bishop returned to America to secure the building of a steamer. The children of England and America were called upon to furnish money to pay for it. The boat, built in England, of galvanized steel, with stern wheels, is to be provided with electric lights and portable telephones. On deck will be a tiny portable engine and sawmill for cutting the fuel requisite in running the boat. A powerful electric light at the mast-head will aid in traveling at night. A novel mode of defense is that of a powerful duplex steam pump, which can throw water several hundred feet, and thus swamp a small fleet of canoes ere they could reach the vessel. A good outfit of tools for repairing will be provided.

It was originally the intention to pack the entire steamer in parcels not exceeding sixty-five pounds in weight; take them by steamer to the Congo, thence in barges eighty miles up the river, and thence overland on the heads of natives 230 miles to Stanley Pool, where it was to be put together. The last part of the scheme, however, has failed. While the delay thus caused is excessively annoying, it has, on the whole, been for the good of the work. Says Bishop Taylor: "First, in the unexpected depletion of our transit funds, had the government of the State of Congo been able to transport our freight to Stanley Pool at a pound (\$5) per man-load, according to agreement, we could not have paid their transport bills. Here in Vivi our expenses are but light, and our transport by steam will be much cheaper than by carriers alone. Second, it has been the means of a government authorization to open a line of mission stations from Vivi to Isangala, fifty-five miles, and thence to Manyanga, eighty-eight miles, thence on to the south side of the Congo, 100 miles to Stanley Pool. Third, we are finding out, as our acquaintance ex-



TREES AND CLIMBING PLANTS OF AFRICA.

tends, that north of said base line of stations there is a densely populated belt of country belonging to the Congo State, extending back to the Loango river, and that parallel east a belt of about 100 miles or more."

The general health of the party is unusually good. This is largely owing to each of them taking liberal doses of "Bishop Taylor's Liver Regulator." Its composition is no secret. It consists of a thin, flat piece of steel, about 5x8 inches, fastened nearly at right angles to a wooden shaft from five to six feet long, and used in vigorously destroying weeds in the garden from one to three hours daily. It is sometimes called a hoe. It is an infallible remedy for diseased liver, or malaria. The Bishop himself, though sixty-six years of age, takes liberal doses daily. Some preachers in our own land would do well to try it, and it might be good even for a bishop. In short, experience has proved that in Africa more or less physical activity is necessary to health, and stagnation, idleness, or a yielding to the drowsiness or languor caused by the climate, means at least sickness, and often death.

Bishop Taylor has imitated the example of the hardiest and most self-denying missionaries in his labors. One of his companions thus describes their mode of life:

"Fancy two bachelors alone in a house without a servant! The place, of course, is neither clean nor tidy, and does not look much like home. You refer to my 'daily life' in your letter. I suppose the above remark will give you some idea of our daily life, as far as domestic economy is concerned. We are our own cooks, our own washer-women, etc. With regard to cooking, the number of dishes is neither large nor subject to much change. For breakfast we only cook tea. This and a loaf keep us alive till mid-day, when we have some rice (cooked in an old tin wash-basin), and some compound of flour and water similar to paste used for fixing advertisements on walls. This is cooked in a similar basin to the other. We have three hens. Sometimes one of these birds lays an egg, which is used to improve the quality of the flour-and-water paste. If we are at home in the evening, we either have more rice or more flour and water. We are not much troubled with dyspepsia on the above diet. We often dine out in the evening, either at a house where we give private lessons or at some of our friends, and this rather counteracts the monotony of our homely food.

The mission has been twice reinforced. The whole number sent out is one hundred. A few have died; some have abandoned the field; but the vast majority are still in the work in fair health and spirits. There are trials and hardships connected with the work, but they were to be expected. Where there are no streams, a man's legs must be his means of



transportation from place to place. The Bishop himself makes long tours entirely on foot, resting, however, on Sunday. His design is to extend his work to the south and east of the Angola region, to nations as yet unreached by the missionary.

#### CONCLUSION.

What will be the ultimate result of Bishop Taylor's plans we cannot tell. The presumption is in one respect in favor of its success, as the history of past enterprises show that the most marked success has generally followed the efforts of those missionaries who were not too much hampered by directions from home, but allowed some liberty to go where the most favorable opening presented itself. Bishop Taylor has been greatly devoted to a scheme of "self-sustaining missions," as he is pleased to denominate them, although, in truth, no missionary movement, no more extensive, has drawn more aid from the Church at home than this of Bishop Taylor's in Africa. He asks no salary for his missionaries, but he has organized a Transit and Building Fund for outfitting his men and paying their expenses to the field. And the outfit is all manner of implements and machinery for all manner of work. If a man's outfit is a saw-mill or a steamboat the outfit may mean more than salary. This sort of outfitting, and the fact that Bishop Taylor's missionaries are expected to live by agriculture, trade and the mechanical arts, explains the self-sustaining feature of the work; and it further removes from those who understand it any especial recognition of extraordinary providence in the support of his men. Indeed, his movement is a colonization scheme, and many of his people ought to grow rich by it. Yet we are disposed to believe that the scheme is wise, and that there is much gospel to the poor Africans in house-building and agriculture and proper food and dress. It is far better to teach them the arts of civilization than to rely solely upon the book.

Let us hope for the speedy success of every agency and every plan of missionary work employed to bring light to the Dark Continent, whose long-dreaded malarial climate and fearful degradation are thus graphically described by Winwood Reade :

"There is a woman, whose features are in expression sad and noble, but which have been degraded, distorted, and rendered repulsive by disease ; whose breath is perfumed with rich spices and fragrant gums, yet through all steals the stench of the black mud of the mangroves, and the miasma of the swamps ; whose lap is filled with gold, but beneath lies a black-snake, watchful and concealed ; from whose breasts stream milk and honey, mingled with poison and with blood ; whose head lies dead and cold, yet is alive. In her horrible womb heave strange and mon-

strous embryos. Swarming round her are thousands of her children, whose hideousness inspires disgust, their misery compassion.

She kisses them upon the lips, and with her own breath she strikes them corpses at her side. She feeds them at her breasts, and from her own breasts they are poisoned and die. She offers them the treasures of her lap, and as each hand is put forth the black-snake bites it with his fatal fangs.

Thus, for ages and ages, this woman has continued to bring forth children, and to kill them as she attempts to nourish them.

Look at the map of Africa. Does it not resemble a woman with a  
\* huge burden on her back, and *with her face turned toward America?*

‘Ethiopia is stretching out her hands to God!’

THE REDEMPTION OF AFRICA SHALL BE THE GREAT WORK OF THIS GENERATION.”



A PATAGONIAN.

# SOUTH AMERICA.

## CHAPTER XLVIII.

### PATAGONIA AND FUEGIA.



SOUTH AMERICA, with its 7,000,000 square miles, 30,000,000 of people, nine republics and one empire must, for the most part, be passed by, as the scope of this work does not permit of a proper notice of work in Catholic countries. We shall pass at once to Patagonia, whose wealth has not been sufficient to tempt Papist cupidity.

This land is for the most part a treeless waste, covered with coarse, long grass, that affords abundant pasturage to the vast herds of wild cattle, which are the chief sustenance of the savage natives.

The Patagonians are physically well-formed, and filthy almost beyond belief. They are roving Indians, not recognizing the authority of any government, though Chili and the Argentine Republic claim to control the country. The Araucanians in the fastnesses of the Andes have never been subdued. None of the tribes pay any attention to agriculture. They live in wigwams or skin tents.

### FUEGIAN DEGRADATION.

Even more degraded than these are the Fuegians, who are undoubtedly the lowest type of humanity known. They are excessively filthy and disgusting, almost entirely naked in the most inclement weather, living on shell fish, sea weed, or putrid whale's flesh. The carcass of a whale is a treat to them, and they will bury large masses of its rotten flesh as a store in time of famine.

The different tribes, when at war, are cannibals. From the concurrent, but quite independent testimony of a boy taken by Mr. Low and of Jemmy Button (a Fuegian chief), it is certainly true, that when pressed in winter by hunger, they kill and devour their old women before they kill their dogs. The boy, being asked by Mr. Low why they did this, answered, 'Doggies catch otters, old women no.' This boy described



the manner in which they are killed by being held over smoke and thus choked; he imitated their screams as a joke, and described the parts of their bodies which are considered best to eat. Horrid as such a death by the hands of their friends and relations must be, the fears of the old women, when hunger begins to press, are more painful to think of. We were told that they then often ran away into the mountains, but that they are pursued by the men and brought back to the slaughterhouse at their own firesides!"

Their language, Mr. Darwin says, "scarcely deserves to be called articulate. Captain Cook has compared it to a man clearing his throat, but



FUEGIANS TAKING A WHALE'S CARCASS.

certainly no European ever cleared his throat with so many hoarse, guttural and clicking sounds."

#### RELIGIOUS TENETS.

As to their religion, "they have no idol or stated worship, but believe that the universe is under the dominion of one good and two evil spirits, which respectively reside in the sun and the moon. They believe the souls of the good, after death, go to the sun, and those of the wicked to the moon. Witchcraft is still practiced, notwithstanding that all except two of their witches were killed years ago by Quansi, the predecessor of Wissale. The dead are buried with their heads toward the west.

The tent, household furniture, animals and every article belonging to the deceased that fire will consume, are burned ; all others articles, such as spears, knives, &c., are interred with the body, which is previously wrapped in a new mantle. They then blow with their mouths over the grave, beating their heads with their hands. The emblems of mourning are various, the male part of the relations cutting gashes in the calves of their legs, the young women cutting their cheeks, and the old women cropping their hair short round their heads. In the blood that issues from their lacerated bodies they dip their fingers, and sprinkle it upward toward the sun ; praying on their knees around the grave to the good spirit whom they generally call Kek-a-once, but sometimes Tchur." Such was the character of the natives ere the arrival of missionaries among them.

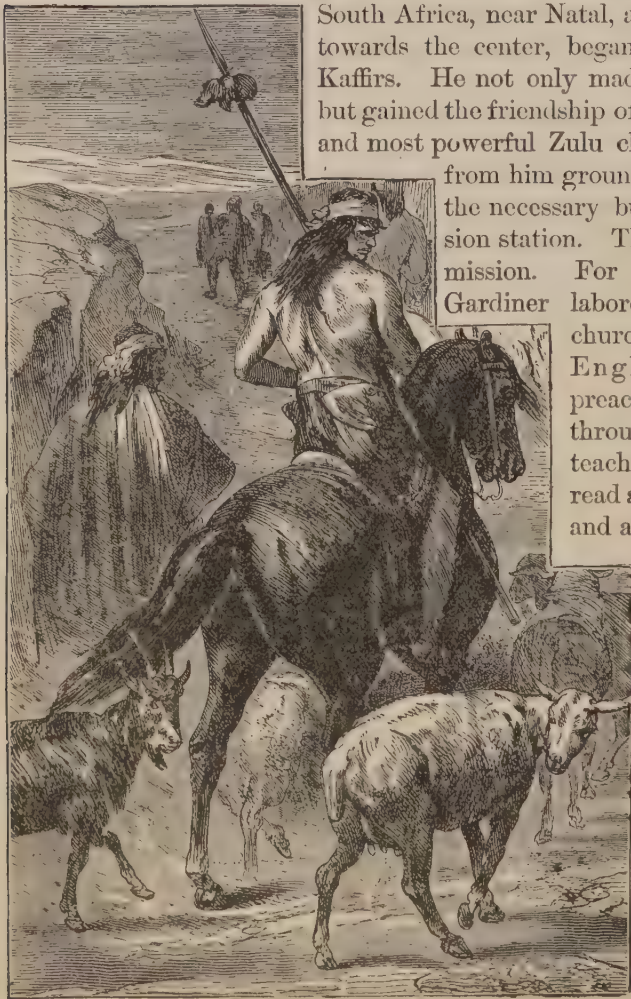
#### COMMANDER ALLEN GARDINER.

The story of the early attempt to establish a mission among the Fuegians is a very sad one. The enterprise was led by ALLEN F. GARDINER. He was born at Basildon, Berks, June 28th, 1794. In early life he manifested a strong inclination for the sea, and was accordingly trained at the English Naval College. On leaving that institution, he went into active sea-faring life. In China he observed the natives while engaged in their revolting idol worship. It so affected the gay youth that he became a Christian, and longed to do something for the cause of Christ. He obtained leave of absence as often as possible while on his voyages, and made expeditions into the interior of the various lands he visited, with a view to ascertaining the condition of the people. In this way his sympathies became enlisted in behalf of the Araucanians ; and accordingly in 1824 he appealed to the London Missionary Society to send them missionaries. But the Society at that time had its energies fully employed in work elsewhere.



ALLEN GARDINER.

Ten years passed. Still Captain Gardiner longed to devote himself to work among the heathen. His young wife died; his parents had died while he was but a youth. He had a small income of his own. Very well, if the Society could not send him, he would be independent; he would send himself. So, in 1834, he and a Polish companion landed in



PATAGONIAN FUNERAL.

South Africa, near Natal, and pushing inward towards the center, began work among the Kaffirs. He not only made his way to them, but gained the friendship of one of the fiercest and most powerful Zulu chiefs, and obtained

from him ground on which to erect the necessary buildings for a mission station. Thus began the Zulu mission. For over three years Gardiner labored there, reading church service to the English colonists, preaching to the natives through an interpreter, teaching the children to read and to wear clothes, and aiding in the founda-

tion of the first English town, D'Urban. Trouble arose between the English and the Zulus. Gardiner appeared before the chief in full naval uniform, as the representative of the British Government, and amicably settled the dispute. He was appointed by

the chief as governor of the district in which the British colonies were situated. Seeing such a promising field before him, he visited England and endeavored to obtain a corps of missionaries for the work. He arranged political matters, and returned with a band of missionaries. But almost



immediately war between the Zulus and Boers broke out, and the mission was broken up.

#### CONTINUED DISAPPOINTMENTS.

Still determined to labor among the heathen, Gardiner landed at Rio Janeiro, in July, 1838. Two years were spent in traversing the country from Rio Janeiro to Chili. In vain he searched for a favorable opening. Tribal wars, their prejudice against foreigners, Spanish cruelty, and, worst of all, Papist influence, precluded all possibility of reaching the Indians. So he regretfully left the field, to search for an opening elsewhere. He went to New Guinea. The Dutch had taken possession of part of the island, and viewed his propositions with cold distrust. They could not see a missionary in an officer of the Royal Navy. He surely had some political design. Baffled again, he turned his back forever on New Guinea.

Once more he turned toward South America. Its people must be saved. But how reach them? Then it occurred to him to make Terra del Fuego the center of operations, as the natives in the South had but little acquaintance with Papist influence and Spanish cruelty, and would consequently be less suspicious of foreigners. But they were treacherous and cruel also. He modified his plan, so as to make the Falkland Islands his headquarters. He brought his little family to the islands, and endeavored to gain a foothold among the Fuegians. In vain he tried to secure their friendship. Still undaunted, he turned to the mainland, and was well received by Wissale, the Patagonian chief. He returned to the Falklands for his family; but the whalers would not carry them to the mainland for the small sum then at his command. Thereupon he went to England and made an earnest appeal to the Church Missionary Society—but in vain. No interest was aroused—much less sympathy. Would the work never begin?

Securing a grant of Bibles and Testaments, he returned in 1843 to Rio Janeiro, and traveled along the coast and through some inland districts, distributing his books. Meeting a few English congregations, he secured from them a promise of £100 per annum for the support of a Patagonian mission. Encouraged by this gleam of light, he forthwith returned to England and renewed his appeals. The societies were still unable to assist him.

#### A RAY OF HOPE.

At this juncture a few of his personal friends assembled at Brighton and formed a committee for the sustaining of a mission among the Patagonians. This was the nucleus of the SOUTH AMERICAN MISSIONARY SOCIETY. Being unable to secure the services of an ordained mission-

ary, they sent out Robert Hunt as Missionary Catechist. Captain Gardiner, who was secretary of the Society, accompanied him at his own expense. They landed at Gregory Bay, February 20, 1845. Disappointment was in store for them. The natives had moved. The missionaries at once set out to search for them. The search was fruitless. They erected the houses they had brought out ready framed. Then, leaving the station in charge of an artilleryman, a Spanish deserter named Mariano, they set out one night on another tour. For days they searched, suffering for want of food and water, sleeping at night in the damp grass, till they could hardly crawl, but in vain. No Indians were to be found. Returning to the station they found Mariano had been faithful to his trust, and had kept the Fuegians from plundering the stores.

A few days later the chief, Wissale, and a dozen other natives arrived at the station. The chief soon became so threatening, and a deserter, named Cruz, who was an enemy of Mariano, was so troublesome that the missionaries began to fear the enterprise would have to be abandoned. The next day the chief returned, and, after some parleying, he granted their request. But in a short time he showed himself so petulant, dishonest, arrogant and covetous, that the missionaries saw the station would have to be moved. Furthermore, the territory they occupied was disputed soil; both the Chilian Republic and Buenos Ayres claiming it. Accordingly they determined to remove to Terra del Fuego, but they learned that it also was disputed territory. This was the death blow to their hopes. No alternative remained. They were obliged to return to England. An English barque, which chanced to pass, conveyed them and their property to England, where they arrived in June, 1845. Once more Gardiner had failed.

#### RENEWED EFFORT.

But though foiled, he was not conquered. He was more than ever impressed with the Indians' need of the gospel. He would try again. But the confidence of his English supporters began to fail. He could not arouse them to a second attempt. But still as zealous as ever, he started off again. This time he went to Bolivia, and in company with a Spanish Protestant he traveled through that country, trying to reach the Indians beyond. Then back he went to England, and urged the committee so earnestly and persistently that they consented to fit out another expedition to Patagonia. So in 1848 he started for that country again, in the *Olymene*. With him were a ship carpenter and four sailors. They took a dingey, a whaleboat and two wigwams. They attempted to land on Staten Island, but were prevented by the stormy weather. After considerable hardships, they found a good anchorage at Banner Cove,

northwest of Picton Island. But they soon found they would be compelled to watch their property day and night. The wretched Fuegians were so bent on plunder that the little party could not proceed with work of any sort. Gardiner saw the mission establishment would have to be afloat. A vessel must be had to contain the stores, and another to be used as the mission house. The little undecked boats they had were

FUEGIAN SETTLEMENT.



unfit for the purpose. Again he returned to England for better equipment. The property he had taken out with him was sold by auction at Payta, Peru.

#### A FINAL ATTEMPT.

But again he was unfavorably received. After much urging, £1,000 was raised, and of that he himself gave £300. He prepared for another



voyage. His desire to Christianize the natives of South America amounted to a passion. Nothing could damp his ardor. His zeal infected others ; and when he started out on a new voyage, September 7th, 1850, six others accompanied him. One was Richard Williams, a surgeon of good practice. He was attached to an excellent young lady, and had an aged mother ; yet he left all to devote himself to mission work. Another was John Maidment, a waiter and Sunday school teacher from London. A third was Joseph Erwin, the carpenter who had accompanied Gardiner on the previous voyage. He went on account of his great attachment for Gardiner. The others were three Cornish boatmen, John Pearce, John Badcock and John Bryant. They sailed to Picton Island. They carried provisions for six months, and had made arrangements for another six months' supply to be sent out immediately. The prospect seemed brighter than ever before.

#### STARVATION.

But trouble now arose. No vessel could be found which would go out of her way to stop at Picton Island. So the second store of supplies was sent to the Falklands. The governor tried in vain to forward it. Thus the little party was left without provisions among the pitiless, plundering Fuegians. They had no powder ; it had been left behind. Storms and ice destroyed all their nets, and all the boats except a small dingey. Reduced to such extremity, they wandered along the beach, living upon shell-fish, seaweed, and wild celery, and drinking the rain water from hollows in the rocks. Starvation stared them in the face. Would help never come ?

At length, in the autumn of 1851, an English vessel sailed from Montevideo to look for them. Shortly before, the Admiralty had ordered Captain Morehead, of the war-ship *Dido*, to search for the brave Gardiner. The first vessel reached Banner Cove, and found painted on the rocks, "Gone to Spaniard Harbor." Thither the vessel sailed, only to find the grave of John Badcock, and the dead bodies of Williams and Pearce. Says Captain Smyley : " Books, papers, medicine, clothing, and tools were strewed along the beach, and on the boat's deck and cuddy. \* \* By their journal I find they were out of provisions on June 22nd, and almost consumed by the scurvy—that is, Williams and Badcock ; and on June 28th poor Badcock died a miserable death of starvation and scurvy, but a thorough Christian. \* \* \* I found no journal of Captain Gardiner or Maidment. What to think of them I do not know. It is a mystery yet to be unravelled. The two captains who were with me cried like children at the sight."

## GARDINER'S BODY FOUND.

But where were the rest? What had become of them? Four parties were now engaged in the search. After some days' search one of the parties sighted a small boat drawn up on the beach. They hastened to it. By the side of the boat the brave, gentle-spirited officer, who had been so zealous for the Master, and whose last years were filled with struggles and disappointments, lay dead—dead of starvation. Help had come too late.

Maidment's body was found in a cave, near by. In the boat was Captain Gardiner's journal. Maidment had died on the 4th of Septem-



STARVATION BEACH.

ber; Gardiner could not have survived the 6th. On a scrap of paper in the boat was rudely traced, "If you will walk along the beach for a mile and a half, you will find us in the other boat, hauled up in the mouth of a river at the head of the harbor on the south side. Delay not, we are starving." Following the directions, the searchers found a wrecked boat, and the bodies of Erwin and Bryant. The mission had come to a disastrous end.

Fancy what must have been their condition: "They had no rest; they were driven from place to place by the Indians, always in dread and fear. Add to these the long, stormy, dreary nights, with almost per-

petual ice and snow, and their being cooped up in a small boat so laden that there was scarcely room to move ; they were without food, and with that terrible disease, the scurvy." And yet amidst all this Williams wrote : " My poor, frail body is now very attenuated, and my sinking, depressed feelings are very heavy at times. But my mind scarcely feels depression, and certainly no depression except in mourning over my unfaithfulness and shortcomings. Should anything prevent my ever adding to this, let all my beloved ones at home rest assured I was happy beyond all expression, the night I wrote these lines, and *would not have changed situations with any man living.*"

#### SUCCESS IN FAILURE.

Had Gardiner failed ? Not so. The publication of his last journals, and of the journals of the searching parties stirred England more than all his personal appeals had ever done. What he had failed to do in life was effected by the tragic death of himself and his companions, and wide was published the determination, " WITH GOD'S HELP, THE MISSION SHALL BE MAINTAINED." Mr. J. G. Phillips volunteered as a catechist, and in the same year sailed in the *Allen Gardiner* for the Falklands. With him were Mr. Ellis, who was a surgeon, and several artisans. They established their quarters on Keppel Island, which was afterwards leased from the British government at a peppercorn rent, for sixty years. They visited the place where Gardiner's body was found, and erected a memorial to the memory of the dead. They visited other parts of the islands, and then returned to Keppel Island.

Here they founded a mission station called Cranmer, and soon made the desolate land about the harbor appear quite attractive. They were reinforced in 1856 by three missionaries, Rev. G. P. Despard, Chas. Turpin and Allen W. Gardiner, only son of the captain. Phillips went to England in 1857, and returned the next year on another three years' engagement as a catechist. Toward the close of 1858 the *Allen Gardiner* proceeded to Woolyah, Terra del Fuego, and selected a mission site, which the missionaries called "Wycliffe." They took back to Keppel Island nine natives to be instructed. Two of the lads made rapid progress and behaved well. The others gave much trouble by their thieving, and became very angry and threatening if detected. After a ten months' stay at Keppel they were taken back to their own land, in the *Allen Gardiner*, which was to bring back others to be instructed. Mr. Despard remained in charge at Cranmer. The crew of the vessel consisted of nine Europeans.



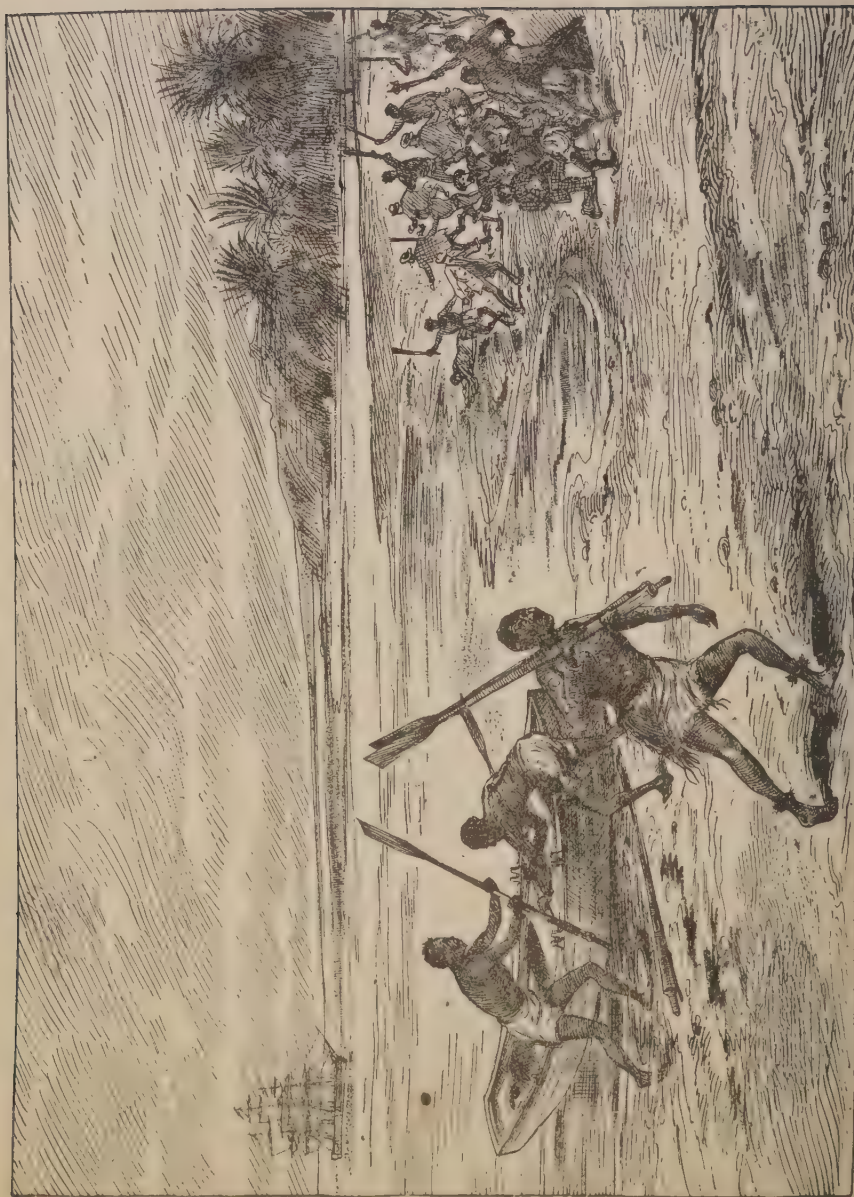
## MASSACRE OF THE MISSION PARTY.

Days passed, and the vessel did not return. Mr. Despard became uneasy. As quick as possible he went to Stanley and set out in the *Nancy* to ascertain the reason of the delay. Arriving in Beagle Channel the *Allen Gardiner* was found at anchor, but a complete wreck; she had been plundered by the savages. Only one person remained on board—the cook. He came forth from his place of concealment and told the terrible truth. The party had been well received by the natives, and at once began building a house. The natives assisted them in this. On Sunday, November 6th, all the party except one went on shore to engage in a service of prayer and praise. Just as they commenced, the 300 natives present seized the oars, so as to preclude the possibility of escape, and then, attacking the little band, clubbed them to death. Six were buried by a rock near the beach; the other two were left to the foxes. Captain Smyley immediately went to work upon the dismantled vessel and, after a hard week's work, repaired her and took her back to Keppel Island.

## CONTINUED REVERSES.

The next year Allen W. Gardiner was transferred to Lota, in Chili, and placed in charge of a community of English miners. In 1862 Mr. and Mrs. Despard returned to England. A new party was sent out under the superintendence of Mr. W. H. Sterling. Okokko, one of the native lads, had made good progress in his stay at Keppel, and it was determined with his aid to again establish communication with the Fuegians. Visiting Packsaddle Bay, the party were well received, and obtained permission of one man to take his son to England. Equally favorable was their reception at Woolyah. They soon found more natives wishing to go to Keppel than could be accommodated there. They had in charge on their return, eleven Fuegians and three Patagonians. The next year, 1864 Okokko returned to Woolyah, and began to work there alone. He proposed to show the people what an English home was like, and endeavor to lead them to the light. On reaching Woolyah the missionaries found that an epidemic had carried off many of the people, among others the chief, Jemmy Button. They found among the rocks the remains of the party massacred five years before, and gave them a Christian burial. Leaving Okokko with seven months' provisions, they returned to Keppel. Okokko, at parting, requested Mr. Stirling to pray for him.

On visiting the bay next year, the missionaries found that Okokko's house had been burned by three of the natives, while he was absent on a fishing expedition. He was taken back to Keppel, with some other natives for instruction. The set time to favor Zion had not yet arrived.



MASSACRE OF MISSIONARIES.

A medical mission had been established a few years before on the north-east coast of Patagonia. It is still in operation, and has had on the whole, as fair success as could reasonably be expected. Its chief hindrance has been the policy of the Argentine Republic toward the Indians. But as yet all attempts to establish a mission station permanently among the Fuegians, had failed.

Mr. Stirling returned to England in 1865, with four youths to be educated. They progressed rapidly, and in three years he returned with them. But one died on the return voyage, and a second died three months later. Mr. Stirling believed them to be consistent Christians. Both had been baptized in England.

#### FINAL SUCCESS.

And now success at last smiled upon them. In 1868 a small settlement was begun at Liwya, on Navarin Island, south of Beagle Channel. Okokko and Lucca were placed in charge, and affairs progressed so favorably, that in 1869 Mr. Stirling took up his residence among the natives, establishing his headquarters at Ushuwia, opposite Liwya. The conduct of the natives now became exceedingly trying; but by dint of patience and prudence, he won over a number of the Indians, and thus he had an "inner circle," who were ready to defend him from the lawlessness of the "outer circle." The future success of the mission was now assured, and in the fall of 1869 Mr. Stirling went to London, and was there ordained Bishop of the Falkland Islands. Mr. Bridges, who had gone to Keppel at the age of thirteen, was ordained as a regular missionary, and was given charge of the Ushuwia station. Bishop Stirling's diocese covers all South America, except British Guiana.

Dr. Young tells us that "in 1872 Bishop Stirling, assisted by Mr. Bridges, at one service baptized thirty-six adults and children and joined several couples in Christian marriage. It was a day to be remembered. The baptized organized evening worship spontaneously, and met in each other's houses for prayer and praise.

Since then the work has steadily progressed. There is now a Christian village. Instead of the miserable wigwags, cottages have been erected, gardens have been planted and fenced, roads have been made, cattle and goats have been introduced; an orphanage, containing twenty-six children, clothed, fed and educated at the expense of friends in England, has been erected; polygamy, witchcraft, infanticide, wrecking, theft and other vices have been abolished." Mr. Bridges has compiled a grammar and dictionary, and translated portions of the New Testament. The natives who have been under the influence of the mission, treat with



uniform kindness all shipwrecked sailors ; and Mr. Bridges reports that at his station there are fowl-houses, unlocked, and that during all the years of his stay there, the missionaries have not lost a single fowl, or an egg. Prof. Darwin had strenuously opposed sending missionaries to the Fuegians, as he believed it would be wasted labor ; but when told this fact, he acknowledged frankly that he was wrong, and remarked at the same time that he "could not have believed that all the missionaries in the world could ever have made the Fuegians honest."

The South American Missionary Society has a number of other missions in Chili, Brazil, Uruguay, and the Argentine Republic ; but its work



FUEGIANS.

in those fields is principally for British or other English-speaking settlers ; still, it is accomplishing much among the Spanish and Portuguese.

Of mission work among these latter nationalities, we have not here the space to treat, the scope of this work confining us to work in Mohammedan or pagan countries. Good work is being carried on in different portions of South America, in Mexico and in Europe, by various societies, the only obstacle being Romish corruption and intolerance, and the consequent ignorance of the people.

# GREENLAND AND LABRADOR.

## CHAPTER XLIX.

### AMONG THE ESQUIMAUX.



GREENLAND and the general character of its inhabitants are too well known to need any especial description. The explorations and the sad fate of Sir John Franklin, Capt. Hall, Lieutenant Greely, and many others, have often been rehearsed, and have made the country familiar to the majority of our readers. They will remember it as a land sparsely peopled by a race of Mongolian extraction. The people, who are dwarfed in stature, subsist mainly by hunting and fishing. They live in snow huts in the winter, and in skin tents in the summer. They travel on sledges drawn by dogs, or in boats of skin.

The land possesses numerous glaciers, from which are derived vast and multiform icebergs that are a constant source of peril to vessels in northern waters. One of these, the great Humboldt glacier, is forty-five miles wide—the largest in the world.

The Esquimaux have no well-defined religious system. There is little more than a belief in sorcery or witchcraft, in which arts the Angekoks are supposed to be adepts, and they are accordingly implicitly obeyed. Being very treacherous, the Esquimaux were, ere their Christianization, a constant source of danger to vessels in their waters.

### EGEDE'S MISSION.

The first settlers of Greenland seem to have been the Norsemen, who discovered it in A. D. 876, and colonized it in A. D. 985. About 1300, A. D. the Esquimaux from Labrador began coming over, and within the next two centuries they utterly destroyed the flourishing Norse settlements. At that time communication with Norway had long ceased, and so the real fate of the colony was not known in Norway. The spirit of adventure no longer urged the old sea-rovers to new expeditions. It was not till 1717 that any especial interest in the fate of the colony mani-

fested itself. Hans Egede, pastor of Waagen, in the bishopric of Drontheim, Norway, became anxious to visit the colonists, and see how they fared. He resigned his pastorate, and having with great difficulty obtained the sanction and help of the Danish government for his enterprise, he sailed from Bergen, on May 3d, 1721, with three ships and his family. Two months later he landed on the west coast of Greenland, and



ESQUIMAUX DOG SLEDGE.

found to his dismay that the colony was no more. Only the savage Esquimaux remained. Nothing daunted, he went bravely to work, founded a small colony, established, after years of effort, a small trade with Greenland, and applied himself diligently to the study of the language. He endured great privations, and at times was almost starved to death ;



but he persevered, and in time made a few converts. Then the small-pox came, and carried off great numbers of the inhabitants. Ill-health compelled Egede to return home in 1734. At Copenhagen he was placed in charge of the missionary seminary, where he labored till 1740. From 1740 to 1747 he was superintendent of the Greenland mission. He died in 1758. He was succeeded by his son, Paul, who translated the gospel and some devotional works, into Esquimau, and compiled a grammar and dictionary for the use of the missionaries.

#### MORAVIAN MISSION.

The next laborers in the field were the Moravians, who, in 1733, sent out Christian David, Matthew Stach, and Christian Stach. They were soon joined by John Beck and Frederick Boehnisch. They were often



ESQUIMAUX.

reduced to great want during the earlier part of their labors, owing to the irregularity of their supplies from home. Not unfrequently they lived for weeks at a time upon seal-oil, shell-fish and seaweed. Christian David and Christian Stach returned home in 1734.

The work was long unfruitful, owing to a sad mistake the missionaries made at the outset. Finding the natives in woeful ignorance, they concluded they should first instruct them as to the being and attributes of God, and man's duty toward his Maker. The natives paid but little heed to these educational efforts. The proper plan of procedure was discovered by accident.

June 21, 1738, a heathen from the South, Kayarnak by name, entered John Beck's hut and heard him read the story of Christ's sufferings as

related by St. Luke. Beck spoke at some length of Christ's redemption of mankind. At this Kayarnak stepped up to the table and asked earnestly, "How was that? Tell me that once more, for I too wish to be saved." The feelings of the missionary at this moment may better be imagined than described. Before the end of the month Kayarnak's entire family were under conviction, and three other families had come and pitched their tents near by in order that they might "hear the joyful news of man's redemption." Thus the missionaries learned that the simple story of the cross could reach the savage far easier than scores of moral precepts. Kayarnak had been notoriously wicked, but on March 30, 1739, he and his household were baptized, and lived consistent Christian lives till death.

#### NEW STATIONS FOUNDED.

The station founded by Beck and his assistants was called New Herrnhut. A new one was founded in 1758 by Matthew Stach, who, in company with Jens Haven and Peter Haven, began the settlement of Lichtenfels, 100 miles south of the first station. All the missionaries were anxious for a much greater extension of the work, but their small force, and the absence of efficient native assistants, prevented any rapid growth. But in 1773 the Danish government resolved to open a trading station to the south of Fredericksaab. The brethren, to avail themselves of this opportunity, set out June 2, 1774, with two native helpers and a few Christian natives as the nucleus of a new congregation. Gottfried Sternberg was at this time superintendent of the mission.

The voyage was made in two open boats, and was a tedious and dangerous one. The new field was 350 miles from Lichtenfels. This new settlement was called Lichtenau. They here suffered many privations during their first winter, but were greatly rejoiced at the progress of the gospel among the natives. Ninety were found who had been seriously impressed by hearing the gospel while in the North. Within five years a congregation of 300 had been gathered. Yet during this time the brethren dwelt in a miserable hut of stones and sod. Their beds were half rotten from the continued dampness.

Other stations have been occupied from time to time. At Fredericksthal, south of Lichtenau, and occupied in 1824, over 100 natives were baptized during the first year. Umanak was occupied in 1861, and Igdlorpait in 1864. "Many years have elapsed since there was a single heathen between New Herrnhut and Fredericksthal." The only missionary work among the real heathen is now carried on at the latter station. But recent explorations along the east coast, which has been till within the last six years a *terra incognita*, have shown that there is quite as large, if not

a larger population there, than on the west coast. Steps are being taken to establish mission stations there ; but as yet nothing definite can be stated as to the action of the brethren, or the probabilities of success.

#### PRESENT SITUATION.

Of the general effects of the work upon the habits of the people, much might be said. We are obliged, however, to limit ourselves to a few general statements. The brethren have done much in training the natives in various useful arts, and in teaching them to be provident for the future. They have succeeded in overcoming, in a great measure, the native indolence of the Esquimaux, and in inducing them to devote themselves to regular labor. In the villages of the Christian natives an air of thrift and comfort has taken the place of the miserable, vice-laden atmosphere of a century and half ago. Kindness to the aged and infirm is now the rule. Schools are established, and but few can be found who are unable to read. The Danish government has established its authority in the land, and in consequence a large proportion of the natives can speak the Danish language.

#### HINDRANCES.

One blot rests on the record of the Danish administration. Some of its officers have been men who did not favor missions. In 1867 some of these went so far as to assert that the missionaries were impoverishing the natives. The accusation was as groundless as it was false. But the calumniators persisted in their statements, and advised the expulsion of the missionaries. The mission was put upon its trial. As the result of the Royal College of Missions, of the Denmark Lutheran Church, expressed its hearty appreciation of the work of the Moravian missionaries, and deprecated any interference with them.

Various circumstances have combined to retard the work, and to discourage missionaries. The land has been ravaged at different times by severe epidemics. But the greatest hindrance lies in the mental capacity—or rather, incapacity—of the natives. They lack force of character and perseverance. They seem mentally and morally stunted. Though training schools have been in operation for many years, not one native has become qualified to take sole charge of any post. They have continually to be kept in a subordinate position. This is a very serious drawback, for it necessitates the presence of one of the Brethren at every station. Could the native assistants be trusted with the charge of any post, the question of reaching the natives on the east coast would be practically settled. But whenever left to themselves they are apt to sink in a short time to the level of the heathen about them. The natives



have to be treated as children. Under the direct supervision of the missionaries they do well. There are at present about 1,600 in church fellowship ; of these about 800 are communicants.

#### LABRADOR — FIRST MISSION.

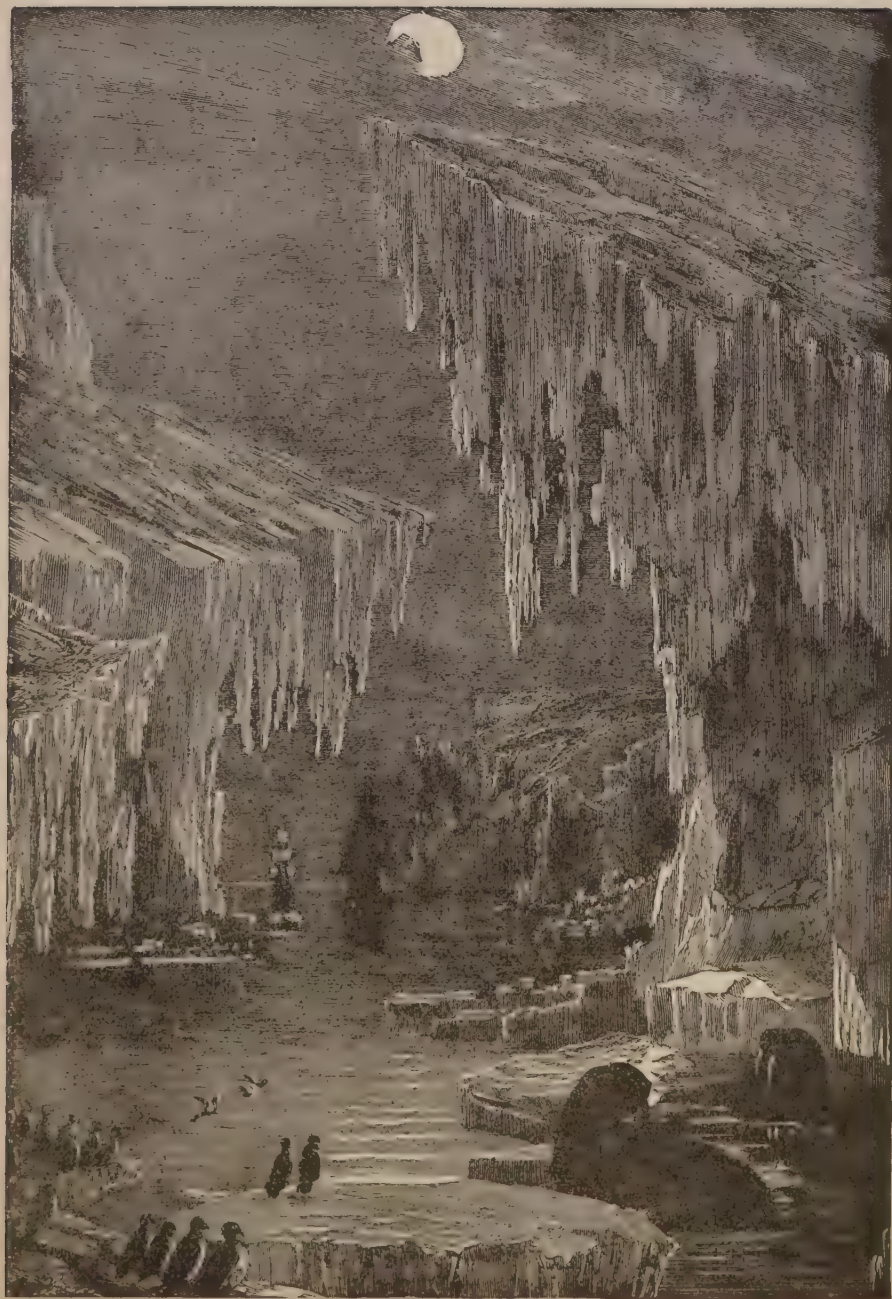
The peninsula of Labrador, discovered by Cabot in 1497, is, though between the same parallels of latitude as France, a bleak, inhospitable region, rendered by fogs and mists even more disagreeable than Greenland. The Esquimaux are its aboriginal inhabitants. It is very sparsely settled.

The first attempt to raise the standard of the cross there was due to the efforts of JOHN CHRISTIAN EHRHARDT. In early life he was a sailor. On a voyage to St. Thomas he became acquainted with Frederick Martin, and was by him led to Christ. In a subsequent voyage to Greenland, he became much interested in missionary work, and determined to endeavor to carry the gospel to the heathen on the Labrador coast. On returning to Europe he broached the subject to the Moravians, but for a time received little encouragement. But Zinzendorf, after consulting with Matthew Stach, resolved to endeavor to reach the Labrador Esquimaux through the Hudson's Bay Company. His overtures were in vain. At this juncture Nisbet, a London merchant, in company with two others, came to their aid, and fitted out a trading vessel for the enterprise.

A little band of missionaries, under the leadership of Ehrhardt, set sail from London, in the *Hope*, May 17th, 1752. Two months later they landed at Cod Bay, and took possession of the country in the name of King George III., of England. A few days later they reached a more sheltered situation, and founded the settlement Hopedale. Being anxious to meet more of the natives and to secure a home cargo for the owners of the ship, they proceeded to the north. Ehrhardt and the captain, with five of the boat's crew, went on shore to barter with the natives. They never returned. Their remains were not discovered till a year later, when an American captain found them. The treacherous natives had murdered them. Thus ended the first mission to Labrador.

#### JENS HAVEN — HIS SUCCESS.

But this disaster only served to kindle the zeal of Jens Haven, who was sent to Greenland in 1758. Determined to reach Labrador at all hazards, he returned to Europe in 1761, and spent several years in endeavoring to open the way. Being at length successful, he made a preliminary visit to the coast in 1765, and was favorably impressed. The next year he returned to the field, accompanied by three other missiona-



VIEW IN THE ARCTIC REGIONS.

ries, one of whom, Drachart, was noted for his vast influence over the Esquimaux of Greenland. Haven favorably impressed the natives on account of his small size. They nick-named him "Little Jens." The missionaries were well received, and were told if they would return they would be treated as friends. They spent a night in the tent of Seguliak, a dreaded sorcerer. No European had ever before done a similar thing. They returned to England and endeavored to obtain a grant of land for a settlement. For four years they were unsuccessful; but they succeeded in Christianizing an Esquimau youth, whom Sir Hugh Palliser had brought to England.

At length, May 3rd, 1769, they received a grant of 100,000 acres of land in the neighborhood of Esquimau Bay. By the close of the following winter all necessary arrangements had been made; a small vessel, the *Jersey Packet*, was purchased and fitted out, and a company of ten, Haven and Drachart being of the number, sailed for Labrador. They were warmly welcomed by the people, who remembered the former visit. Having found a fair anchorage at Nunengoak Bay, they determined to found the new station there. Having sold the *Jersey Packet* in the following year, they bought the *Amity*, a larger vessel. The new vessel brought out reinforcements. On nearing the Labrador coast she was caught in the ice and narrowly escaped destruction. Reaching the shore, Drachart dedicated the place to the Lord, and called it Nain. Five years later the missionaries founded a new station at Okkak, 150 miles north of Nain, and two years after they renewed work at Hopedale, 150 miles south of Nain. It was the site of Ehrhardt's first station.

#### OPPOSITION.

During the early years of missionary effort the Brethren were much tried by the opposition and malign influence of avaricious and unscrupulous traders. These evil influences were especially active in the south. In the north the work was much more successful. A new church was dedicated at Nain in 1776, and the first convert, Kinminguse, a former "sorcerer," was baptized. Great was the curiosity of the natives. Genuine interest was aroused, and soon began to bear fruit. Two years later six converts were baptized at Okkak. But in the same year the mission sustained a serious loss in the death of Drachart; and in 1784 Haven and his wife were by advancing age compelled to quit the field. The work was thus left in charge of the younger missionaries, who had much to discourage them in the next twenty years. The traders in the south were doing all in their power to counteract the good influence of the missionaries, and succeeded in drawing away many natives from the



station. A native named Tuglavina, "in order to show that baptism might be had in the south, as well as at the mission stations, and thereby remove all possible objections on the part of some who were inclined to become Christians, submitted to be baptized by an English clergyman at Chateau Bay \* \* \* He boasted that of nineteen baptized Esquimaux who followed him to the south, five had already lost their lives, one of them having been murdered by himself." This man eventually reformed, and resisted all efforts to induce him to return to his old ways. He died in 1798, a striking example of the power of the gospel.

#### SUCCESS AT LAST.

At length the tide turned, and Hopedale, which the missionaries were upon the point of abandoning, became the scene of a great awakening. In the year 1804 one of the missionaries was preaching from the text, "The Son of man is come to seek and save that which was lost." The words took hold upon an old woman, a veritable Magdalen, so vile and vicious that her own people, depraved and degraded as they were, universally shunned her. She sat in the church in deep thought, when all others had left. Then she wandered out among the icy hills, wrestling in agony for her soul. She at length found peace. The effect on the community was wonderful. Scores were aroused. The churches could not hold the congregations. Two young men from Nain were converted, and thus the work spread to that station. Letters bearing the good news to Okkak resulted in a similar great revival at that place. Christian zeal manifested itself at once in good works. The missionaries had at times been placed on "short commons;" but the stations now soon became self-supporting. And what was more, the natives were so thoroughly imbued with the spirit of Christianity that they began at once to take steps for the establishment of a station to the north of Okkak. Two of the missionaries set out on a tour of exploration. They were piloted by a native Christian named Jonathan, who lent them his own large boat for the expedition. The journey was one of great difficulty and danger, owing to the immense fields of ice through which the missionaries were compelled to make their way; but Jonathan only said, "Jesus, out of great love, died for us; surely it would be nothing very great if we were to sacrifice our lives in his service." The voyage occupied about three and a half months; but it was resolved not to settle near Ungava Bay lest the privileges of the Hudson's Bay Company should be interfered with.

Finally a grant of the land, embracing the Bays of Napaitok, Kangerluksoak and Saeglek, was made to the mission, and in 1828 a new

station, called Hebron, was founded on Kangerluksoak Bay, one hundred miles north of Okkak. Four years later the missionaries baptized their first converts at the new station.

#### A NOTED CONVERSION.

In 1832, sixty-two years from the beginning of the Labrador Mission, there were 584 persons in care of the brethren at the different stations. Of these 471 were baptized converts. The work continued to progress favorably at each of the stations except Hebron. The prospect there grew daily more discouraging. At Saaglek, only half a day's sledge journey from Hebron, dwelt an old sorcerer "called Paksaut, who was the great mover in all abominable works of darkness. His appearance was savage and repulsive; he had four wives in his tent, and his hands were stained with the blood of many murders and other deeds of violence. Every attempt to make an impression on this man and those around him seemed more than useless, and the brethren, Schoett and Barsoe, who visited the place in 1847, returned to the station with the impression that there was no hope whatever for the sorcerer and his adherents." Imagine then their astonishment when, in the following spring, Paksaut and another man appeared at the station and declared their intention of following Jesus, and when, a month later, *thirty-two* others did likewise. The gratitude of the missionaries can be better imagined than described. During the summer the number of seekers increased to ninety. Most of these were baptized in the following year. In order to thoroughly test the efficacy and reality of old Paksaut's conversion, he and his wife were not admitted into the church till 1853. But there was no mistaking the evidence of the work of grace. He was literally a new creature in Christ Jesus.

In 1849 a ship belonging to the Hudson's Bay Company was wrecked in the ice. The crew escaped in two boats, one of which was lost with all on board. The other, containing nine men, was by wind and current carried about 800 miles, and was seen off the coast at Okkak. The crew were wasted to skeletons by their long voyage, and their limbs were frostbitten. When they saw the Esquimaux putting off in their kayaks they gave themselves up for lost and expected a cruel death. But the triumphs of the gospel were as great here as in the South Sea Islands. The shipwrecked sailors were taken on shore, and kindly provided for till an opportunity was found of sending them to England.

#### STEADY GROWTH.

A new station called Zoar was established between Nain and Hope-dale in 1865, and two years later the last professed heathen belonging to

that part of the coast was baptized. In 1867 two native assistants went, out of their own accord, to preach the gospel to the natives in the neighborhood of Ungava Bay. The expedition was unsuccessful. One of the two was bitterly persecuted, and obliged to flee for his life. In 1868 a futile attempt was made to establish a station at Nachvak. A more successful effort was made in 1871, when a station was established between



SHIPWRECK ON THE LABRADOR COAST.

Hebron and Nachvak. This, the sixth station, received the name of Ramah. Since then, the work has gone on at all of the six stations. Much has been accomplished by work among sailors and Europeans in the extreme south. They had been notoriously licentious and depraved, and their influence on the Christian Esquimaux had been hurtful. The



entire field received a damaging blow in 1881-82. The coast was ravaged by the measles. Many of the natives perished. At Hebron nearly one-fourth of the congregation died. The winter was unusually severe, and famine stared the people in the face. But just as the scanty supplies of the brethren were almost exhausted, and they knew not whence other supplies were to be had, "God sent a herd of reindeer within reach of the hunters, and helped them out of the difficulty."

#### CONCLUSION.

As to the condition of the field at the present day, Dr. Young says: "LABRADOR MAY NOW BE REGARDED AS PROFESSEDLY CHRISTIAN. \*  
\* \* The Scriptures have been translated by the missionaries into the Esquimaux language, and printed at the expense of the British and Foreign Bible Society. The Religious Tract Society has shown a similar generosity. A Harmony of the Four Gospels, the History of the Savior's Passion, a hymn-book, a geography-book, and some other small works, have also been printed by the Society for the Propagation of the Gospel." Such are the results of the Moravian work in Labrador. Their zeal, patience and energy strengthen the Lord's servants in every field.

# APPENDIX.

## A LIST OF THE PRINCIPAL PROTESTANT MISSIONARY SOCIETIES OF THE WORLD, AND THE DATES OF THEIR ORGANIZATION.

### AMERICAN SOCIETIES.

American Board.....	1810	Evangelical Lutheran .....	1837
Baptist Missionary Union.....	1814	Baptist Free Missions.....	1845
Methodist Episcopal .....	1819	Southern Baptist Board.....	1845
Methodist Episcopal Church of		M. E. Church, South.....	1845
Canada.....	1824	American Missionary Association..	1846
Methodist Church of Canada.....	1824	United Brethren.....	1853
Primitive Methodist Church of		United Presbyterian.....	1859
Canada.....	1824	Southern Presbyterian.....	1861
Presbyterian Board.....	1832	Nova Scotia and Reformed Presby-	
Reformed Church .....	1832	terians .....	1861
Free-Will Baptists .....	1833	German Evangelical .....	1861
Protestant Episcopal .....	1835		

### BRITISH SOCIETIES.

Gospel Propagation Society.....	1701	English Presbyterian .....	1844
Baptist Missionary Society.....	1792	South American Missionary So-	
London Missionary Society .....	1795	ciety .....	1844
Church Missionary Society.....	1800	United Presbyterian .....	1847
London Society for Jews.....	1808	United Methodist Free Church.....	1856
General Baptist Missionary Society	1816	Methodist New Connection .....	1856
Wesleyan Missionary Society.....	1817	China Inland .....	1865
Church of Scotland.....	1824	Isolated Missions (India) .....	1865
Irish Presbyterian.....	1840	Assam and Cachar Missionary So-	
Welsh Calvinistic.....	1840	ciety .....	1865
Free Church of Scotland.....	1843	India Home Missions.....	1865
Primitive Methodists .....	1843	Strict Baptists .....	1865

### CONTINENTAL SOCIETIES.

Moravian Missionary Society.....	1732	North German.....	1836
Netherlands Missionary Society.....	1797	Norwegian Society .....	1842
Basle Missionary Society .....	1816	Berlin Union Society.....	1850
Paris Evangelical Missionary So-		Hermansburgh Society.....	1852
ciety .....	1822	Danish Missionary Society.....	1860
Rhenish Missionary Society .....	1828	Utrecht Missionary Society.....	1860
Berlin Missionary Society .....	1833	Waldenses Missionary Society .....	1860
Gossner's Mission .....	1836	Godavery Delta Mission .....	1860
Leipzig Evangelical Lutheran.....	1836	Free Italian Church .....	1860

LIST OF  
WOMAN'S MISSIONARY SOCIETIES,  
AND DATES OF THEIR ORGANIZATION.

Female Missionary Society of M. E. Church.....	1819
Society for Promoting Female Education in the East (Church of England).....	1834
Ladies' China Missionary Society of M. E. Church.....	1848
Ladies' Wesleyan Missionary Association .....	1859
Woman's Union Missionary Society.. ..	186
Woman's Board of Missions Congregational.....	1868
Woman's Foreign Missionary Society, M. E. Church .....	1869
Woman's Missionary Society of Pacific Coast, M. E. Church .....	1870
Woman's Foreign Missionary Society, Presbyterian .....	1870
Woman's Presbyterian Board of Missions of the Northwest .....	1870
Woman's Baptist Missionary Society .....	1871
Woman's Baptist Missionary Society of the West.....	1871
Woman's Auxiliary, Protestant Episcopal.....	1871
Free Baptist Woman's Missionary Society .....	1873
Woman's Board of Missions of the Pacific Coast, Congregational.....	1874
Woman's Baptist Missionary Society of the Pacific Coast.....	1874
Christian Woman's Board of Missions.....	1874
Woman's Board of Missions, Dutch Reformed .....	1875
Woman's Missionary Society, M. E. Church, South.....	1878
Woman's Missionary Society, Methodist Protestant .....	1879
Woman's Missionary Society, Lutheran Church .....	1879
Woman's Board of Foreign Missions, Cumberland Presbyterian .....	1880

In the foregoing table we have presented only the principal missionary societies, through which the Protestant Church is seeking to Christianize the heathen world. There are at present not less than a hundred and thirty societies engaged in the work, although the result thus far has been achieved principally by a few of the stronger organizations; of these we give the following, with the latest statistics of membership in round numbers:

	MEMBERS.
English Baptist.....	50,000
Church Missionary.....	45,000
London Society.....	90,000
Baptist Union.....	125,000
Wesleyan Methodist.....	190,000
American Board.....	29,000
Methodist Episcopal.....	40,000
Netherlands .....	92,000
Moravians.....	29,000
Presbyterians North.....	21,000
Gospel Propagation .....	32,000
	743,000

Thus, these eleven great societies have the vast majority of all the converts. The Leipzig Society, Rhenish Society, Berlin Society, Gossner's Society and United Presbyterian of Scotland, have between them about 60,000 more.



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